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Frank Baker

AN EXPOSITION OF The Prophesie of Hosea.

Begun

IN DIVERS *LECTURES*

Vpon the first three Chapters,

At MICHAELS *Cornhill*,

LONDON.

By JER: BURROUGHES.

Inter omnia dona, donum verbi Dei est amplissimum: Si hoc auferas, solem è mundo sustulisti: Quid erit mundus, sublato verbo, quam infernus? Luther.

LONDON,

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JOSEPH CARYL.

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Div. Sl

TO THE READER.

YOu have these Lectures as they were taken from me in preaching, I perused the notes, but I could not bring the style to that succinctnes that I desired except I should have wrote all over again, which I had no time to do: my perusal was but cursory, therefore many things have slipt me; you have them as I preached them, without any considerable alteration. I had thought to have been farre briefer; that which caused me to go something beyond an expository way, was the meeting with so many things almost in every Lecture so neerely concerning present times; in the

remaining part of the propheſie, if God gives life to go through it, I ſhall keep my ſelf more cloſe to an expoſitory way; what here you have, take it as you find it; what good you meet with, receive it in. This will be the encouragement of

Thy friend in Chriſt,

J. B.

The Errata in the marginall notes mend thus.

Page 1. for ך reade ך p.9. for ך read ך p.28. alterum. p.29. for ב read ג for ם read מ p.81. for ך read ך p.126. for τὸ reade τῷ p.133. for ך r. ך p.218. for lanem r. lanam. p.265. adde *et*. p.423. del. *a*. p.534. for ב read כ p.576. r. inviolabiliter. p.686. r. diſſecabantur. p.716. r. laminam.

The Book I had no time to read over; theſe preſented themſelves in the view of a few Pages.

Page 138. lin 34. for *ſcattered* read *gathered*. p.221. lin. 6. for *prides* read *pride*. p.315. l. 3. r. Cleopatra. p.342. l. 28. for *reſt* read *reſts*. p.383. l. 36. put out *it ſeems*.

AN EXPOSITION OF The Prophecie of HOSEA.

The First Lecture.

May 8. 1642.

CHAP. 1. VER. 1, 2. &c.

1. *The word of the Lord that came unto Hoſea the ſon of Beeri, in the dayes of Vzziah, Iotham, Ahaz, and Hezekiah Kings of Iudah, and in the dayes of Ieroboam ſon of Ioaſh King of Iſrael.*
2. *The beginning of the word of the Lord by Hoſea: and the Lord ſaid to Hoſea, &c.*

THE PREFACE TO THE WORK.

THis day beginneth a Scripture Expoſition Exerciſe, which hath loſt much of the honour of it, by the diſuſe of it: The beſt Apologie for it is to ſet preſently upon it. It is ancient in the Church of God, old enough to ſpeak for it ſelfe. *Nehem.* 8. 8. we reade, that *Ezra, Ieſhua, Bani*, and the reſt read in the book of the Law, and gave the ſenſe, and cauſed the people to underſtand the reading. You love brevity; in this Exerciſe you ſhall have it, in all that ſhall be delivered unto you.

I have pitched upon the Books of the ſmal Prophets, to open them unto you, of whom *Ierome* hath this expreſſion: (a) *You cannot tell which to wonder at moſt, either the brevity of ſpeech, or the greatnes and abundance of ſenſe.* And this Prophet *Hoſea* in ſpeciall is excellent this way, of whom the ſame Author ſpeaking, calls him (b) *exceeding conciſe, and ſpeaking by ſentences.*

Being the Propheticall Books is the work that falls to me, why I choſe rather to begin with *Hoſea* then with *Iſaiah*, I ſhall afterward give you an account. If God continue this Exerciſe, and life, we may go through them all, both ſmall and great,

In theſe Prophets we have moſt admirable divine Truths revealed to us: and pity it is that the mind of God contained in them ſhould be ſo little known, even unto his children, that ſuch treaſures of heavenly truths that are there ſhould lie hid from ſo many ſo long a time as they have done.

We might Preface this our work (becauſe this is the firſt daies entrance into it) with labouring to raiſe & ſweeten your hearts with the conſideration of the excellencie of the Scriptures in generall. *Luther* hath an high expreſſion about them; he cals them (c) *the higheſt* genus *that contains in it all good whatſoever. Take away the Scripture, and you even take away the Sun from the world. What is the world without the Scriptures, but hell it ſelf?*

We have had indeed the word of God to be as the Sun in the world, but oh how many miſts have been before this Sun! We have ſeldome the Sun ſhine clearly to us. It is pity, ſeeing there is ſuch a glorious Sun riſen, that there ſhould be a miſty day. Now this is the work we are called unto, to diſpell the miſts and fogs from before this Sun, that it may ſhine more brightly before your eyes, and into your hearts.

Chryſoſtome in his 29. Sermon upon *Geneſis*, (d) exhorting his auditors to get the Scriptures into their houſes, and to a diligent exerciſe of himſelfe in them, tells them that by them the ſoule is raiſed and elevated, and brightned, as with the beame of the Sunne of righteouſneſſe, and delivered from the ſnares of uncleane thoughts.

The Scripture is that wherein the great God of heaven hath ſent his mind to the children of men, wherein he hath made known the counſell of his will, and opened even his very heart

a *Neſcio utrum brevitatem ſermonum, an magnitudinem ſenſuum admirari debeas.*

b *Commaticum & quaſi per ſententias loquentem.*

c *Genus generaliſſimum omnium bonorum. Si hoc auferas, ſolem e mundo, ſuſtuliſti: quid mundus ſublato verbo quam infernus?*

d ἀλλὰ καὶ οἰκάδε μὴ χείρας λαμβάνειν τὰ θεῖα βιβλία. ἡ ψυχὴ γὰρ ἐκεῖθεν καὶ μεταρσιοῦται καὶ λαμπρύνεται τῇ φωτὶ τῆς δικαιοσύνης ἅπαν καθαιρομένη, &c.

heart unto Man-kind. It is the Epiſtle that God hath ſent into the world. And did we but hear of ſuch a book that were dictated immediately by God himſelf, to the end to ſhew the children of men what the eternall counſels of his will were for the ordering of them to their eternall eſtate, and to open his thoughts and intentions concerning their everlaſting condition what it ſhall be: Did we I ſay but heare that there were ſuch a book in the fartheſt part of the Indies, would we not rejoyce that the world was bleſt with ſuch a mercie? what ſtrong and vehement deſires ſhould we have to enjoy but one ſight of it before we die! We would be willing to venture upon any hazard, to paſſe through any difficulty, to be at any charges, that wee might have but a ſight of ſuch a book as this. My brethren, you need not ſay, Who ſhall goe to the fartheſt part of the Indies to fetch us this book? Who ſhall deſcend into the depth, or goe to the uttermoſt part of the earth to help us to a ſight of this book of Scripture? for behold, the word is nigh unto you, it is in your houſes, and we hope in your hearts, and in this exerciſe is to be in our mouthes, not onely to tell you what it ſaith, but open unto you the mind of God in it.

The exerciſing our ſelves in this book is ſweet indeed; *Luther* profeſſes himſelfe out of love with his own bookes, and wiſhed them burnt, leſt men ſpending time in them, ſhould be hindred from reading the Scriptures; which ſaies he are the onely fountaine of all wiſdome: and I tremble ſaies he at the former age, that was ſo much buſied in reading of *Ariſtotle* and *Averroes*.

We reade in that 8. of *Nehemiah*, *ver.* 5, 6. when *Ezra* opened the book of the Law to expound it to the people, *he bleſſed the Lord the great God: and all the people anſwered, Amen, Amen.* And now bleſſed be the Lord the great and gracious God, for ſtirring your hearts up to ſuch a work as this is, and bleſſed be his name for thoſe liberties we have thus freely to exerciſe our ſelves in this ſervice; O praiſed be the name of the great God for this dayes entrance into ſo good a worke as this is.

Yea they did not onely bleſſe God, but the Text ſaith, *They lifted up their hands, and they bowed their heads and worſhipped the*

Quid eſt Scriptura ſacra, niſi quædam epiſtola omnipotentis Dei ad creaturam ſuam? Greg. l. 4. Ep. 40. ad Gregorium Theodorum Medicum. *Sacræ ſcripturæ expoſitio eſt omnium quæ ad cultū Dei fiunt opus maximum, & utilitates humano generi maximas afferens.* Wolfius in loc. Luther. in Gen. c. 19. *Ego odi libros meos, & ſæpe opto eos interire, quod metuo ne moramentur lectores & abducant a lectione ipſius ſcripturæ, quæ ſola omnis ſapientiæ fons eſt, &c*

Lord with their faces to the ground. Why? Becauſe the book of the Law was read to them and expounded. How comes it to paſſe that their hearts were ſo taken with it now to heare the Book of the Law expounded to them? Surely it was becauſe they were newly returned out of their Captivity; and now they came into their own Land, and heard the Law of God opened to them, they bleſſed his great Name, and bowed their faces to the ground, worſhiping him. This day (my brethren) witneſſeth to us our great deliverance and return from our bondage. It was not long ſince that we could have either Ordinances, or Truths, or Religious exerciſes, but onely according to the humours of vile men: But now through Gods mercy a great deliverance is granted to us, (as this day witneſſeth) that we may come and have free liberty to exerciſe our ſelves in the Law of our God: O doe you bleſſe the Lord, and bow your faces to the ground, worſhiping of him.

In the 12. *ver.* of that *Chap.* we reade, that after they had heard the Law read and expounded to them, they *went their way to eate and to drinke, and to ſend portions, and to make great mirth:* Why? *Becauſe* (ſaith the Text) *they had underſtood the words that were declared unto them.* I hope if God ſhall pleaſe to give in aſſiſtance unto this work, many of you ſhall goe away hereafter from this Aſſembly rejoycing, becauſe you will come to know more of Gods mind revealed in his word then formerly: And this will be the comfort of your meat and drink, and of your trading, and the very ſpirits of all the joyes of your lives.

As the ſweetnes of the fruit comes from the graft, rather then from the ſtocke, ſo your comforts, and the bleſſing of grace in you, muſt come from the word ingrafted in your ſoules, rather then from any thing you have in your ſelves,

In the firſt verſe, the Text ſaith, that *all the people gathered themſelves together as one man, into the ſtreet that was before the water-gate, to deſire Ezra to bring the book of the law, and to read it and to open it unto them.* Behold it is thus this day in this place; here are a great company met together, perhaps ſome to know what the buſineſſe will be, ſome for novelty, and ſome for other ends; howſoever, come unto us you are, and we hope many for this

this end, that you might have the book of the Law read and opened unto you. Now we expect that from you, which is ſaid of them, verſe 3. *And the eares of all the people were attentive unto the book of the Law*, when it was read and opened to them. And truly that attention that now you begin withall, doth promiſe unto us that we ſhall have an attentive Auditorie. But yet that is not all; let us have further a reverentiall demeanour and carriage in the hearing of the Law, as it becomes thoſe that have to deale with God in it. The Text ſaith, *ver.* 5. that when *Ezra* opened the book of the Law, *all the people ſtood up*. We doe not expect the ſame geſture from you, but by way of Analogie we expect a reverentiall demeanour in the carriage of the whole work, as knowing we are to ſanctifie Gods Name in it. And as thoſe people after the firſt dayes exerciſe were ſo encouraged, that they came againe the ſecond day, (for ſo the Text ſaith, *ver.* 13. *On the ſecond day were gathered together the chiefe of the fathers of all the people, the Prieſts and the Levites, unto Ezra, to underſtand the words of the Law*) ſo (I hope) God will ſo carry on this work, that you ſhall find encouragement too, to come againe and againe, that you may know more of the mind of God; and that this work ſhall not be onely profitable to the younger and weaker ſort, but to the Fathers, to the Prieſts, and Levites too.

Let it be with you as it was with them, according as you have any truth made known unto you, ſubmit to it, yeeld to it, obey it preſently, and then you ſhall know more of Gods minde: *He that will doe my will, ſhall know my doctrine to be of God:* Thus did they, for *ver.* 14. when they found it written in the book of the Law, that the children of Iſrael ſhould dwell in booths in the feaſt of the ſeventh month, (This was one paſſage of the Law that was expounded, how they ſhould keep the feaſt of Tabernacles, and what boothes they ſhould make) the people went forth preſently unto the mount, and fetched Olive branches, and Palm branches, and branches of thick trees, and made themſelves booths, every one upon the roofe of his houſe. In this Propheſie of *Hoſea* you ſhall finde many ſutable truths to the times wherein we live, the Lord grant you obedient hearts to what ſhall be delivered. Joh. 7. 17.

I muſt not retard the work, nor your expectations any longer with larger prefacing to it, onely ſomewhat might have bin ſaid about the rules for interpretation of ſcripture; I will ſay no more of that but this, To interpretation of Scripture, a Scripture frame of heart is neceſſary, a heart holy and heavenly, ſutable to the holineſſe and heavenlineſſe that is in the word: as it was ſaid of *Tullies* Eloquence, that nothing but the eloquence of *Tully* could ſet out the exellency of it, ſo it may be ſaid of the Scriptures ſpiritualnes, nothing but a heart filled with Scripture ſpiritualnes can ſet forth the excellencies of it: and becauſe the authoritie of Scripture is dreadfull, we deſire the prayers of you all to God for us that his feare might fal upon our hearts, that ſeeing we are men full of errour and full of evil, yet howſoever we may not bring any ſcripture to the maintenance of any erroneous conceit of our own heads, nor any evil of our own hearts: This we know to be a dreadful evil. It was a feareful evil for *Lucifer* to ſay, *I will go and aſcend up and be like the Higheſt*, it is as great an evill for any to ſeek to make the Higheſt to become like *Lucifer*; for ſo doe they that make the Scripture come down to juſtifie any erroneous opinion, or any way of evill, they goe about to make the bleſſed God and the holy Ghoſt to be the fathers of lies. It is counted a great evill in a Common-wealth, to put the Kings ſtamp upon falſe coine; and to put the ſtamp of the Spirit of God upon an error, upon a conceit of a mans own, is certainly a great evill before the Lord: and it was for this that God did make the Prieſts vile and contemptible before the people, becauſe they were partiall in the Law, *Mal.* 2. 9. And for you (my brethren) our prayer ſhall be, that the feare of God may fall upon you likewiſe, that you may come to theſe Exerciſes with Scripture-frames of heart.

What frame of heart is a Scripture-frame?

The holy Ghoſt tells you, *Iſay*, 66. 1. God lookes at him that trembleth at his word: come with hearts trembling at the word of God; come not to be Judges of the Law, but doers of it.

You may judge of your profiting in grace by the delight you finde in Scripture, as *Quintilian* was wont to ſay of profiting in eloquence, a man may know that, ſaies he, by the delight he findes

findes in reading *Cicero*; much more may this be ſaid of the Scriptures, it is a true ſigne of profiting in Religion, to whom the Scriptures are ſweter then the honey, and the honey-combe.

Eum debere ſcire ſe aliquid profeciſſe, cui Ciceronis lectio eſt valde jucunda.

And now I ſhall onely tell you what the worke is we have to doe, and then we ſhall fall upon it, and that is to open Scripture unto you, not onely difficulties, but to ſhew unto you what divine truths are contained in them, what may come freſh, and ſpring up from the fountaine it ſelfe, to preſent them unto you with adding ſome quickneſſe. This is our work, not to enlarge any thing with long Explication, Probation, or Application.

There are theſe five things to be enquired concerning this our Prophet, whoſe Prophecie I have now pitched upon to open:

1 *Who he was.*
2 *To whom he was ſent.*
3 *What his errant was.*
4 *His Commiſſion.*
5. *The time of his Prophecie.*

All theſe you have either in the firſt verſe, (where moſt of them are,) or you ſhall finde them in the Chapter.

For the firſt then, Who this Prophet was. I will tell you no more of him then what you have in the firſt verſe, *Hoſea the ſon of Beeri.* His name ſignifieth a Saviour, one that brings ſalvation. It is the ſame root that *Ioſhua* had his name from; and many ſaving and ſavourie truths we ſhall finde this Prophet bringing to us.

וְשַׁע *in Hiphil.* הוֹשִׁיעַ *Salvavit.*

He was the ſonne of *Beeri.* This *Beeri* we doe not find who he was in Scripture, onely in that he is here named as the Father of the Prophet in the entrance into this Prophecie. Surely it is *honoris gratia* to the Prophet, and from it we may note thus much,

Obſ.

That ſo ſhould parents live and walk as it may be an honour to their children to be called by their names, that their children may neither be afraid nor aſhamed to be named by them.

The Jews have a tradition that is generally received among them, that whenſoever a Prophets Father is named, that Father was likewiſe a Prophet as well as the Son. If that were ſo, then ſurely it is no diſhonour for any man to be the Son of a Prophet.

Let

Let those that are the children of godly, gracious Ministers, be no dishonour to their Parents, their Parents are an honour unto them: But we find it by experience that many of their children are farre from being honours to their godly parents. How many ancient godly Ministers, who heretofore hated superstitious vanities, whose sons of late have been the greatest Zealots for such things: It puts me in minde of what the Scripture notes concerning *Iehoiakim* the son of *Iosiah*, the difference betweene his father and him. *Iosiah* when he heard the Law read, *his heart melted, and he humbled himselfe before the Lord:* But now *Iehoiakim* his sonne, when he came to heare the Law of God read, *he took a pen-knife, and cut the roule in which it was written in pieces, and threw it into the fire that was on the hearth, untill all the Roule was consumed.* A great deale of difference there was between the Son and the Father, and thus it is between the sons of many ancient godly Ministers and them: their Fathers indeed might be an honour unto them, but they are dishonour to their Fathers.

2 Kings 22.19.

Jer.36. 23.

בְּאֵר *puteus.*

The sonne of Beeri. This word *Beeri* hath its signification from a well that hath springing water in it, freely and cleerely running: So ministers should be the children of *Beeri*, That that they have should be springing water, and not the mud and dirt, and filth of their own conceits mingled with the word. This only by way of allusion.

To whom was this Prophet *Hosea* sent?

He was sent especially to the Ten Tribes. I suppose you all know the division that there was of the people of Israel in *Rehoboams* time, ten of the Tribes went from the house of *David*, onely *Iudah* and *Benjamin* remained with it. Now these ten Tribes renting themselves from the house of *David*, did rent themselves likewise from the true worship of God, and there grew up horrible wickednesses, and all manner of abominations amongst them. To these ten Tribes God sent this Prophet. He sent *Isaiah* and *Micah* to *Iudah*, *Amos* and *Hosea* he sent to *Israel*, all these were contemporary. If you would know what state *Israel* was in, in *Hoseas* time, read but the 2 *Kings* 15. 19. and you shall finde what their condition was, *Ieroboam did that which was evil in the sight of the Lord, he de-*

parted not from all the ſinnes of Ieroboam the ſonne of Nebat which made Iſrael to ſinne.

But notwithſtanding *Iſrael* was thus notoriouſly wicked, and given up to all Idolatry, yet the Lord ſendeth his Prophets *Hoſea* & *Amos*, to Propheſie to them even at this time. O the goodneſſe of the Lord to follow an apoſtatizing people, an apoſtatizing ſoule! It was mercie yet while God was ſpeaking, but woe to that people, to that ſoule to whom the Lord ſhall give in charge to his Prophets, *prophecie no more to them.*

But what was *Hoſea* his errand to *Iſrael*?

His errand was to convince them clearly of this their abominable Idolatry, and thoſe other abominable wickedneſſes that they lived in, and ſeverely to denounce threatnings, yea moſt fearfull deſtruction, (This was not done before by the other Prophets, as we ſhall afterward make it appeare, but it was *Hoſea* his errand to threaten an utter deſolation to *Iſrael* more than ever was before) and yet withall to promiſe mercy to a remnant to draw them to repentance, and to prophecie of the great things that God intended to do for his Church and children in the latter dayes.

What was his Commiſſion?

The words tell us plainly, *The word of the Lord came to Hoſea.* It was the word of JEHOVAH. It is a great argument to obedience to know it is the word of the Lord that is ſpoken. When men ſet reaſon againſt reaſon, and judgement againſt judgement, and opinion againſt opinion, it prevailes not: but when they ſee the authority of God in the Word, then the heart and conſcience yeeldeth. Therefore however you may look upon the inſtruments that bring it or open it to you, as your equalls or inferiours, yet know there is an authority in the word that is above you all: It is *the word of the Lord.*

And this *word of the Lord*, it *came to Hoſea.* Mark the phraſe, *Hoſea* did not goe for the word of the Lord, but the word of the Lord came to him: he ſought it not, but it came to him, *factum fuit verbum*, ſo are the words, the word of the Lord came or was made into him, was put into him. Such a kinde of phraſe you have in the new Teſtament. *John* 10.35. *If he called them Gods*

אשר היה

ὡς δὲ ὁ λόγῳ τῷ Θεὸς ἐγένετο. *Magna ſemper fecerunt, qui Deo vocante docuerunt. Luther.*

unto whom the word of God came, that is, to whom the commiſſion came, to put them in the place wherein they were. So the word of the Lord came to *Hoſea*. The knowledge of a call to a worke will helpe a man through the difficulties of the worke. One of the notableſt texts of Scripture to incourage a man to that worke to which he ſees he is clearly called, is that which is ſpoken of Chriſt himſelfe, *Iſa.42.6. I the Lord have called thee in righteouſneſſe*, what follows then? *I will hold thy hand and will keep thee, and give thee for a covenant to the people, for a light to the Gentiles.* If we know Gods call to a worke (as for the preſent this of ours is exceeding cleare unto us) though the worke will be difficult and liable to much cenſure, Yet the Lord will hold our hands, and will be with us, and with our mindes, and our tongues, and our hearts, and will keepe us in this worke, and make us inſtruments, to give ſome light to you.

But the principall buſineſſe is to enquire of the time when *Hoſea* propheſied. You have it in the Text, *In the dayes of Vzziah, Iotham, Ahaz, and Hezekiah Kings of Iudah, and in the dayes of Ieroboam the ſon of Ioaſh king of Iſrael.* It is computed by *Chronologers* that *Hoſea* lived about 814. yeers before Chriſt: In his time was the city of Rome built. It was the beginning of the Olympiads. *Euſebius* tells us that there was no Grecian Hiſtory (and if no Greeke learning, then not any that was of any authority) extant before this time of *Hoſea*.

Euſeb. de Præpar. Euan. l. 10 c. ult. *Ab hoc tempore Græca de temporibus hiſtoria vera creditur.*

He propheſied in theſe kings raignes, *Vzziah, Iotham, &c.* You ſhall finde that wee ſhall have much of Gods minde revealed in this more than at firſt view wee can comprehend. We ſhall finde by this that *Hoſea* propheſied a very long time, it is very probable foureſcore yeers, but it is certaine he was in the worke of his Miniſtry above ſeventy yeares, and I make that cleare thus, He propheſied in the dayes of *Ieroboam* (who though he be here named laſt, yet he was the firſt of theſe kings, and we ſhall ſhew you the reaſon by and by, why he was named laſt) that then tooke up ſome of his time: But ſuppoſe you reckon from the end of *Ieroboams* raigne, yet from that to the beginning of *Hezekiah*, here were 70. yeers, and yet the Text ſaith he propheſied both in *Ieroboams* time and in *Hezekiahs* time too: after the death of *Ieroboam*, *Vzziah* lived 38. yeers (he raigned 52. in all)

He

He begannie his reigne in the 27. of *Ieroboam*, 2 *Kings* 15. 1. now *Ieroboam* lived after that 14. yeeres, for he reigned 41. in all, take 14. out of 52. and there remaines 38. and after him *Iotham* raigned ſixteene yeers, and then *Ahaz* ſucceeded him, and raigned ſixteene yeeres more; ſo that betweene theſe two kings *Ieroboam* and *Hezekiah*, there was 70. yeers, in which *Hoſea* propheſied, beſides the 41. yeers of *Ieroboam*, and 29. yeeres of *Hezekiah*, in both whoſe raignes too you ſee he lived, and therefore it is probable it was fourſcore yeeres at leaſt that *Hoſea* continued in the worke of his propheſie. See what of Gods minde we have that will ſpring freſh from this.

Obſ. 1.

Hoſea continued ſo long, and yet you ſee there is not much of his propheſie extant, onely fourteene ſhort chapters. It pleaſeth God ſometimes that ſome mens labours ſhall abide more ful to poſterity than others, though the labours of thoſe others more large and as excellent as theirs. This is according to the diverſity of Gods adminiſtrations. Let the Miniſters of God learne to be faithfull in their work, and let God alone for to make them eminent by having their labours extant.

Ob. 2.

2. It appears from hence that *Hoſea* muſt needs begin to propheſie very young. If he were a Prophet fourſcore yeais, certainly he was but young when he began firſt to propheſie, and yet he was ſet upon as great an imployment as any of the Prophets were (as we ſhal ſee hereafter) It pleaſeth God ſometimes to ſtir up the hearts of young ones to doe him great ſervice, he ſends ſuch ſometimes about great workes and imployments; ſo he did *Samuel*, and *Ieremy*, and *Timothy*, therefore let no man deſpiſe their youth.

Obſ. 3.

3. *Hoſea* propheſying thus long, it appears he lived to be old in his worke. When God hath any worke for men to do, he doth lengthen out their dayes. So he did the dayes of *Iohn* the diſciple, he lived neare upon an hundred yeeres if not more, for the time of the writing of his Goſpell (as it is noted) was in the 99. yeere of Chriſt, 66. after the Aſcenſion. Let not us bee too ſolicitouſly carefull about our lives to maintaine our healths, and ſtrengths, let us be carefull to do our worke, for according as the Lord hath worke for us to doe, ſo he will continue to us our health, and ſtrength, and life: when

you come to dye, you may dye comfortably, having this thought in you, well the worke that the Lord appointed me to do is done, and why ſhould I ſeeke to live longer in the world? God hath others enough to doe his worke. It was a ſweet expreſſion of *Iacob*, *Gen.* 48.21. *Behold I dye* (ſaith he) *but God ſhall be with you and bring you againe unto the land of your fathers.* So may the Prophets of God ſay, that have beene faithfull in their worke, Behold I dye, but the Lord ſhall be with you, my worke is finiſhed, but God hath others that are young to go on in his worke, that is the third obſervation.

Obſ. 4. 4. You may ſee by *Hoſeas* continuance in ſo many ſeverall Kings raignes, that he went through variety of conditions; ſometimes he lived under wicked Kings, ſometimes under moderate Kings, ſometimes he had encouragement from godly and gracious Kings, although they were of Judah. Not onely the people of God, but ſpecially Gods miniſters muſt expect variety of conditions in the world, they muſt not promiſe to themſelves alwayes the ſame ſtate.

Yet further. *Hoſea* propheſied in all theſe Kings raignes. Here appears the conſtancy of his ſpirit notwithſtanding the many difficulties hee met withall in his worke: for he propheſying in *Ieroboams*, *Iothams*, and *Ahaz* his time who were wicked princes, ſurely he muſt meet with many diſcouragements; And though he continued foureſcore yeers, yet hee ſaw but little ſucceſſe of his labour, for the truth is, the people were never converted to God by his miniſtry.

Nay it is apparent they grew worſe and worſe, for it is ſaid of that *Ieroboams* time in which *Hoſea* beganne his propheſie, onely that he did evil in the ſight of the Lord, and continued in the wayes of *Ieroboam* the ſonne of *Nebat*, 2 *Kings* 15.15. but after we reade moſt horrible things that *Iſrael* was guilty of, 2 *Kings* 17.17. It is ſaid, *they cauſed their ſonnes and their daughters to paſſe through the fire, and uſed divinations, and inchantments, and ſold themſelves to doe evil in the ſight of the Lord, to provoke him to anger*, beſides many dreadfull things, you may reade in that *Chapter*, Iſrael was growne guilty of. This was in King *Hoſhea* his time, which was many yeers after *Hoſea* beganne to propheſie, towards the end of his propheſie.

God

God may continue a Prophet a long time amongſt a people, and yet they may never be converted. It is a diſtemper in Miniſters hearts to thinke to give over their worke becauſe they ſee not deſired ſucceſſe. I remember *Latimer*, in one of his ſermons, ſpeaking of a miniſter, who gave this anſwer, why he left off preaching, becauſe he ſaw he did no good, this ſayes *Latimer*, is a naughty, a very naughty anſwer. That we have here may be a great ſtay to theſe who have lived many yeers in the worke of the Miniſtry, & yet have done little or no good, *Hoſea* was foure-ſcore yeers a Prophet to Iſrael, & yet did not convert them. Yet notwithſtanding all theſe diſcouragements, he continued conſtant, and that with abundance of freſhnes and livelynes, when he comes to the end of his propheſying. *Obſ.5.*

It is an honour to the Miniſters of God, that meet with many difficulties in their way, & with many diſcouragements, yet to continue freſh and lively to the very end; not to be freſh & lively onely at firſt, as many young Miniſters are when they begin firſt. O how freſh are they, how full of zeale and activity are they then? but after they have been a while in their work, or when they have gained what they aymed at, then they grow cold, and that former vigour, and freſhnes, and zeale, which appeard to be in them, comes to be a great deale flatter. Like ſouldiers that at the firſt were forward, and active in ſervice, but afterward come to live upon their pay, & can do no ſervice at all; or rather as veſſels of wine that when they are firſt tapped are very ſmart, and quicke, and nimble, but at laſt grow exceeding flat: as we commend that veſſell of wine, that draws quick to the very laſt of all, ſo it is an excellent thing indeed, for a Miniſter of God to continue freſh, and quick, and lively, to the laſt end. It is true, nature and naturall abilities may decay, but a ſpirituall freſhnes may appeare, when naturall abilities are decayed. To ſee an old Prophet of God, that hath gone thorough many difficulties, and ſufferings, & yet to continue freſh and lively in the work of the Miniſtry, & to have ſpiritual excellencies ſparkle in him then, this is a moſt honourable ſight, and calls for abundance of reverence. *Obſ.6.*

Laſtly, *Hoſea* propheſyed ſo long that he came to ſee the fulfilling of his Propheſie, for he continued Propheſying till *Hezekiahs* time, and in the ſixth yeere of *Hezekiahs* reigne came the de-

deſtruction of *Iſrael*. *Hoſea* had threatned an utter taking of them away, but all this while it was not done till then, and then it is moſt likely hee ſaw the fulfilling of his propheſie.

Obſ.7. It pleaſeth God many times to let his Prophets ſee the fulfilling of their threatnings upon the people againſt whom they have denounced them. Perhaps they go away, and ſcorn, and contemn the Prophets, & their words are but wind with them, but God many times lets his Miniſters live to ſee their words fulfilled upon them. For particular perſons when they are caſt upon their beds of ſickneſſe or death, it is then ordinary for thē to ſay, Oh the word of the Lord is true that I heard at ſuch a time, it is now come upon me. So God dealt with the people in *Ieremies* time, they laughed and contemned him, but *Ieremy* lives to ſee the fulfilling of thoſe threatnings at laſt. And if they live not to ſee the fulfilling of their words, yet preſently after their death they are fulfilled, as it was at *Hippo*, where *Auſtin* threatned judgements againſt them, they were not executed in his time, but preſently after hee was taken away, they came.

Yea but he did not onely Propheſie in theſe Kings dayes, but in the dayes of *Ieroboam* King of *Iſrael*. Here are three Queſtions:

1. What is the reaſon that *Ieroboam*, who in truth was the firſt of theſe Kings, that he is named laſt?

2. Why onely one King of Iſrael is named, and three Kings of Judah? for beſides him in the time of *Hoſeas* propheſy there were 6. other Kings of Iſrael, *Zechariah*, *Shallum*, *Menahem*, *Pekahiah*, *Pekah*, *Hoſhea*.

3. Why *Ieroboam* is named at all?

One Anſwer will be ſufficient for the two firſt Queſtions, why *Ieroboam* is named laſt, and why there is but one King of Iſrael named. The Anſwer is this, God took no great delight in the Kings of Iſrael, for they had forſaken the true worſhip of God. Though there was much corruption in *Iudah*, yet becauſe they kept to the true worſhip of God, God took more delight in *Iudah* then in *Iſrael*. Therefore he nameth *Ieroboam* in the laſt place, though he was firſt, and onely him.

But why was *Ieroboam* named at all?

This is of great uſe. You ſhall finde that it was for this end, that

that you might underſtand what eſtate the people of Iſrael were in at this time of *Hoſeas* Prophecie. Much you ſhall ſee is to be learned from hence. The ſtate of the people of Iſrael in the time of *Ieroboams* reigne was very proſperous, though their wickedneſſe was very great. For if you look into 2 *Kings* 14. you ſhall finde there that a little before this they had been in very great diſtreſſe, and under ſore afflictions: Now in *Ieroboams* time they were in the greateſt proſperity that ever they had been in: For this *Ieroboam* was not the firſt *Ieroboam*, the ſon of *Nebat*, that cauſed *Iſrael* to ſin, and was a means of the rent of theſe ten Tribes from the houſe of *David*, that was 140. yeers and more before this; but this *Ieroboam*, in whoſe time God ſent *Hoſea* to Propheſie this great wrath againſt the houſe of *Iſrael*, was the ſon of *Ioaſh*. Now in all this time this Kingdome was never in a more proſperous condition then in the dayes of this *Ieroboam*.

Two things are to be obſerved concerning the condition of this people at this time.

Firſt, that they were a little before this in great adverſity, and then after they grew up to great proſperity. For if you reade that 14. Chapter of the 2. of the Kings, you ſhall finde that they were under ſore affliction, for the Text ſaith, *verſe 26. There was not any ſhut up, nor any left, nor any helper for Iſrael.* It is a compariſon taken from Shepherds, that uſe to ſhut up their flocks when they would keep them ſafe from danger; but now here was ſuch a generall deſolation and wofull affliction upon Iſrael, that there was none ſhut up, nor no helper left. But then comes this *Ieroboam*, and it is ſaid, *ver.* 25. *That he reſtored the coaſt of Iſrael from the entring of Hamath unto the ſea of the plain.* And *ver.* 28. *He recovered Damaſcus and Hamath, which belonged to Iudah for Iſrael.* This *Hamath* that he ſpeaks of was of great uſe, it was the in-let of the Aſſyrians, and for *Ieroboam* to conquer that place, and to recover *Damaſcus*, and to adde that to the Crowne of *Iſrael*, which belonged to *Iudah*, it ſhews that after their bitter affliction, God granted a great mercie by *Ieroboams* means, and that now Iſrael flouriſhed greatly, and grew exceeding proſperous. There is much of Gods mind held out to us in this: As, in that the people of Iſrael had been under ſore affli-

ction,

ction, and delivered, yet God ſent *Hoſea* to them to ſhew them their horrible wickedneſſe, and to threaten deſtruction.

Obſ. 1. Hence ſee the perverſeneſſe of the children of men, that after great deliverances granted them from bitter and ſore afflictions, yet they will continue ſtil in their wickedneſſe & rebellion. The Lord grant this may not be true concerning us. God hath delivered us in great meaſure from thoſe ſore and bitter afflictions, and heavy oppreſſions, under which we lately were, and many gracious liberties are reſtored to us; Now have we not need of an *Hoſea* to be ſent unto us to rebuke us, & to threaten judgement for the evill of our wayes? This is a ſad thing.

Obſ. 2. Further, God may let a ſinner continue a long time in the way of his ſinne, and when he hath flouriſhed many yeers, and thinks ſurely the bitterneſſe of death is paſt, then God may come and threaten judgement. *Ieroboam* reigned one and forty yeers, and it cannot be but that *Hoſea* propheſying ſo long after *Ieroboams* death, came in the latter end of *Ieroboams* time. *Ieroboam* might think, what doth he come to conteſt with me, and to tell me of my ſin and wickedneſſe, and to threaten judgement? have not I continued theſe 40. yeers King, and have proſpered? and ſurely God hath beene with me. Well, a ſinner may hold out long, and yet afterward judgement may come.

Obſ. 3. Thirdly. A people in a flouriſhing condition, when they proſper moſt, and overcome their enemies, and have all according to their hearts deſire, even that may be the time for God to come out in his wrath againſt them. So it was here, therefore we muſt not judge our enemies to be happy, nor feare them, becauſe of their flouriſhing eſtate for the preſent, neither let us be ſecure our ſelves becauſe of the mercies we enjoy. God doth not alwayes ſo, but ſometimes he is pleaſed thus to deale with ſinners, to ſtay till they be at the height of their proſperity, and then to come upon them, as here he did.

Sometimes God is more ſudden, it is like *Zechariah* the ſon of this *Ieroboam* thought he might venture as well as his father, his father proſpered in ſuch wayes 41. yeers, and why may not I? No, God came upon him in ſix months, 2. *Kings* 15. 8.

Fiftly, *Hoſea* when he came to propheſie againſt Iſrael,

rael, he ſaw them in their proſperity, and yet continueth to threaten judgement againſt them. It was a further argument of the Spirit of God that taught him, and of a ſpeciall inſight he had into the minde of God, that he ſhould thus propheſie deſtruction to them, when they were in the height of their proſperity. It is true, if *Hoſea* had come afterward in *Zachariah* his daies, when the Kingdom was declining; or if *Hoſea* had propheſied in *Shallums* time and others after him, then he might have ſeen by the working of ſecond cauſes, that the kingdome was going downe indeed. No, but he comes in *Ieroboams* time, when there was no appearance of ſecond cauſes at all of their deſtruction, and then propheſieth deſtruction unto them.

It is a ſigne of ſpeciall inſight the ſoule hath in the wayes of God, that can ſee miſery under the greateſt proſperity. The Prophet did not thinke Iſrael in a better condition, becauſe of their outward proſperity. A ſigne his propheſie was from God. *Obſ.4.*

Yet further; This being in the raigne of *Ieroboam*, when they were in great proſperity, ſurely their hearts were exceedingly hardned againſt the Prophet; and it cannot be imagined, but that they entertayned his propheſie with ſcorne and contempt: for it is an uſuall thing, when men are in the height of their pride and in their ruffe, then like the wilde aſſes colt, to ſcorn, and contemne all that comes againſt them.

It is nothing for a Miniſter of God to deal plainly with people in the time of adverſity, when they are down the wind, but whē men are in the ruffe of their pride, and in all their jollity, to deal faithfully with them then, this is ſomething, and thus the Prophet *Hoſea* did. *Obſ.5.*

That their great proſperity did raiſe up and harden their hearts with pride againſt the Prophet, it appeares plainly, if you will but reade *Amos* 7.10. (for we muſt finde Gods minde by comparing one place with another) there you ſhall finde what the fruite of *Ieroboams* proſperity was, for *Amos* and *Hoſea* were contemporary. When *Amos* was propheſying, *Amaziah the Prieſt of Bethel ſent to Ieroboam king of Iſrael, ſaying, Amos hath conſpired againſt thee, the land is not able to beare his words.* This was ſayd of *Amos*, it is like that *Hoſea* did not meete with bet-

ter meaſure then this. *Amaziah* the Prieſt of *Bethel* did this. If there be any enemies againſt the faithfull Miniſters in a place, they are the Prieſts of *Bethel*, Idolatrous and ſuperſtitious Miniſters. And what courſe doe they take? They ſend to the King, to the Governours, O they have conſpired againſt the King, they are ſeditious perſons, factious men, that keep a ſtir in the Kingdome, and break the peace of the Church, the Land cannot bear their words. Such a meſſage as this you ſee did *Amaziah* ſend to the King concerning *Amos*; he turns off all from himſelfe to the King, and all the puniſhment that muſt be inflicted upon *Amos*, muſt be in the name of the King. And mark the 12. *ver.* of that Chapter, *Alſo Amaziah ſaid unto Amos, O thou ſeer, goe, flee away into the land of Iudea, and propheſie there.* We are not holy enough for you, forſooth we are Idolaters, we doe not worſhip God aright, we are no true Church, get you to *Iudah* among your brethren, and *propheſie not any more here at Bethel*, why? Becauſe *it is the Kings Chappel, and it is the Kings Court.* It ſeems then in thoſe times that the Kings Chappel, the Kings Court could not beare with a faithfull Prophet. And what was the ground of it, but becauſe at this time *Ieroboam* proſpered in his way, and the kingdome was in ſuch a flouriſhing condition as it never was before? Here then was the tryall of the faithfulnes of *Hoſeas* ſpirit yet to go on in the work of his propheſie.

Obſ.6. Yet further. In that *Hoſea* did propheſie in the time of *Ieroboam*, by that it will appeare that he was the firſt Prophet that ever brought theſe hard tidings to them, of the utter deſtruction of Iſrael. It will appeare by that which is ſaid, 2 *Kings* 14 27. that before this time God had not ſo threatned Iſrael; for the Text ſaith: *The Lord ſaid not before this time that he would blot out the name of Iſrael from under heaven, but he ſaved them by the hand of Ieroboam the ſonne of Ioaſh.* Marke, there is given the reaſon why the Lord ſaved them by the hand of *Ieroboam*, becauſe he had not yet ſaid he would blot out the name of Iſrael from under heaven, that is, the Lord never before ſent any of his Prophets thus plainly and fully to declare his intention to them for the utter blotting out the name of Iſrael, upon their going on in their ſinnes. So that it is cleare, that *Hoſea* was the firſt that was ſent about this meſſage. And certainly it was ſo much the

the harder, he being the firſt of all. For they might have ſaid, why doe you come with theſe new things, and in ſo great ſeverity, who did ever ſo before you? It was a hard taske: For wee know if a Miniſter come with any thing that ſeems to be new, if he preſents any truth to you that hath but a ſhew of Novelty, that you heard not before, though it be never ſo good and comfortable, he ſhall finde little incouragement. Nay if he doth but come in a new way, as this very excerciſe, becauſe it is like to go on in a way that yet hath beene diſuſed, it will meet with many diſcouragements. What then will the threatnings of hard things, of judgments, and deſtruction do when they come with novelty? Surely *Hoſea* had a hard taske of this, and yet he went on faithfully with it.

Thus much for the time wherein *Hoſea* propheſied.

Now to make a little entrance into the propheſie.

The beginning of the word of the Lord by Hoſea.

Some from theſe words doe gather, that *Hoſea* was the firſt Propſet that ever was. Though it is true, we cannot gather it directly from hence, yet it is apparent that notwithſtanding *Iſaiah* be ſet firſt, yet *Hoſea* was before him; for if you look into the 1 *Iſa.* you ſhall finde that his beginning was in the dayes of *Vzziah*. Now *Hoſea* was in the dayes of *Ieroboam*, and *Ieroboam* was before *Vzziah*. And this may be one reaſon why though I intend the whole propheticall bookes, yet I rather pitch upon *Hoſea* firſt, becauſe indeed he was the firſt Prophet: it is cleare you ſee from the Scripture, though we cannot gather it from theſe words in this ſecond *verſe*.

But yet thus much we may gather from theſe words, *The beginning of the word of the Lord by Hoſea*, that this was the beginning of his propheſie. And what was this beginning? what did God ſet him about firſt? Marke preſently the next words, *he muſt take him a wife of whoredomes, and children of whoredomes, and ſo declare to the people of Iſrael that they had comcommitted great whoredome departing from the Lord.* The moſt grievous charge and moſt ſevere and terrible expreſſion of Gods wrath againſt that people that you meete with in all the book of God. This is the work *Hoſea* muſt doe, and *Hoſea* was very young when firſt he went about it. Now as I told you be-

fore, God ſometimes calls young ones to great ſervices; but to call a young man to this ſervice, to go to this people with ſuch a meſſage, now in the midſt of all their pride and flouriſh to conteſt with them thus, and to tell them that they are children of whoredomes, and no longer the people of God, for what? for a young man to doe this? Why, they might have ſaid, if this indeed came from the mouth of ſome old ancient Prophet, reverent for his yeers and experience, it had been ſomewhat; but to come from a green head, for an upſtart to upbrayd us with ſuch vile things. Thus men grown old and ſodden in their ſins are ready to reaſon. But let us know (my brethren) if God ſend any meſſage unto us though by young ones, he expects your entertainment of it. When God would deſtroy *Elies* houſe, he ſends the meſſage by young *Samuel*; but *Eli* did not reaſon thus, what this young boy to come and ſpeake thus malapartly to me! No, he ſtoopes to it, *Good is the word of the Lord*, ſaith he.

Obſer.

Againe, *Hoſea* muſt tell them that they are *children of whoredomes*, and not *the people of God*. What for a Miniſter when he comes firſt among a people to begin ſo harſhly, and ſeverely, and ruggedly, Is it not better to comply with the people, to come with gentle and faire means, to ſeek to win them with love? if you begin with harſh truths, ſurely you will make them fly off preſently. Thus many doe reaſon. Now I beſeech you take heed to your own hearts in reaſoning thus, Many have done ſo, and have ſought to comply with people ſo long till they have complyed away all their faithfullnes, and conſcience, & vigour that before they had: When they come to great men, rich men, men in place and eminency, they will comply with ſuch, but let them have any of Gods people in their pariſh that are of a mean ranke and poore, they comply little enough with them, but are harſh and bitter to them, and regard not the tendernes of their conſciences at all.

Obſer.

It is true. If Minſters have the teſtimony of their own conſciences that they would take no other way but what ſhall be for the greateſt profit of their people, mantaining ſuch a diſpoſition as to be willing to undergoe any ſufferings that God ſhall call them unto: they may ſay firſt when they come to a houſe, *Peace be to this houſe*, eſpecially when they come to a place that

that hath not had the means before. But if it be to a people that go directly againſt the light of their conſciences, a ſuperſtitious people that cannot but be convinced, & have had many evidences that it is againſt the minde of God, and yet onely for their own baſe ends will goe on and not amend; in ſuch a caſe as this we may come with harſhnes at the very firſt. So *Paul* gives a charge to *Titus* in dealing with the *Cretians* who were evill beaſts and ſlow bellies, that he ſhould *rebuke them ſharpely* (ſo we tranſlate it) the word in the originall is, *Cuttingly*. Cha. 1. 13. Σποτόμως.

The beginning of the word of the Lord by Hoſea. The particle which is tranſlated [*by*] ſignifyeth [*in*] as well as *by*, it is not *El*, but *Beth*, and ſo it is read by ſome, *The word of the Lord came* in *Hoſea*. This expreſſion notes the inward and intimate converſe that the Lord had with the ſpirit of *Hoſea* in the work of his Miniſtry. The Lord ſpake firſt in *Hoſea*, and then he ſpeaks out unto the people. Some ſuch expreſſion we have concerning *Paul*, *Gal.* 1. 16. That Chriſt may be *revealed in me*, not onely *to me*, but *in me*. The more inwardly God ſpeaks and converſeth with the hearts of his Miniſters, the more inwardly and efficaciouſly they are able to ſpeake to the people. This is the deepe preaching, when it is from the heart to the heart. And ſo *Auguſtine* ſayes of *Hoſea*, becauſe that which he ſpake was ſo deep, it wrought more ſtrongly. *Hoſeas* Propheſie muſt needs be deep, for God ſpake in him before he ſpake out to the people. We ſay, that which commeth from the heart will goe to the heart: Surely that which commeth from the voice of God in the heart, will goe beyond the eares to the hearts of people. And bleſſed are the people that have ſuch Miniſters that ſhall ſpeak nothing *to them*, but what hath firſt been ſpoken by God *in them*. *Quanto profundius quidem loquitur, tanto operoſius penetratur.* Auguſt. de Hoſea *l.* 18 de civ. c. 28.

Againe in this ſecond verſe he comes twice with the ſame expreſſion, *The beginning of the word of the Lord by Hoſea*, and againe, *The Lord ſaid to Hoſea*; and yet in the beginning of the firſt verſe, *The word of the Lord came to Hoſea*. Why all this, three times? All this upon good reaſon; for *Hoſea* was to come with a terrible meſſage to the people, and to reprehend them with much ſharpneſſe, to tell them that they were *the children of whoredomes*, and that they had *departed from the Lord*, and

he would have no more mercy upon them, but would *utterly take them away*. He had need therefore have an expresse command for what he did, and to have much evidence of the Spirit, that what he said was from God, and not any thing of his own spirit. When a Minister of God shall come and reprehend a people severely for their sins, and threaten Gods judgement, let him then if ever look to it that he hath a good ground for what he saith, that what he shall deliver may be nothing but the word of God in him, the sheere word of God, without any mixture of his owne. It is an ordinary thing in Ministers in reprehending of sinne and denouncing threatnings, to mingle much of their owne spirit and wrath: But if at any time Ministers should take heed of mixing their own wrath, then especially when they are to denounce Gods wrath, then they should bring nothing but the word of the Lord; for it being a hard message, the spirits of men will rise up against it, if they once see the spirit of the Minister in it, they will be ready to say as the devill in the possessed man, *Iesus I know, and Paul I know, but who are you?* So they, the word of the Lord I know, but what are you? here is your owne passion, your owne humour, &c. O let not any think to oppose sin with sin, *the wrath of man doth not accomplish the righteousnesse of God.* You that are Ministers, would you have a sentence? I will give you one, and I have done: *When you are called to reveale Gods wrath, conceale your owne.*

Jam. 1. 20.

The

The Second Lecture.

May 23. 1642.

HOSEA 1. the middle of the ſecond verſe, and ſo on.

Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredome, departing from the Lord.

3. *So he went and took Gomer the daughter of Diblaim, which conceived and bare him a ſon.*

4. *And the Lord ſaid unto him, Call his name Iezreel; for yet a little while, and I will avenge the bloud of Iezreel upon the houſe of Iehu, and will ceaſe the kingdome of the houſe of Iſrael.*

5. *And it ſhall come to paſſe at that day that I will break the bow of Iſrael in the valley of Iezreel.*

THe Preface to the worke, and to the whole propheſy you heard the laſt time. The ſcope of the propheſy is the very ſame that the ſcope of this *Chapter* is, to declare, firſt, The evil condition that Iſrael, the ten Tribes were in, in regard of their ſinnes and puniſhment that was to be executed for their ſinnes. Secondly, Gracious promiſes of mercy, to a remnant, to Judah in the 7. *ver.* and to Judah and Iſrael both, from the 10. *ver.* to the end of the *Chapter*.

The ſcope of the Chapter.

Firſt, God beginneth with conviction, to ſhew them their ſinne, and the dreadfullnes of it.

Segnius irritant animos demiſſa per aurem, Quam quæ ſunt oculis ſubjecta fidelibus, & quæ Ipſe ſibi tradit ſpectator.

Conviction ſhould go before correction. You muſt not preſently fly in the faces of thoſe that are under you when they croſſe you: firſt inſtruct them and then correct them, do as God did here, God would firſt convince them of the greatnes of their ſinnes, not by verball but by real expreſſions.

Thoſe things that come but to the eare, they do more ſlowly ſtirre and work upon the heart, but things that are preſented before the eye are more operative; and therefore *Hoſea* muſt not tell

tell them onely that they had committed whoredome, but muſt tell them in this way, he muſt go and take *a wife of whoredomes*, and beget *children of whoredomes*.

In the very threſhold, in the entrance of the propheſy you ſee we meete with a difficultie, a great difficultie. Firſt a command from God, from the Holy God, unto a Prophet, a holy Prophet, *to go and take a wife of whoredomes*; not an ordinary whore, but a moſt proſtitute whore, for ſo the word ſignifieth, * *of whoredomes*, as in the ſcripture phraſe *a man of bloods*, is a man that hath ſhed much blood; and *a man of ſorrowes*, is a man that hath been excerciſed with many ſorrowes; and ſo *a wife of whoredomes* is one that hath committed notorious whoredomes, vile whoredomes. Yet ſuch a wife muſt the Prophet take to himſelfe, and his children muſt be *children of whoredomes* too. How can this be?

S. *Auſtin*, who had been a Manichee, having to deale much with Manichees, met with this objection, from one *Fauſtus* a Manichee, againſt the Old Teſtament, for they denyed it: ſaith *Fauſtus*, that Old Teſtament of yours, *Moſes* and the Prophets, is that of God? doe you not finde there a command to take a wife of whoredoms, and can this be from God?

Auſtin anſwereth it thus. Though ſhee had beene a proſtitute whore before, yet ſhe might be reclaymed, and ſo ſhe might be called a wife of whoredomes, from that whoredome that heretofore ſhe was guilty of, and now reclaymed. And ſo he thinketh that it was a reality indeed, that *Hoſea* did take to himſelfe a wife of whoredomes; and thinke to ſalve it up thus.

Theodoret is ſomewhat angry with thoſe that think it was not really done, but done only in a way of viſion. I finde many of our latter men that are of the ſame minde, that thinke there was a reality in it, that God did command *Hoſea* to take to himſelfe a wife of whoredomes, and that he did take ſuch a wife, one that was a notorious harlot, ſo *Arias Montanus*, *Piſcator*, *Pareus*, *Tarnovius*, and others, they go that way, and they thinke to ſalve it onely thus, that it is a command of God, and therfore though it had not bin lawfull for *Hoſea* to have done it, yet God commanding it, he might do it: As they inſtance in other caſes that ſeeme to be ſomewhat of the like nature, as the children of

Iſraels

* Such a one as *Thais* was amongſt the *Athenians*. *Vir ſanguinum.*

Aug. cont. Fauſt l. 22 c 80 *Quid adverſùm clementiæ veritatis, quid fidei Chriſtianæ ſi meretrix relicta fornicatio e in caſtum conjugium commu'etur? &c.*

Eorum audaciam mirari ſatis nequeo qui non verentur dicere verba hæc eſſe rebus deſtituta. Theod. in Hoſ. enar. c. 1.

Iſraels robbing the *Egyptians*, *Abrahams* killing his ſonne, and the like.

If this ſhould be ſo, (as many interpreters going that way might make one to thinke it not a thing impoſſible) we might learne thus much from it.

Firſt, that Gods command takes away all matter of offence. *Obſer.*
It would be a notorious offenſive thing for a Prophet, a Miniſter of God to marry one that is wicked, a wicked whore; yet ſo farre as the offence is, Gods command is enough to take it away. For the ſubject of offence it is not duty, but indifferency: any thing that is a duty to be done we muſt go on in it, though it be never ſo offenſive to others, that is no rule at all to hinder us if it be a duty: but if it be a thing of indifferency, then wee muſt ſtop. Gods command takes away all plea of offence; I ſay not that mans command doth ſo, for men, even magiſtrates themſelves are bound not to offend their brethren, as well as others.

GODS command takes away offence, not the command of the Magiſtrate.

But then it may be ſaid they ſhould command nothing at all, for ſome or other would be offended, and ſhall not they command becauſe ſome weake ones may be offended?

It is true, that which they may take upon their conſciences to be their duty, that they are bound to command, and they ſhould ſin againſt God if they did not command it, & require obedience to it; they muſt do it though never ſo many be offended. But in matters that they themſelves acknowledge to be neither herenor there, either for Gods ſervice or for the good of a Commonwealth, herein the rule bindeth them as well as others in regard of offences to for beare. *Anſ.*

Secondly, Suppoſing this to be a reall thing, we ſee that the Prophet muſt ſuffer much in his credit before men, onely to be ſerviceable to God for a further expreſſion of his minde. 2. *Obſ.*

All our credits, all our names, and all we are, or have, muſt lie downe at Gods feete to be ſerviceable to him in the leaſt thing; if but in a way of expreſſion of his minde, much more then in bearing witneſſe to his truth.

Thirdly, This being ſo, we ſee the way of God in putting the Prophet in the very firſt ſervice upon a very difficult work: It could not but be a thing exceeding tedious and irkeſome to his *Obſ.*

ſpirit to marry ſuch a one, yet God putteth him upon it.

It is the vſuall way of God, when he calleth any to great ſervices, at the beginning, to put them to ſuch difficult workes, to try them thereby, that if they goe through them, then they may be confided in, that they will goe through more afterward.

But we ſhall rather take this in a way of viſion, as others do; not that indeed *Hoſea* did really marry ſuch a wife, but this did appeare to him in a viſion, as if ſuch a thing were really done, onely to declare what the condition of the people of *Iſrael* was at this time in reſpect of God: As if God ſhould ſay, *Hoſea*, this people of Iſrael is to me no other then as if thou ſhouldeſt have a wife that were the moſt notorious whore in the world, and all their children are to me as if thy children were the children of whoredome and fornication. And this I conceive to be more directly the minde of God, and I will not give you my meere conception of it neither, but reaſons for it why it muſt be ſo.

Reaſons why *Hoſeas* marrying a whore was but onely in a viſion 1.

Firſt, becauſe we finde in Scripture that which is hiſtorically related, yet was done in a way of viſion. And it is an uſual way of Scripture to expreſſe that which is done in a way of viſion, as if it were a hiſtory, as if it were really done. I will ſhew you two examples for this, one of *Ieremy*, when he was at Jeruſalem, yet the Scripture ſpeakes as if he had beene at Babylon: and the other of *Ezekiel*, when he was at Babylon, it ſpeakes as if he had bin at Jeruſalem. It is as fully related as this is here, and both muſt therefore needs be underſtood as in a way of viſion. Firſt for *Ieremy*, you have it *Chap.* 30. *ver.* 4. God requireth there that he ſhould *go to Euphrates and hide his girdle there in a hole of a rocke*: But this river was a river in *Babylon*, and *Ieremy* was not in *Babylon* at this time, nor in all the time of the ſeige, nor in the time of the captivity, neither could he goe to *Babylon*, for the city was now beſeiged, and when he did but aſſay to goe a little way to *Anathoth* his own towne, he was preſently taken hold upon as if he had been a Traitor to his Country. Therefore this which is here declared as a hiſtory, as if he had really done it, was but onely done in a viſion. And ſo *Ezekiel* the other way, he was at *Babylon* (for he was that Prophet that propheſied to the people that were car-

carryed captive to *Babylon*, God ſent a Prophet to them to helpe them there in their captivity) yet in the 8. *Chapter* of his Prophecie, *Ezekiel* ſeemeth to be brought to *Ieremiah*, and he is bidden there *to dig a hole in the wall to ſee the wicked abominations that the ancients of Iſrael did there.* Now *Ezekiel* was not there, he was at *Babylon* all this while, but it is declared as if the thing had beene done really. So we are to underſtand *Iſaiah* his going naked 20. dayes, and *Ezekiels lying three hundred and ninety dayes on the one ſide, and* 43. *on the other. Ezek.* 4.

2. That it was a viſion and not really done, the reaſon is, it was Gods command, *Leviticus* 21. 7. *That the Prieſt muſt not marry with a whore*; and of all mens wives God is moſt carefull of the wives of thoſe that are in the worke of the Miniſtery, that are Church officers, therefore 1 *Tim.* 3. 11. when but a Deacon is deſcribed what he ſhould be, there is his wife deſcribed too, that ſhee ſhould be *grave, no ſlanderer, ſober and faithfull in all things.* You never reade that when God appointeth what a Magiſtrate ſhould be, what his office ſhould be in a Common-wealth, that hee takes ſuch care to ſet downe what his wife ſhould be: But when he appointeth the loweſt officer in a Church, a Deacon, he appointeth what his wife ſhould be too. Therefore the wives of Miniſters ſhould goe away with a leſſon from hence, and know that God hath a more ſpeciall eye to them, then to the wives of all the men in the world beſides. God is tender of the credit of the officers of his Church, and ſo ſhould man be; for their diſcredit is a hinderance to their worke. 2.

Yea further, we read *Amos* 7. 16. that it was threatned as a curſe to *Amaziah* the Prieſt of *Bethel*, that *his wife ſhould bee a harlot*, for reſiſting the Prophet: ſhall then the wife of *Hoſea* be a whore? For *Amos* and *Hoſea* prophecied both at the ſame time.

And the Scripture ſaith (you know the place 1 *Cor.* 11.) that *the woman is to be the glory of the man.* What a glory ſhould *Hoſea* have had in ſuch a match as this? The woman is the glory of the man, How? (for ſo I deſire not onely to open the Scripture that I reade here, but as I goe along and quote How the woman is the glory of the man

Scripture, ſo far as may be for your edification, and ſuteable to our argument to open there too) In two reſpects ſhee is ſo. 1. becauſe it is a glory to a man that he hath ſuch an image, for ſhee is from the man, and as the man being the image of God, ſheweth the glory of God, becauſe hee is the image of God and from him; ſo the woman being from the man, and as it were his image, ſhee is the glory of the man. 2. Becauſe man hath ſuch an excellent creature brought under ſubjection to him: ſo the woman is the glory of the man. Man is not onely made glorious by God, in that God hath put all other creatures under him, but eſpecially in this, that God hath put ſuch an excellent creature under him as the woman is, ſo the woman is the glory of the man. This could not be here in ſuch a match as this.

3. 3. It could not be that it was a reall thing, but a viſion, from the prophecie it ſelfe, for then *Hoſea* muſt have ſtayed almoſt a whole yeare before he could have gone on in his prophecie: For firſt he muſt take to him a wife of whoredomes, and beget a childe of whoredomes, then he muſt have ſtayed till the childe had beene borne, before he could have come to the people and ſay, My childe is borne, and his name is *Iezreel*, and it is upon this ground that I have named him thus, and then he muſt have ſtayed almoſt a yeere more before hee could have *Locuhamah*, and then after that he muſt ſtay almoſt another yeare longer before *Loammi* could be borne.

Apparens & loquens ei per viſionem interiorem in ecſtaſi.

And laſtly, that which is noted by *Polanus*, the expeſſion that we have here is, that God ſpake in *Hoſea*, ſpeaking and appearing to him by an inward viſion as it were in an extaſie, ſaith *Polanus*; therefore we muſt take it ſo that this wife of whoredomes that *Hoſea* was to marry was in a way of viſion, it was to ſignifie that *Iſrael* was to *God* as a wife of whoredomes, and as children of whoredomes ſhould have beene to the Prophet if he had been married to her.

Obſer. Adulteriũ committens quaſi ad alterum ſe conferens.

From all theſe there is this reſult, that the people of *Iſrael* were gone a whoring from God.

Idolatry it is as the ſinne of whoredom, and I cannot open this Scripture except I ſhew you wherein idolatry is like the ſinne of whoredome: The idolatry of the Church, not the idolatry of heathens is whoredome. One that committeth adultery doth

doth give her ſelfe to another: The Heathens becauſe they were never married to God, their idolatry is not adultery; but the people of God being married to the Lord, their idolatry is adultery.

Adultery firſt, becauſe it breakes the marriage bond, there is nothing breakes the marriage bond betweene God and his people but the ſinne of idolatry, as not betweene man and wife. Though a wife may be guilty of many faylings, and be a grievous trouble and burthen to her husband, yet theſe do not break the marriage knot except ſhee defile the marriage bed; So though a people may be guilty of notorious and vile ſins, yet if they keepe the worſhip of God pure, they are not guilty of whoredome, but ſtill God is married to them. Wherein Idolatry is like to the ſinne of Adultery. 1.

Secondly, Whordome is a loathſome thing, though delightſome to men, yet loathſome to God: Idolatry is ſo, therefore the Scripture calleth the idols that men ſet up by a name that ſignifieth the very excrement that comes from creatures, *Ezek.* 22. 3. Idolaters thinke their way of idol-worſhip to be very delightſome, but that which they call delectable, God calleth deteſtable, ſo you ſhall finde if you compare theſe two Scriptures, *Eſa.* 44. 9. they call their Idols *delectable things*, but in *Ezek.* 5. 11. God calleth them *deteſtable things*. Idolatry is a deteſtable loathſome thing. 2. גלולים גלולים

Thirdly, There is nothing wherein a man is ſo irreconcileable as in the point of the marriage bed, the defiling of that by adultery cauſes an irreconcileable breach: *Iealouſie is the rage of a man, and he will take no ranſome.* There is nothing wherein God is ſo irreconcileable to a people, as in the point of falſe worſhip. 3.

Fourthly, Adultery it is a beſotting ſinne. *Whoredome and new wine take away the heart*, ſaith the prophet, and in that 44. *Iſa.* 19. there, ſaith God, *he hath no underſtanding to conſider and ſay, What have I not taken one part and roaſted fleſh with it, and with another part have baked bread upon the coles, and warmed my ſelfe with another, and ſhall I make the reſidue thereof an abomination, and fall downe to the ſtock of a tree?* He hath no underſtanding to conſider this. Idolatry is a beſotting ſinne as well as adultery. And therefore we need not marvaile though men of 4. Hoſ. 4. 11.

great parts and abilities, continue in their ſuperſtitious way of worſhip, for nothing beſotteth mens hearts ſo much as that doth.

5. Againe 5. Whoredome is a moſt dangerous ſinne. We have a moſt dreadful place for that, *Pro.* 22.14. *The mouth of a ſtrange woman is as a deepe pit; he that is abhorred of the Lord ſhall fall therein.* Oh moſt dreadfull place to an Adulterer! if there be any Adulterer in this place this day, when thou goeſt home turne to that Scripture, and let it be as a dart to thy heart, *the mouth of a ſtrange woman is as a deepe pit; he that is abhorred of the Lord ſhall fall therein*; A ſign of a man abhorred of God, and ſo is Idolatry, for in 2 *Theſ.* 2. 11, 12. *God gave them over to beleive a lye that they might be damned.* Thoſe that follow the Idolatries of Antichriſt are given over by God to believe a lye, That lye of Popery altogether is one lye. Hence it is that the Popiſh party invent ſo many ſuch ſtrange lyes, all to uphold that great lye. Why is this? that they might be damned. It is a dreadfull dangerous ſinne the ſinne of Idolatry, though they think they pleaſe God in and by ſuch wayes of worſhip, yet they are given over by God that they may be damned. If this prove to be a place that concerns thoſe that follow Antichriſt, and if Rome proves to be ſo as by that place is deſcribed, it is a dreadfull place to all Papiſts.

6. Againe, Whores uſe to decke themſelves up in pompous attyre, in dainty, glorious rayment. So Idolaters uſe to decke up their Idols in bravery, and laviſh gold (as the Scripture ſpeakes) upon their Idols; whereas *the Kings daughter is all glorious within*, and the ſimplicity of the Goſpel will not permit ſuch things.

7. And laſtly, as whores though they goe a whoring from their husbands, yet ſtill they retaine (before the divorce) the name of wives, and their children (though baſtards) retaine the name of children, and beare the fathers name: So Idolaters, they will retaine the name of the Church, the Church, and thoſe that they beget, muſt ſtill be called the onely ſons of the Church.

Filii Eccleſiæ. Queſt. But how are his children ſaid to be children of whoredomes? for ſuppoſe his wife were a wife of whoredomes, yet being maryed to her, wherefore ſhould the children be called children of whoredomes?

To

To that is anſwered firſt, ſome think upon this ground, becauſe the children when they grow up would follow the way of the Mother, as it is an uſuall thing for children to doe. Therefore you need to take heed how you enter into the eſtate of marriage for your childrens ſake, for they will follow the way of the Mother. *Anſ.* 1.

Or rather this, becauſe though they were begotten after marriage, yet they will lye under ſuſpition as thoſe that are illegitimate; the children of one that ha h beene a whore are alwayes ſuſpected, and ſo in repute they are the children of whoredome and fornication: ſo ſayeth God, theſe people are to me as if their children were accounted children of fornication. 2.

For the whole land hath gone a whoring from the Lord.

In going a whoring they goe a whoring: Or as *Arias Montanus* reads it, In going a whoring they will goe a whoring. They not onely Have, but Will, they are ſet upon it, they are ſtout-hearted in the way of Idolatry, and it is the land that hath done it, the people of the land. *Fornicando fornicatur:* or as Arias Montanus, *Fornicando fornicabitur.*

But why the land?

It is a ſecret checke to them, and an upbrayding them for their unthankfulnes, that when God gave them ſo good a land, the land of *Canaan* that flowed with milke and honey, the land of promiſe, that was given to them for that end to nouriſh up the true worſhip of God, yet they made this land of God, this land of promiſe, o be a land to nouriſh up moſt vile Idolaters.

Gone away a whoring from the Lord.

From *Iehovah.*

The more worthy the husband is, the more vile and odious the adultery of the wife. What, to goe a whoring from God, the bleſſed God, in whom is all beauty and excellency, and turne to blinde Idols? What, change the glory of the inviſible God, into the ſimilitude of an oxe that eateth graſſe? with what indignation doth God ſpeake it? Oh you that go a whoring after your ſinfull luſts, this one day will lye moſt dreadfully upon your conſciences, that it was from the Lord that you departed, from that infinite glorious eternall Deitie, the fountain of all good, to cleave to whoring after baſe, ſinfull, and unclean luſts. *Obſer.*

Who

Who is this whore? and what are the children that are begotten to *Hoſea* by her?

So he went, ſaith the Text, He obeyeth.

Obſer. We muſt obey God in things that ſeem to be never ſo much againſt our reaſon and ſenſe.

He took Gomer the daughter of Diblaim.

גמר The word *Gomer*, here, commeth from a word that ſignifieth *perficere*, and *deficere*, perfection and defection: and ſo it may be applyed both wayes. Some apply it to perfection, that is, a harlot that was perfect and compleat both in her beauty, and in her fornication and wickedneſſe. The word likewiſe ſignifieth rottenneſſe, corruption and conſumption: ſo indeed are all things in the world; as ſoone as they grow to any perfection, they begin to decline quickly to corruption. All things but ſpirituall doe ſo, they indeed grow ſtill higher and higher.

This *Gomer* we will take rather in the ſecond acceptation of it, as it ſignifieth rottenneſſe and conſumption.

Who was this *Gomer?*

She was *the daughter of Diblaim.*

The ſignification of that is (according to ſome) one that dwelleth in the deſart, in reference to that famous deſart *Diblath*, of which we reade *Ezek.* 6. 14. noting the way of Idolaters, that they were wont to goe into woods and deſarts, and there to ſacrifice to their Idols.

But rather, according to moſt, *Diblaim* ſignifieth bunches of dryed figs, that were the delicacies of thoſe times, ſo *Oecolampadius*, from which he hath this note,

Obſ. That rottenneſſe and corruption proceedeth from voluptuous pleaſures, from delicacies, and the like. Though the pleaſures of the fleſh be very contentfull to you, yet deſtruction is the fruit of them; deſtruction is the daughter of ſenſual pleaſures and delights, of all your delicacies, ſo ſaith the ſcripture, *Rom.* 8. 13. *If you live after the fleſh you ſhall die. Phil.* 3. *vlt. whoſe God is their belly, whoſe end is deſtruction.*

But to apply it to *Iſrael*. *Iſrael* was as *Gomer* the daughter of *Diblaim*, that is, the people of *Iſrael* were now neare to deſtruction, and were the daughters of ſenſuall delights, they gave over themſelves to ſenſuall delights and pleaſures.

It

It is the uſuall way of Idolaters, thoſe that forſake the true worſhip of God to give up themſelves o the pleaſures of the fleſh. Senſuality and Idolatry doe uſually goe together. When the people of Iſrael ſacrificed to the calves, what did they? *They ate and dranke, and roſe up to play*, that was all their work, and good enough for the worſhiping of ſuch a god, a calfe.

You know the more we began to decline in the worſhip of God, we began to be ſo much the more ſenſuall, there muſt be Proclamation to people to take their ſports and delights upon the Lords day; And indeed it is that which doth uſually accompany defection in the way of Gods worſhip. Falſe worſhip doth not lay ſuch bonds upon mens conſciences for the mortifying the luſts of the fleſh, as the worſhip of God doth. Therefore thoſe men that love moſt to take liberty to the fleſh, they are thoſe that are ſooneſt enticed to wayes of ſuperſtitious worſhip.

Ierem. 24. 9. there *Ieremy* ſetteth out the ſtate of thoſe naughty Jews that were in Captivity by that ſimilitude of *a basket of rotten figs*, ſutable to this, and the more confirming this interpretation, that *Iſrael* was as *Gomer the daughter of Diblaim*, that is, rottenneſſe, the daughter of ſenſuality.

Thus for the mother. But now the ſon that is begotten of this mother, it is *Iezreel*.

Call his name Iezreel.

The Prophet muſt give a name to his ſon. It is that which belongeth to Parents, to give names to their children. Godfathers and Godmotheas (as they call them) are of no uſe for this, or for any thing elſe that I know, and in ſuch holy things as Sacraments are, we muſt take heed of bringing in any unuſefull, any idle things.

But here we are to inquire, Firſt, the ſignification of this name, Secondly, the reaſon why the ſon of *Hoſea* muſt be called by this name, *Iezreel*. You ſhall find a great deale in this before we have done with it.

For the firſt, *Iezreel* ſignifies the ſcattered of the Lord.

For the ſecond, there are five reaſons may be given why the ſonne of this Prophet muſt have this name put upon him, *Iezreel*. 5. Reaſons of the name of *Hoſeas* ſonne.

Firſt, that hereby God might ſhew that he did intend to avenge that blood that was ſhed in *Iezreel*.

Secondly, to ſhew that *Iſrael* had loſt the honour of his name, and was no more *Iſrael*, but *Iezreel*. There ſeemeth to be much neerneſſe between the name *Iſrael*, and *Iezreel*, but there is a great deale of difference in the ſignification, for *Iſrael* is one that prevaileth with God, the ſtrength of the Lord; *Iezreel* is one that is ſcattered by the Lord. *Iſrael* had loſt the honour of his name.

Obſer. Many out-live the honour of their names & reputations. Theſe ten Tribes are no more worthy to be called by the name of *Iſrael*, their famous Progenitor, but now *Iezreel*, the ſcattered of the Lord.

3. Thirdly, *Iezreel*, to ſhew the way that God intended to bring judgement upon theſe ten Tribes. And what was it? The way ſhould be by ſcattering, God would ſcatter them.

Obſer. It is a ſpeciall way of Gods bringing judgment upon a kingdome, by ſcattering of them. We reade, that when *Micaiah* ſaw the deſtruction of *Ahab* and his people he had this viſion, *I ſaw* (ſaith he, 1 *King.* 22. 17.) *all Iſrael ſcattered one from another as ſheep that have no ſhepheard.* There is a twofold ſcattering; A ſcattering among our ſelves in wayes of diviſion, and a ſcattering by the enemy one from another to flie for our lives. The one part of this judgement (the Lord be mercifull to us) is upon us already, and in this ſenſe we may be called *Iezreel*. Oh how is our Kingdome divided! how is it ſcattered? The Lord keep us from the other ſcattering, that we be not ſcattered one from another by being forced to fly for our lives before the enemy. It is juſt with God that if we ſcatter our ſelves ſinfully by way of diviſion, that God ſhould ſcatter us in his wrath to our deſtruction, by giving us up to our enemies. If we love ſcattering, if we delight in diviſion, we may ſoon have ſcattering enough, there may ſoon be diviſions farre enough one from another.

A twofold ſcattering of a people.

4. 4. Call his name *Iezreel*, to note that the Lord would ſcatter them even in that very place wherein they did moſt glory, as they did in the valley and city of *Iezreel*, they did much glory in that place (as you ſhall here afterward) But God would ſcatter them even in that place in which they did ſo much boaſt.

5. And laſtly, *Iezreel*, becauſe the Lord would hereby ſhew that he would turne theſe conceits and apprehenſions that they might

might have of themſelves, quite the contrary way. As thus, *Iezreel*, it ſignifieth indeed ſcattered of the Lord, but it ſignifieth alſo the ſeed of the Lord, or ſowen of the Lord; and ſo the Jews were ready to take the name *Iezreel*, and would be content to own it, becauſe it ſignified the ſeed of God; And hence it commeth to ſignify ſcattered too, becauſe that ſeed is to be ſcattered when it is ſowen: And hence it was that they might glory ſo much in that name. Oh! they were the ſeed of the Lord, in an abiding condition, as being ſowne by the hand of God himſelf: No, ſaith God, you are miſtaken, I do not call you *Iezreel* upon any ſuch termes, becauſe you are ſown of me, but quite the other way, becauſe you ſhall be ſcattered and come to bee deſtroyed by me.

It is the uſuall way of God to turne thoſe things which men take as arguments for their comfort to their confuſion. *Haman* who made ſuch an interpretation of the action of *Eſters* inviting him to the banquet alone with the King, the truth is the right interpretation of it had been that it was to his deſtruction: and ſo here, whereas they might make ſuch an interpretation of *Iezreel*, as that they were the ſeed, the ſowen of the Lord, the true interpretation is that they are the ſcattered of the Lord. *Obſer.*

All theſe five reaſons you have either in the nearnes of the name *Iſrael* with *Iezreel*, or otherwiſe in the words that follow after.

For yet a little while I will avenge the blood of Iezreel upon the houſe of Iehu, and cauſe to ceaſe the Kingdome of the houſe of Iſrael.

Here now we come to that which is the maine in this Scripture; And theſe foure queſtions are of great uſe, and will tend much to edification.

1. What is this *blood of Iezreel* that God will avenge?

2. Why God will avenge the blood of *Iezreel* upon the houſe of *Iehu*?

3. Why is it called *the houſe of Iehu*, and *Iehu* alone without the addition of the name *King*, as it is uſual in others, as *Hezekiah* King of Judah, and ſuch a one King of *Iſrael*, but here onely the houſe of *Iehu*?

4. What is this little while God ſpeakes of? yet a little while.

The words are read I ſuppoſe ordinarily, and paſt over as if there were little in them, but you ſhall finde that there is much of the minde of God held out to us in them.

For the firſt then, What was the blood of *Iezreel* that here God threatneth to avenge?

You may reade the Hiſtory of it, in 2 *King. Chap.* 9, 10, 11, (for the way of opening the Prophets is to compare them with the Scriptures that went before) reade thoſe Chapters and you ſhall finde what this blood was. It was the blood of the houſe of *Ahab*, the blood of *Iezebel*, the blood of the 70. ſons of *Ahab*, whoſe heads the Elders of *Iezreel* ſent to *Iehu* in baskets. This was the blood that was ſhed here in this place, which God ſaith he will avenge.

Obſer. God will certainly avenge blood, and if God wil avenge the blood of *Ahab*, he wil ſurely avenge the blood of *Abel*; if the blood of *Ieſebel*, then ſurely the blood of *Sarah*; if the blood of Idolaters, then the blood of his Saints. Oh what vengeance then doth hang over that Antichriſt, for all the blood of the Saints that hath beene ſpilt by him! the ſcarlet whore hath dyed her ſelfe with this blood, yea and vengeance wil come for that blood that hath beene ſhed of our brethrens in *Ireland* upon any whoſoever have beene inſtrumentals in it great or ſmall: Certainly the righteous God wil not ſuffer that wicked and horrid worke to goe unavenged, even here upon the earth. Let us wait a while and wee may live to ſee that time wherein it ſhall not onely bee ſaid by the voice of faith, but by the voice of ſenſe it ſelfe, *Verily there is a God that judgeth the earth.*

God will avenge blood.

But why wil God avenge the blood of *Iezreel* upon the houſe of *Iehu*?

Anſ. 1. Indeed this to an outward view at firſt is one of the ſtrangeſt things we have in all the booke of God. If you compare this place here in *Hoſea*, with other Scriptures, you ſhall finde that it is a ſtrange thing that ever it ſhould bee ſaid that the Lord would avenge the blood of *Iezreel* upon the houſe of *Iehu*. For in 2 *Kings* 9. 7. you ſhall finde that *Iehu* was anointed by the Lord on purpoſe for that action, to ſhed that blood, and he had a command from God, he was bidden to goe and ſhed it, and the holy oyle was poured upon him, for that end that hee might

ſhed

ſhed that blood; yet now this blood muſt be avenged, & avenged upon the houſe of *Iehu*. Yea *Chap.* 1 0. *v.* 30. You ſhal finde that God ſaith becauſe he had done ſuch a thing, and ſhed the blood of the houſe of *Ahab* in *Iezreel*, that he would reward him for it, and that his children to the fourth generation ſhould ſit upon the throne of *Iſrael* and govern that kingdome. Now that which *Iehu* was anointed to do, that which he was commanded to doe, that for which God afterward rewarded him for doing; now God ſayeth he will avenge it, and avenge it upon his houſe. What ſhould be the reaſon of this?

There are three reaſons why God would avenge this blood upon the houſe of *Iehu*.

Three Reaſons why God avenged the blood of *Iezreel* upon the houſe of *Iehu*.

First, Becauſe though *Iehu* did it, yet he rather looked at himſelfe and his own ends than at God in it, his ayme was to get the kingdome to himſelfe, but he never aymed at God in the worke, therefore God ſayeth he will avenge it upon his houſe.

2.

Secondly, Becauſe though he did that which God ſet him about, yet he did it but by halfes. Indeed he deſtroyed *Ahabs* houſe, but he ſhould have deſtroyed *Ahabs* Idolatry too, but he did not doe that, and therefore now God commeth upon him.

3.

Yea Thirdly, though he were made *Ahabs* executioner for his Idolatry, yet he proved *Ahabs* ſucceſſor in his Idolatry. He was Gods rod in puniſhing *Ahab*, but he yet continued in the ſinnes that *Ahab* did commit; therefore now God ſayeth, *he will avenge the blood of Iezreel upon the houſe of Iehu.*

From hence we have moſt excellent obſervations that doe ſpring naturally as a fountaine bubbleth up freſh and ſpringing water. I will but onely ſhew them to you and ſo paſſe them over.

Obſer. 1.

First, That a man may doe that which God commandeth, and yet not obey God. Hee may doe that which God would have done, and yet not pleaſe God. He may doe what God requireth, and yet ſerve himſelfe therein, and not God.

Obſer. 2.

Secondly, A carnall heart is contented to go ſo farre in Gods Commands as will ſerve his own turne, but there he ſtop-

Obedience ſo far as ſerves a mans own turne.

peth. So farre as might ſerve the bringing up of *Iehu* to the Crowne of *Iſrael*, to the ſetting of him on the Throne, ſo farre he goeth in the way of Gods command, but no further. Such a heart is like to the hand of a ruſtie diall: ſuppoſe a ruſtie diall hath the hand ſtand (as now) at 10. of the Clock, come and look upon it now and it ſeemeth to go right, but it is not from any inward right frame of the clock it doth ſo, but by accident; for ſtay till after ten and come again at eleven or twelve and it ſtandeth ſtill as before at ten. So let God command any thing that may hit with a mans owne ends, with his owne way, and be ſutable to him, and a man ſeemes to be very obedient to God; but let God goe on further and require ſome thing elſe, ſome thing that will not ſerve his turne, that will not agree with his owne ends, and here God may ſeeke for a ſervant, as for him he will go no further.

Obſer. 3. God makes uſe of mens parts.

Thirdly, God knoweth how to make uſe of mens partes and abilities, and yet to puniſh them for their wickedneſſe notwithſtanding. *Iehu* was a man of an excellent, brave, valiant, and quick ſpirit, full of activity and courage, and God would make uſe of this for the deſtruction of the houſe of *Ahab*; yet *Iehu* muſt not ſcape. Many men that have excellent parts of learning and ſtate policie, which God may make uſe of for the pulling down his proud adverſaries, yet God may puniſh them afterward notwithſtanding. Many that have but weake parts and can do but little, ſhall be accepted of God; and others that have ſtrong parts and can doe much, ſhall be puniſhed by God. Wee read *Rev.* 12. 16. *The earth helped the woman*, yet *Chap.* 16. 1. *The vials of Gods wrath were poured forth upon the earth*; men may be uſefull for the publike, and yet not freed from the wrath of God.

Obſ. 4. God makes uſe of mens ſinnes.

Fourthly, The Lord knowes how to make uſe of the ſinnes of wicked men for his owne ends, to further his owne counſels, yet no excuſe to them, but his curſe will come upon them at laſt for thoſe ſinnes. God knoweth how to make uſe of the proud heart and ambitious ſpirit of *Iehu* for that end to fulfill his purpoſe againſt the houſe of *Ahab*, and yet afterward when God hath done with him, he cometh againſt *Iehu* with a Iudgement. There are many whoſe luſts being ſtrong yet God over-ruleth them for himſelfe, and over-powreth them for the furtherance

of

of his own ends. Many a ſcholler who through the meere pride of his heart will ſtudy hard and preach very often and well; God makes uſe of that for the good of others, and yet the Miniſter may be damned himſelfe.

Obſer. 5. God rewards here thoſe workes that muſt be answered for hereafter.

A fifth Obſervation, God may ſometimes reward a worke here in this world, yet may curſe a man for the worke afterward. Many there are that do ſome outward ſervice for God, and perhaps rejoyce in it, and think that God muſt needs accept of them: what they? they have been excellent men in the Common-wealth, they have ſtood for Miniſters, they have been forward in a good cauſe. Well, thou haſt done theſe; hath not God rewarded thee? haſt thou not health of body, and ſtrength? look upon thy eſtate, art not thou bleſſed there? look upon thy table, thy wife and children, art not thou bleſſed there? Thou haſt thy peny for what thou haſt done. But yet after thou haſt had thy pay here in this world for what thou haſt done, God may curſe thee hereafter even for the ſinfulneſſe of thy heart in that work which for the matter of it was good. God may reward thee for the matter of thy work, but curſe thee for the manner of it.

Obſer. 6. A dangerous thing to ſubject publike workes to our own endes.

6. It is a moſt dangerous thing for men to ſubject the works of God to their own baſe ends: Specially the publique works of God, when a man is called to publique ſervices, if he ſubject that to his own baſe ends, God will be ſure to be even with him for that. The more excellent any work is, the more dangerous it is to ſubject it to a luſt. It is an evill thing to make uſe of meat, and drink, and cloth to be ſerviceable to our luſts; but to make uſe of the great works of God, ſuppoſe he call us to publique ſervices, to make theſe ſtoop and be ſerviceable to your baſe luſts, muſt needs be grievous indeed. It is a thing accounted burthen enough for the baſeſt ſervant that is, to be ſerviceable to ſome baſe luſt of his maſter; but if the maſter ſhould make his wife ſerviceable to his filthy uncleanneſſe, oh what a villany were that! So I ſay, the greater the thing is any man makes ſerviceable to his luſt, the more vile and the more dangerous is the ſin. Hearken to this you that are Profeſſors of Religion. The drunkard, he makes beere ſerviceable to his luſt, and he ſhall be damned for that: but you make the worſhip of God, Prayer, and

and hearing, and fasting, &c. serviceable to your lusts, oh what shal become of you! A base wretch that sitteth tipling in an Alehouse, you account vile, but it is but a poor creature that he subjects to his base lust: but a Minister or a Magistrate subjects things of a higher nature to their lusts, oh this is exceeding vile. We had need (my brethren) all pray earnestly for those whom God imployeth in publique works, that they may not only have strength to assist them, and successe in them, but that they may have hearts to give God all the glory of them; for though they may doe never so worthily for God in the Church or in the Common-wealth, yet if they be not careful to give God all the glory, God will curse them at last notwithstanding.

Obj.7. Further, *Iehu* doth somewhat which God commanded him, but not all. We learne from hence, that when but halfe the worke is done, God curseth the whole for our neglect of the other halfe. I remember Master *Calvin* upon this place, likeneth *Iehu* unto King *Henry* the eighth: *Henry* the eighth, saith hee, cast off some degree of popery so far as would serve his own turne, but there were the five Articles in force still, for which many suffered at that time; and so he was like *Iehu* in that. God will be served with the whole heart, for all our good is in God, and therefore all our hearts must make out after God. God must have perfect obedience in the desire and endeavour, or else he will have none. Certainly that which must make any man acceptable, it is not so much that there is somewhat done, but is there that which God calleth for done? or is it done in regard of the endeavour? for that indeed will be acceptable: though we cannot doe all at once, but if we bring somewhat to God as a part, and acknowledge the debt as the whole, and so are working for the other, it wil be accepted. As suppose a man ows you one hundred pound, and bringeth you but fifty pound in part of payment, yet if he acknowledge the rest, and promise the payment of it, if you know he wil be faithfull in the payment of the other you will accept of it: But if a man bring you fourescore pound in liew of all, you will not accept it. So it is here, Hypocrites they say they cannot be perfect in this world, and so thinke to put off God with a little; it is true, if thou hadst an upright heart, and didst bring God but part

GOD curseth partiall obedience.

part and laboureſt after the whole, he would accept it: But if thou bringeſt him ten times more then a ſincere heart can bring him, it wil not be acceptable, no not ninety nine pounds wil be accepted if brought in ſtead of the whole. God muſt have a man according to his own heart, ſuch an one as *David*; you know what was ſaid of *David, I have found a man after my own heart, that ſhall fulfil all my wils*, for ſo the words are in the Originall, not *all my wil*, but *all my wils*, in the plural number.

πάντα τὰ θελήματα.

Again, *Iehu* did but halfe, and the worſt halfe too, and therefore God commeth upon him. For the great care of *Iehu* was onely to reforme things in the State and Kingdome, and therefore that indeed he did throughly, hee altered the way of governement from the houſe of *Ahab*, and ſet up another government. But for the matter of the worſhip of God he cared not what became of that, ſtill the calves continued in *Dan* and *Bethel*, he tooke no care that the people of *Iſrael* ſhould goe up to *Ieruſalem*, the place that God had appointed to worſhip him in a right way. This is that for which God thus curſed him and his houſe. It is a very evill thing in Reformers who have power in their hands, to bee more carefull of the State then of the Church; to be more carefull of affaires in civill policie, than of affaires in Religion, who are afraid to medle with Religion, for feare of hinderances in their civil policie, to be ſo timerous in fearing diſturbances in civil policie, that they wil ſacrifice Religion for it, and let that goe which way it will: This is an evil thing and a bitter. Or if they doe reforme in the Church, yet to reforme onely that which is notoriouſly evill and vile; ſo far *Iehu* went, he deſtroyed the Prieſts of *Baal*, but not the Prieſts of *Dan* and *Bethel*: the Idols of *Baal* were deſtroyed, but the Idols of *Dan* and *Bethel* were kept ſtill. It is the ſpeech of the Philoſopher in his Politiques, when he giveth a rule of policie.

Obſ. 8.

Reformers muſt not be more careful of Policy then of Religion.

πρῶτον μὲν θείων ἐπιμέλει. Ariſt. Pol. l. 7. c. 8.

Firſt, the care of Divine things muſt be, and that is the beſt policie. Politicians muſt truſt God in the way of Policie, and take care of Divine things firſt. Yea, and goe to a through Reformation too; for *Iehu* did ſomethin g in Religion, but left other things, therefore God curſed him.

Men muſt take heed of betraying, of ſacrificing the cauſe of

God for the maintenance of State Policy; let them be never ſo excellent in their way, yet if they doe thus, God will blaſt them.

Men can ſee the evill of ſin in others ratherthen in themſelves.

Yet further, *Iehu* ſaw the danger of that wicked & abominable ſin of Idolatry in others, but he could not ſee it in himſelf. *What peace* (ſaid he to *Ioram*) *ſo long as the whoredoms of thy mother Iezebel continue?* What peace? Then what peace *Iehu*, ſo long as the whoredomes of Iſrael continue afterwards? This is ordinary (my brethren) for men to ſee a great deale of evill and danger in the ſinnes of others, but when they ſhould come to themſelves, to be blinde there; to inveigh againſt the ſinnes of other men, when they ſeem to be far off from them, or that they cannot make uſe of them; but when they can make uſe of them, then to embrace them. Thus it was with *Saul*, he was exceeding ſevere againſt Witch-craft, all the Witches in Iſrael muſt be put to death; But when *Saul* had uſe of a Witch for his luſt, he himſelfe goeth to the Witch of Endor.

Obſ. 10. In the tenth place, *Iehu* thought by retaining the calves in Dan and Bethel, to preſerve the Kingdom to his poſterity, and this proved the ruine of his poſterity. Thoſe wayes of ſinfull policy by which many think to raiſe their houſes or themſelves, are the meanes of the ruine of them. *He that walks uprightly, walks ſurely.*

Obſ. 11. Laſtly, *Iehu* doth thus, and God puniſheth *Iehu* becauſe hee continueth in the ſame ſinne that *Ahab* was puniſhed for. This is of excellent uſe, ſpecially to Magiſtrates; and indeed it is a dreadfull place to Magiſtrates, if conſidered of. Let them who are uſed to puniſh the ſins of others, take heed what they doe, leſt they be found guilty themſelves; for if they be found guilty, God will plague them, as if they did the greateſt act of injuſtice that can be: As for inſtance, Suppoſe a Magiſtrate ſhould take away the life of a man lawfully for that which God would have him take it away: yet if this Magiſtrate ſhould be guilty of the ſame ſin, or that which amounteth to the ſame ſin, God will avenge himſelfe upon this Magiſtrate as upon a Murtherer; as here, God revengeth himſelfe upon the houſe of *Iehu* as for murther, yet *Iehu* was a Magiſtrate, and this was commanded *Iehu* by God himſelfe. So ſuppoſe a Magiſtrate fine a man for any evill, and that juſtly, yet if he be guilty of the ſame himſelfe, God will

Magiſtrats muſt take heed of living in the ſame ſins they puniſh.

will deale with this Magiſtrate as if he robbed by the high way ſide, and took away a mans money by violence. It is apparent out of the Text. Certainly my brethren, therefore great wrath and vengeance hangeth over the head of wicked Magiſtrates. All this you learne from what is here ſaid, that *God will avenge the bloud of* Jezreel *upon the houſe of* Jehu, upon the inquiring into the reaſon of it.

And he will doe this upon the houſe of *Iehu*, (that is the third Queſtion.)

Queſt. What is *the houſe of Iehu?*

Anſ. That is his poſterity, his family that was to ſucceed. And indeed it was to the fourth generation till God came againſt him, (as we ſhall heare by and by) God followeth wicked men to the third and fourth generation.

Obſer. The poſterity of the ungodly, ſpecially Idolaters, ſhall ſuffer for their fathers ſin. It is very obſervable what you have in the ſecond Commandement, that God in no other doth *threaten the ſin of the fathers upon the children*, but in the *ſecond Commandement.*

VVhy a threat againſt poſterity in the ſecond Command ratherthen in any other.

What is the reaſon of this?

(That Commandement forbiddeth Images) Becauſe your ſuperſtitious worſhipers of all men are ſtrengthned by the tradition of their fathers. Oh our fathers did thus and thus, and what ſhall we be wiſer then our fore-fathers? We have now a company of up-ſtart men, and they will be wiſer then their Anceſtors. Becauſe ſuperſtitious worſhipers harden themſelves ſo much in that way upon their fathers, therefore it is that in that very Commandment againſt making and worſhiping of Images, God threatneth to *viſit the ſin of the fathers upon the children*, and in no other.

What, the houſe of *Iehu*, after *Iehu* was dead? how can that be?

The equity of childrens ſuffering for their parents ſin.

Yes, as a Prince that hath to doe with two Traitors, both of them have deſerved death, but the Prince is enclined to ſhew mercy; and againſt the one there commeth this Accuſation, This mans father was a Traytor, and his grand-father, and his great grand-father were Traytors: Nay then let him die, ſaith the Prince. But now the other that is guilty of as much as this

man was, yet it is told the King, Sir, This mans father hath done a great deale of excellent ſervice for the Common-wealth, there was never any of his houſe but were loyall. This man now is ſpared, though he deſerveth death, and guilty with the other of the ſame treaſon; and the King is juſt in this. And ſo the firſt man may be ſaid to die for his fathers ſin, that is, he ſhould not have been executed if his Fore-fathers had not been in the fault. Take heed what you doe in the courſe of your lives, (if you regard not your ſelves, yet for your childrens ſake) that you may not leave a curſe behind you upon the off-ſpring of your loins, and fruit of your wombs; look upon them, pity them. Though you your ſelves may eſcape in this world, yet you may leave the inheritance of your ſins unto your children. Pity your children, that they may not have cauſe to curſe the time that they were borne of ſuch parents, and wiſh that they had rather been of the off-ſpring of Dragons, and a generation of Vipers, then to be born of ſuch parents that have left them a curſe for an inheritance. It had been better you had left them never a peny, then to leave them to inherit the curſe of your wickedneſſe.

Vpon the houſe of Iehu. The houſe of *Iehu* fareth the worſe for *Iehu*.

Obſer. Thoſe that deſire to raiſe and continue the honour of their houſes, let them take heed of wayes of wickedneſſe; for wickedneſſe will bring down any family whatſoever.

Queſt. But why is it *The houſe of Iehu*, without any addition of *Iehu the King*, as in others it is uſuall?

Anſw. Hereby God would give a check to *Iehu*, and bid him look back to the meanneſſe of his birth, for *Iehu* was not of the Kingly race: yet how unthankfull was he who was raiſed from the dung-hill, thus unworthily to depart from the Lord?

Obſer. You whom God hath raiſed up on high to great honours and eſtates, look back to the meanneſſe of your beginning, that God hath raiſed you from, and labour to give him an anſwerable returne of obedience. Thoſe that will not give God the glory of their honours and eſtates, it is juſt their honours and eſtates ſhould be taken from them.

Queſt: But what is this, *Yet a little while?*

This

This is to be underſtood either in reference to *Iehu*, or in reference to the houſe of *Iſrael*. *Yet a little while and I wil avenge the blood of Iezreel upon the houſe of* Iehu, *and will ceaſe the Kingdome of the houſe of Iſrael.* It was a long while before God came upon the houſe of *Iehu*, and yet now he ſaith, *yet but a little while*, I wil ſtay but a little longer ere I avenge the blood of *Iezreel* upon the houſe of *Iehu*. It was now the third generation ſince *Iehu* committed thoſe ſins, nay, it wil appeare that it was above an hundred yeeres from the ſins of *Iehu* to Gods avenging the blood of *Iezreel* upon his houſe: for *Iehu* raigned 28. yeeres, his ſonne *Iehoahaz* 17. yeeres, and *Iehoaſh* his ſonne 16. yeeres, and *Ieroboam* his ſonne 41. yeeres, and then in the dayes of *Zachariah* the ſonne of this *Ieroboam*, God came to avenge this blood, which was above a hundred yeeres. Oh the patience of the Lord to wards ſinners! But though hee ſtayed long, yet he ſaith, *yet a little while*. Here is an excellent obſervation from hence.

Anſw.

2 Kings 10.36 13.1 13.10 13.23

That God ſometimes commeth upon ſinners for their old ſins, for ſins committed a long time agon: Sins a long time agon committed, are perhaps forgotten by you, yet they are remayning, filed up, and recorded in heaven, above a hundred yeeres after the commiſſion. It is like theſe ſins of *Iehu* were forgotten, yet God commeth now at laſt to avenge the ſinnes of *Iehu* upon his houſe. So he did for the ſins of *Manaſſes*, and for the ſins of *Ioſephs* brethren; it was 22. yeeres before they came to have their conſciences troubled, and then ſay they, *We are verily guilty concerning our brother, therefore is this diſtreſſe come upon us, and now* (ſaith *Reuben*) *behold alſo his blood is required.*

Obſer.

Sin puniſhed along time after the commiſſion.

Gen.42.22

Looke to your ſelves you that are young, take heed of youthfull ſins. Youthfull ſins may prove to be ages terrors. Perhaps you thinke it was a great while agon that you (when you were a young-man) were in ſuch a Taverne or in ſuch a journey, and committed ſuch and ſuch ſins: Have you repented for them? Have you made your peace with God for them? Though you were then young and did not feare the wrath of God to come upon you; yet now you are old, the wrath of God may come upon you for ſinnes committed in your Apprentiſhip. *A ſinner*

Iſa.65.20

of a hundred yeeres old ſhall bee accurſed.

Yet a little while. In reference to the houſe of *Iſrael*: *Yet a little while, and I will ceaſe the Kingdome of the houſe of Iſrael.* This Nation had continued a pompous ſucceſsful Nation (though idolatrous) for about 260. yeares before the wrath of God came upon it that was here threatned.

Obſer. God may come a long time after the flouriſhing of a Nation upon it in wayes of judgement. Which may make us look back to the ſinnes committed in *Henry* the 8. his time, and in Q. *Maries* time. Let us not pleade from our fore-fathers for the maintenance of ſuperſtitious worſhip, but let us looke to the ſinnes of our fore-fathers, and bewaile them before the Lord, for God may come upon a Nation for former ſins after it hath flouriſhed a long time.

Queſt. But at length it wil prove but a little while. What, was it but a little while from the beginning of this Propheſie till the ceaſing of the Kingdome of the houſe of *Iſrael*?

Anſ. Yes (my brethren) it was many yeeres. And it is very obſerveable that from the beginning of this Propheſie (which was in the end of the raigne of *Ieroboam*) to the fulfilling of what was here threatned, to the ceaſing of the Kingdome of the houſe of Iſrael, it was 76. yeeres. For (as I reckoned the laſt day, to ſhew the time of *Hoſeas* Propheſie) from the end of this *Ieroboam* here ſpoken of, *ver.* 1. unto the time of *Hezekiah* was 70. yeeres, and in the 6. yeere of *Hezekiah*, *Iſrael* was deſtroyed by the King of *Aſſyria*, & yet God ſaith here by *Hoſea* (which was in the time of *Jeroboam*, for then was the beginning of *Hoſeas* Propheſie, as *ver.* 1.) *Yet a little while.*

Obſ. Seventy ſix yeers is but a little while in Gods account. Sinners think either in wayes of judgement or mercy, a little while to be a great while. If God do but deferre mercy ſeven yeers, it is a great while in our account. We thinke our Parliament hath ſat a long time; How long? almoſt two yeeres. A great while! We thinke every day a great while, for that we would faine have but ſeventy ſix yeeres, yea a hundred, a thouſand yeeres are but as one day unto God. So for judgement: a ſinner if he hath committed a ſinne ſeven yeeres agoe, he thinketh it is a great while, and he hath

Many yeers are but of little while in Gods account.

hath not heard of it, therefore ſurely it is forgotten. But what if it be ſeventy yeeres agoe? you that are ſinners of ſeventy yeeres old, all is but a little while in regard of God.

Again, *Yet a little while.*

Obſ. The apprehenſion of a judgement juſt at hand is that which will ſtirre the heart and worke upon it moſt. Yet a little while and God will cauſe the kingdome to ceaſe, therefore if ever you repent, repent now, for it is but a little while ere God will cauſe the kingdome to ceaſe. The apprehenſion of a ſinner to bee upon the brinke of judgement, when a poor ſoul ſhall ſee himſelf ready to lanch into the infinite ocean of eternall deſtruction, to lie under the ſcalding drops of the wrath of the Almighty; this workes upon the heart indeed.

It is the way of the fleſh and the divell to put farre from us the evill day, to make us believe the day of death is a great way off. But it is the way of God to preſent things preſent and reall; and in this conſiſteth the efficacie and power of faith to make things that are to come as if preſent. We ſay in nature, there muſt be a contiguity, and neernes between things that muſt worke. So we muſt apprehend a neerneſſe, between the evil that is to come upon us and our ſelves, that ſo it may work upon our hearts. An excellent place you have to this purpoſe in 1 *King.* 14.14. where the Lord threatneth *to ſtirre up a King over Iſrael who ſhould cut off the houſe of Ieroboam that day; but what?* (ſaith he, he preſently calleth back his word) *even now:* you may thinke the day a great way off, but it is *even now*: and therefore now come in, returne and repent. Oh ſinners conſider that your danger is now, not onely in that day of Chriſt, but what? even now, it may be at hand.

Preſent things affect.

Omnis actio ſit per contactum

Laſtly, *Yet a little while. Ieroboam* had continued above fourty yeeres in his ſinne, but now *Zachariah* his ſonne, upon whom this threatning was fullfilled, continued but ſix moneths, perhaps he thought to eſcape as long as his father. No,

Obſ. God ſuffereth ſome ſinners to continue long, others he cutteth off preſently: though the father continue old in his ſinnes, if the ſon preſume to follow his ſteppes he may be cut off preſently.

And I will cauſe to ceaſe the kingdome of Iſrael.

Obſ. Kingdomes, great kingdomes and Monarchies are ſubject to change.

change. What is become of all the glorious Monarchies in the world? how hath the Lord toſſed them up and downe as a man would toſſe a ball? Idolatry is enough to deſtroy the greateſt Monarchy, the greateſt kingdome in the world.

והשבתי *Quieſcere faciam.*

But here is ſome inſtruction in the elegancie of the word. It is it the originall, I *will cauſe to ceaſe.* It is a Metaphor (according to ſome) taken from inſtruments, that a man makes uſe of for a while, and when he hath done with them, either hangs them up againſt a wall and regards them no more, or elſe bringeth them to the fire to be burned: So ſaith God, *yet a little while and* I *will cauſe to ceaſe, &c.* As if he ſhould ſay, Indeed there was a time wherein I had ſome uſe of this way, of the rent betweene *Iudah* and *Iſrael*, and of this Kingdome, but I have done with that uſe, there is an end of it now, the uſe is over I intended, and now I will cauſe to ceaſe the Kingdome, I will take them away, they ſhall be to me as an inſtrument not to be uſed any more, or for the fire.

Obſer.

When the Lord hath any uſe of a people, or of any particular men to doe him ſervice, he will preſerve them though they bee wicked, and when he hath done with them, he either layes them aſide or elſe brings them to the fire. A husband-man ſo long as he hath uſe of thornes to ſtop a gap with them, hee lets them alone, but when there ſhall be no further uſe of them, hee then brings them to the fire: ſo God here, I wil cauſe to ceaſe the Kingdome of the houſe of *Iſrael.*

But how and where will God cauſe to ceaſe the Kingdom of *Iſrael?*

Ver. 5. I *wil breake the bow of Iſrael in the valley of Iezreel.*

By *breaking the bow,* is here meant the blaſting and bringing to nothing all the ſtrength of their warlike power, all their Arms and Ammunition, for the bow was a great warlike inſtrument in thoſe dayes, therefore in *Pſal.* 46. 9. *He makes wars to ceaſe, hee breakes the bow, and cutteth the ſpeare in ſunder, &c.*

But here, by *breaking the bow,* there is ſomething more, it is not onely mentioned becauſe the bow was a warlike inſtrument, but there is ſome particular reaſon why the bow is inſtanced

ced here, and that is this, becauſe whereas *Iehu* did many memorable things in his warlike affaires, yet none more then that he did by his bow. Mark that place, 2 *King.* 9. 24. *And Iehu drew a bow with his full ſtrength, and ſmote Iehoram between his armes, and the arrow went out at his heart, &c.* So that the victory that *Iehu* got over the two Kings of Iſrael and Judah was by the Bow eſpecially. What obſerve we from hence?

That wherein wicked men have been moſt proſperous and ſucceſſefull, even in this God will curſe them, and let out his wrath upon them. *Obſer.*

Againe, *Break the Bow*, blaſt all the power of their Ammunition.

Carnall hearts truſt much in their warlike weapons, but they are nothing when God commeth to break a peoples ſtrength. God hath the power of all Ammunition, the Lord is called *The Lord of Hoſts*, (and he delighteth much in this title) Firſt, becauſe God hath not only the power over Ammunition and all Warlike weapons, ſo as they cannot be uſed but by him: But ſecondly, becauſe when they are uſed, they can have no ſucceſſe at all but by him; and ſo the Lord is the Lord of Hoſts in a peculiar ſenſe: He is the great Generall of all Armies, more then all other Generals, for the ſucceſſe of all dependeth upon him. *Obſer.*

My brethren, why then need the Church of God feare the ſtrength of weapons, the Bow, the Cannon, or all the Ammunition of the enemies of the Church, ſeeing our Lord is the Lord of Hoſts? no weapon can be uſed or have ſucceſſe but by this Lord of Hoſts. He can break the bow, though of ſteele, when he pleaſeth, and can give his people ſtrength to doe ſo too. For this you have an admirable promiſe, *Eſa.* 54. 17. *Behold (ſaith God) I have created the ſmith that bloweth the coals in the fire, and bringeth forth an inſtrument for his worke, and I have created the water to deſtroy. No weapon that is formed againſt thee ſhall proſper.* What need the Church feare then? God breaks the bow when he pleaſeth: For as God hath a providence over all the things in the world, ſo there is a ſpecialty of providence of God to order Battels, to give the victory, not to the ſtrong or to the multitude, but ſometimes to the weak and few, even as he pleaſeth. And therefore he is the Lord of Hoſts, becauſe though his providence is generall

No weapons can proſper againſt the church.

nerall over all creatures, yet there is a ſpecialty of providence of God in warlike affaires.

But what was this *valley of Iezreel?*

It is worthy our time to enquire after this valley of *Iezreel*, wherein God will break the bow of *Iſrael*. There were two places called *Iezreel*, the one belonging to Judah, *Ioſh.* 15. the other belonging to Iſrael, *Ioſh.* 17. 16. & *Chap.* 19, 18. *Iezreel* was a fruitfull valley, ten miles long, and by it there was a famous City built, which was in *Ahabs* time the principall ſeat, the *Metropolis* of the Kingdome, and there was a glorious Tower in it, and from thence they might ſee over Galilee and over Jordan. Now there were two great Cities that belonged to the ten Tribes, *Samaria* and *Iezreel*, as we in *England* have two principall Cities, *London* and *York*. But this *Iezreel* was the moſt fortified, in which they put a great deale of confidence, yet God ſaith here, *He will break the bow of Iſrael in the valley of Iezreel:* That is, there by that City in that place, that they accounted to be the great ſtrength of their Kingdome, there he would break the bow of Iſrael.

Obſer. Fortified Cities cannot help when God commeth out againſt a people. If we can fortifie our Cities againſt ſin, we may ſoone fortifie them againſt an enemie. If ſin once get in, the enemie will quickly follow. *Nahum* 3. 12. *All thy ſtrong holds ſhall be like fig-trees with the firſt ripe figs; if they be ſhaken, they ſhall even fall into the mouth of the eater.* You ſhall with the leaſt winde like the firſt ripe figs fall off, all your ſtrong holds ſhall doe ſo. Yea, *ver.* 13. *Thy people in the midſt of thee are women, the gates of thy land ſhall be ſet wide open to thine enemies, the fire ſhall devoure thy bars.*

Fortified places are nothing where the wrath of God is outagainſt a people.

You ſee what the valley of Jezreel is, and the meaning of it. But why will God *breake the bow of Iſrael in the valley of Iezreel?*

There are theſe two reaſons for it.

1. Becauſe God would deale with this people of Iſrael, as Judges deale with Malefactors; they will hang them up there where their fact was committed, as we ſee ſome hanged up in Chaines neere to the City, at or about the place where their villany was done. So in *Iezreel* was ſhed the bloud of *Iezebel*, and

1.

and the bloud of the ſeventy ſons of *Ahab*, and the bloud of *Iehoram*, and there will God break the bow.

Hence it is that guilty conſciences are many times afraid to goe neere to the places where they have committed wickednes, becauſe their conſciences will fly in their faces, for feare God ſhould come upon them in the place where the fact was done.

But further, He will breake the bow of Iſrael in the valley of *Iezreel*, that is, in that fortifyed place in which they did ſo much glory (this is ſpecially obſervable.) 2.

Even in that place, wherein a kingdome ſhall moſt glory, and ſeeme to truſt moſt in, God many times doth come and breake the kingdome in that very place, and makes that the breaking of the kingdome moſt. *Nahum.* 3. 8. *Art thou better then Populous No, that was ſcituate among the rivers, that had the waters round about it, whoſe rampart was the ſea, and her wall was from the ſea?* Marke, a people juſt like England in this caſe: what we overcome by the enemy? we that have the ſeas for our Wall, and ſuch a multitude of people amongſt us? Theſe have bin and are the two pleas that England hath for her ſelfe, becauſe our people are many, and we have the ſeas for a wall: But *art thou better then Populous No? yet was ſhe carryed away, ſhe went into captivity, &c. ver.* 10. Thus the Prophet pleadeth with them. *Obſer.* God puniſhes men in that they moſt glory in.

But further, Theſe truſted in *Iezreel*, they ſeemed to ſcorne the Prophet. What the kingdome of Iſrael ceaſe, what think you of *Iezreel*, ſuch a ſtrong place as that? juſt as we ſhould ſay, what, an enemy come to us, what ſay you to London, a brave City, a ſtrong City? what ſay you to the Ammunition, to the Militia, to the ſtrength that is there? Are they not able to reſiſt all that can come againſt it? Have we cauſe to feare danger? It is true, the kingdome hath cauſe to bleſſe God for London, and London hath not yet bin the valley of *Iezreel*, but an *Iſrael*, the ſtrength of the Lord, & hath prevayled with God, as an inſtrument: And therefore we bleſſe God for that we have had. But yet let us not truſt in that which we have, for even in London, in the valley of *Iezreel* the bow may be broken, and God knowes how to bring things about ſo as to make the Ammunition of London to be broken in pieces, and turned againſt themſelves: Oh therefore do not truſt here. Onely let it be your care you of this City of London that

you prove not the valley of *Iezreel*, and then we ſhall do well enough, our Bow ſhall not be broken. What Attempts have there beene to have made London by this time the valley of *Iezreel*, that is a ſcattered vally, to have brought diviſions in this City that it might be a ſcattered people; And woe to the kingdom if this had bin effected, better theſe men had never bin born then that they ſhould have had ſucceſſe in that horrid enterpriſe. Oh London now the bleſſing of God is over you! the meanes of grace abundantly among you, The eyes of the kingdom are upon you; take heed you be not the vally of *Iezreel*, your diviſions will cauſe great thoughts of heart; continue you unyted one to another, and then you are as one *Iſrael* of God, the inſtrument of God for our ſtrength. Pardon me this little digreſſion though it be a little from an expoſitory exerciſe.

Thus we have done with the Mother and with the firſt ſonne.

The

The Third Lecture.

June 6. 1642.

HOSEA. 1. 6.7.

And ſhe conceived againe and bare a daughter, and God ſaid unto him call her name Loruhamah *: for I will no more have mercy upon the houſe of Iſrael, but I will utterly take them away.*

But I will have mercy upon the houſe of Iudah, and will ſave them by the Lord their God, and will not ſave them by bow, nor by ſword, nor by battel, by horſes, nor by horſmen.

CONcerning *Hoſeas* firſt ſonne, the laſt day. *She conceived againe.* This conception ſets out alſo the eſtate of Iſrael in regard of her ſinne and miſery: Sinne it is fruitfull, and what bringeth it forth? Parents bring forth a likenes to themſelves, and ſo doth ſinne; And what is that? Nothing but ruine and miſery.

This ſecond child it is a daughter, it noteth the weaknes of the ſtate of the ten Tribes at this time, they were growne to be effeminate in regard of their luſt, and the baſenes of their ſpirits, and in regard of their ſtrength alſo they were like the female ſex.

There are three eſtates of the people ſignified by the three children of *Hoſea*; the firſt was their ſcattered eſtate, and that was ſignifyed by *Iezreel*, the firſt ſonne; of which the laſt day; And the ſtory of that you had in 2 *King*. 15. from the 9. *ver*. to the 19. where you may read their wofull ſedition; for *Zachariah* reigned but ſix moneths, and then *Shalium* ſlew him, and raigned in his ſteed, and he raigned but one moneth, for *Menahem* came and ſmote *Shallum* and ſlew him and raigned in his ſtead: So here was nothing but murthers and ſeditions amongſt them. A ſcattered people.

Hoſeas three children ſhewes the three eſtates of Iſrael.

The ſecond ſtate of the people of Iſrael was their weake condition that they were brought unto, ſignified by this daughter; And the hiſtory of that you have from the 16. *ver*. of that *Chap*.

onwards, where when *Pul* the King of Aſſyria came againſt Iſrael, *Menahem* preſently yeeldeth to him what he would have, giveth him a thouſand talents of ſilver to goe from him; and ſo layeth a Taxation upon the people for it. Here they were brought into a very low and weak condition. And afterwards this King of Aſſyria commeth to them againe, and carryeth part of them into captivity.

The third child was *Loammi*, and the hiſtory of the ſtate of the people ſignified by that you have in the 2 *Kings* 17. 6. where they were fully carried away, and wholy rejected for ever: And becauſe they were a little before that time growne up to ſome ſtrength more then formerly, therefore this laſt was a ſonne. We are now to ſpeake of the ſecond.

Shee conceived again and bare a daughter.

From that interpretation I have given of it, to note the weakneſſe and effeminacie of the ſtate of the people at this time, a little before their ruine; The obſervation from thence is this.

Obſer.

When the manlineſſe, and courage, and vigour of the ſpirits of people are taken away, then they are under a fearfull judgement and neere to ruine.

Even *when their men ſhall be as women*, as *Nah.* 3. 13. When there ſhall be ſuch baſeneſſe of ſpirit in people, that for the enjoyments of their preſent eaſe and quiet they yeeld to any thing. So it was with theſe, and in that their effeminateneſſe was ſhewed.

Baſe effeminatnes of ſpirit in a people, yeelding to what ſhall be impoſed upon them a ſigne of ruine.

When the King of *Aſſyria* came to them they yeelded to any termes he would appoint, to give him what he would demand; and when the taxes were laid upon the people, they enquired not whether they were juſt or no, but meerely for their peace and ſafety they yeeld. We muſt take heed of bringing our ſelves into trouble, we were better pay this than venture the loſſe of all, we muſt not diſpleaſe thoſe that are above us, wee know not what hard things may follow; it is our wiſdome though things are hard, and we complain the taxations are heavy, yet to ſuffer ſomething, they had rather have a little though with baſeneſſe, then venture any thing for further peace and liberty for themſelves and their poſterity.

2. Secondly, the effeminateneſſe of their ſpirits were ſhewne in this, that they were willing to bow down their necks to ſubmit

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to the government of moſt vile murtherers, without any enquiring after them, or taking any courſe or way at all to finde out their murthers and wickedneſſe, *Zechariah* was ſlain by *Shallum*, then commeth *Menahem* and hee killeth *Shallum*, after *Menahem*, raigned *Pekahiah*, and againſt him conſpired *Pekah* the Sonne of *Remaliah* and ſmote him in *Samaria*, and with him killed 50. men and reigned in his roome, then commeth *Hoſhea* the ſonne of *Elah*, and he made a conſpiracie againſt *Pekah*, and ſlew him and raigned in his ſtead. Here were murtherers upon murtherers, and yet the people all this while bow downe their necks, and looke not after theſe things: They have gotten power in their hands and we muſt take heed of looking ſo high, to enquire after thoſe things that are above us, and it is ill diſpleaſing of them, we were better a great deale be quiet and hold our peace, and ſay nothing, than to enquire after ſuch high matters as thoſe are; and ſo they let all goe and bowed their necks to the yoke, and by no meanes ſuch horrible guilt of murthers muſt be queſtioned, becauſe the murtherers had got power in their hands. Their cowardly timerous ſpirits were much like the temper of *Iſachar*, we reade of *Gen.* 49. 15. *Iſachar is a ſtrong aſſe couching downe betweene two burthens, he ſaw that reſt was good, and the Land that it was pleaſant, and he bowed his ſhoulder to beare, and became a ſervant unto tribute.*

And when mens ſpirits are effeminate in regard of the civil ſtate, they quickly grow ſo in regard of their conſciences and religion too. Purity of Religion in the Church cannot ſtand long with ſlaverie admitted in the State. We reade *Revel.* 4. 7. of foure Ages of the Church ſet out by *foure living-creatures:* the third living-creature, the Text ſaith, *had the face of a man*, and that was to note the ſtate of the Church in the time of reformation, they began then to be of manly ſpirits, and to caſt off that yoke of bondage that was before upon them, to enquire after what liberty God had granted to them. Not then like thoſe we reade of *Eſay* 51. 23. that would bow downe to ſuch as would ſay to their ſoules, *Bow downe that we may goe over them.*

Puritie in the church cannot ſtand long with ſlavery in the ſtate.

This (my brethren) hath beene the condition of many of us; there hath beene that effeminateneſſe of ſpirit in us, that we have bowed downe our necks, yea, our ſoules to thoſe that would goe over

over us; yea, (as it is there in that 51. *Eſay*) they made themſelves the very *ſtreet to them that went over them*, their very conſciences were trampled upon by the foot of pride, and all for the enjoyment of a little outward accommodation in their eſtates, in their ſhops and in their trading; Oh they muſt not venture theſe, rather yeeld to any thing in the world. And truly we were afraid not long ſince that God was calling us by the name of this daughter *Loruhamah*, in regard of our effeminateneſſe of ſpirit, that the Lord was departing from our nation. But bleſſed be God that now here hath begun to be a riſing of ſpirit among us, eſpecially among our worthies in Parliament, and their warmth, and vigour, and life, hath put warmth, and vigour, and ſpirit, and life, into the whole kingdome. Now our kingdome will never bow down and ſubmit their Conſciences, nor Eſtates, nor liberties to that bondage and oppreſſion that heretofore hath beene. No, they had rather die honourably than live baſely. But why doe I make ſuch a diſjunction? die honourably or live baſely? Had we ſpirits we might free our ſelves and poſterity from living baſely, and we need not die at all; for the Malignant party hath neither ſpirit to act nor power to prevaile, if wee keepe up our ſpirits and be ſtrong in the Lord we are ſafe enough, yet we ſhall not have our name *Loruhamah*, but *Ruhumah*, the Lord will have mercie upon us.

Viri fortis eſt aut pulch. evivere aut fortiter mori.

1 *King.* 14. 15. God threatens *to ſmite Iſrael*, that they ſhall be *as a reede ſhaken by the winde*, and marke what followeth, *and then he will roote them up out of this good land which he gave to their Fathers:* If this Judgement be upon England that our ſpirits be ſhaken as a reede with the winde, that we bow and yeeld to any thing in a baſe way, the next may juſtly follow that the Lord may roote us out of this good Land.

After baſe yeeling to ſlavery, follows ruine.

As it was with *Iſrael* before their deſtruction they grew effeminate, ſo it was with *Iudah* too before theirs, *Eſay* 3. 3. when God intended judgement againſt them, you may obſerve there that *He tooke away the mighty man and the man of war, the prudent and the ancient, the Captain and the honourable man and the Counſeller*, men of truly noble ſpirits were taken away, their Nobles became to be vile and ſordid, and to yeeld to any humors

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and luſts, then they were neere the ruine; and *ver.* 12. the text ſaith *women rule over them*; for women that have manly ſpirits to rule is no judgement at all, but for women of revengefull ſpirits to rule over a nation is a moſt fearfull judgement. But ſo much of the firſt that it is a daughter that is here borne to *Hoſea*.

What is this daughters name?

Call her name *Loruhamah*.

Non Dilecta, ſo ſome, *Non Miſericordiam conſecuta*; ſo others, both come to one, either not beloved, or one that hath not obtayned mercy, for Gods mercy proceedeth from his love.

I will no more have mercy.

I will adde no more mercy; Noting that God had ſhewed abundance of mercy to Iſrael before, but now he ſaith, I will not adde any more, I will ſhew no further mercy to them.

But I will utterly take them away.

Tollendo tollam; ſo turned by ſome, *In taking them away I will take them away*; *Levabo levando*, ſo others, *I will lift them up, that I may caſt them downe ſo much the more dreadfully.* The old Latin hath it thus, *Oblivisčendo oblivisčar, forgetting I will forget*, And this was upon a miſtake of the Hebrew word, becauſe there is little difference in the Hebrew, betweene the word that ſignifieth *to forget*, and that which ſignifieth *to take away*, The ſeventy, *ſetting my ſelfe againſt them, I will ſet my ſelfe againſt them.*

Well the name of the childe muſt beare this upon it, that God will have no more mercy upon them. Hence then firſt.

Some times the very children of families and in a kingdome do beare this impreſſion upon them, that God will have no mercy upon this family upon this kindome.

One may (my brethren) reade ſuch an impreſſion upon the children of many great families in this kingdome, when we look upon that horrible wickednes of the young ones that are comming up, how different from their former religious Anceſtours; we may ſee (with trembling hearts) ſuch an impreſſion of wrath, as if God had ſaid, I have don with this family, I intend no further mercy to this family. As ſome times when we ſee in a family,

Quæ ſumus abjecturi in altum tollimus ut majori ruina decidant.

נשה *Oblitus fuit.*

נשא *Abſtulit.* ἀνταποδόμενος. ἀνταίρομαι. *Obſer.* 1.

gracious children, gracious young gentlemen, noblemen, we may ſee the impreſſion of Gods mercy to that family, *Ruhamah*, I intend mercy to it.

Encouragement from gratious youth in England.

It was not long ſince that we might, and we thought indeed we did ſee ſuch an impreſſion upon the young ones of this kingdome, the young ones in the City, the young ones in the chiefe families in the countrey; that we were afraid that *Loruhamah* to England was written upon them; for oh the rudeneſſe and wickedneſſe of the young ones! But bleſſed bee God that we ſee it otherwiſe now; now in regard of that gratiouſneſſe, that forwardnes of ſo many young ones amongſt us, we may ſee written upon them *Ruhamah* to England, mercy to England, God hath taken away his *Lo*, and writeth onely *Ruhamah*, mercy to you, this great change God hath made. For the great ground of the hope we have for mercy to England, is the impreſſion of God upon the young ones: When God hath tender plants growing up in his orchyard, certainly he will not breake downe the hedge or dig it up.

Obſ. 2. Secondly, *Call her name Loruhamah, for I will no more have mercy upon the houſe of Iſrael.*

Zeph. 2. 1. There is a time when God will not have mercy upon a kingdome or upon a particular people. *Gather your ſelves together, oh nation not worthy to be beloved, before the decree come forth*: There is a time for the decree to come forth againſt a kingdome, when God will not be intreated; a time when though *Noah, Iob, and Daniel ſhould ſtand before him*, yet he will *not be intreated*, though they cry, cry early, cry aloud, cry with teares, cry with faſting, yet God will not be intreated. Gods mercy is precious, and he will not let it run out to waſt, he will not be prodigal of it, a time wherein God will ſay, Now I have done, I have done with this people, mercy hath had her turne.

The feares of the Saints that heretoforemercy was departed from us juſtified.

It is true, except we had that immediate revelation that the prophets had, we cannot now determine of the particular time; yet by examining Gods way toward his people in former times, the truth is, that thoſe that laboured moſt to ſearch Gods minde in his word, they were even afraid that this decree had beene gone out upon us in *England*. It is true, God hath ſeemed for the preſent to tell us that he hath a prerogative and he will have mercy

mercie upon whom he will have mercie: But yet neither are thoſe altogether to be blamed, that even in their own hearts determined (as it were) that mercie was gon; except they did wholy limit God, and left nothing of prerogative at all to him; but becauſe it was Gods ordinary way; and except God had wrought with us in a way of prerogative otherwiſe than ever he did with any Nation before, they did then conclude that the decree was gon forth; and ſo it might bee true, and what God may doe with us yet we doe not know. But this wee can ſay, if the decree be not gone forth; if there be mercie for us, God ſheweth his prerogative, that he wil now goe on in ſuch a way otherwiſe than formerly he hath done in the world; and if God wil do ſo, who can ſay againſt it?

A time there is likewiſe for God to ſay againſt particular perſons, he wil not have mercie upon them, a time when God will ſay thoſe men that were bidden ſhall not taſte of my Supper; he that wil be filthy let him be filthy ſtil, my Spirit ſhall no longer ſtrive with them. God hath no neede (my brethren) that we ſhould receive or entertain his mercy, we had need that God ſhould grant it. God many times is quick in the offer of his mercie, *Goe and preach the Goſpel, he that beleeveth ſhall bee ſaved, he that beleeveth not ſhall be damned.* A quick worke God makes many times in the effect of mercy.

Luc. 14 24
Rev. 22. 11
Gen. 6 3.

God muſt not be dallyed with-all in the offers of his grace.

Yet thirdly, *I will not have mercie:* This is pronounced as the moſt dreadfull judgement. What, not *have mercie upon them?* then indeed is a State or Kingdome in a dreadfull condition, when God ſhall ſay of them, that he will not have mercie. *Woe to you* (ſaith the Lord) *when I depart from you*, woe then to you, when my mercie is for ever gone, then all judgements and miſeries muſt needes flow in upon a Nation, or a particular ſoule. When the Sea-banke is broken up, then the waves will all flow in.

Obſer. 3.

Iſa. 56. 9. *All you beaſts of the field come to devoure, yea, all you beaſts in the Foreſt*, why what is the matter? *His watchmen are blinde. &c.* I argue thus from thence, if the prudence of the watch-men being taken away which ſhould ſtop miſery, then all evils come flowing in upon a Nation: What then if the mercie of God that ſhould ſtop miſery be taken away? whi-

ther should the poore creature goe if mercie be gon? to what creature should it looke for helpe? if it cryes to any creature, the creature saith, I can afford no comfort, because God affordeth no mercie: what shal uphold the heart then when it hath no hope at all? It must needs sinke.

I will not adde mercie, (saith God) shewing, that what good they had received before it was from his mercie, though they would take no notice of it; Well, saith God, you shall have no more, you have taken no notice that it was my mercie that helped you before, but when my mercie is gone, then you wil know it, but then I will not adde more.

Obser.4. Men best know what the worth of mercie is, when mercie is taken away from them, when God addeth no more.

Againe, *I will not adde mercie.*

Obser.5. God doth not use to take away his mercie fully from a people or from a soule: but when mercie hath been shewed and abused, after much mercie hath been received, and that being abused, then God saith he will not adde more. You have a parallel place to this, *Iudg*, 10.16. *I will deliver you no more*, saith God, I have delivered you many times, my mercie hath been abused, I will deliver you no more. It is just with God when mercie is abused, that we should never know farther what mercie meaneth. Mercie as it is a precious thing, so it is a tender thing, and a dangerous thing to abuse it. There is nothing that more quickly works the ruine of a people or of a soule, then abused mercie.

But further, *I will utterly take them away.* Before it was onely that they should be scattered, the name of the first child before was but *Iezreel*, that they should be *the scattered of the Lord*; but the second is *Loruhamah*, that they shall *have no more mercie from the Lord.*

Obser.6. Lesser judgements forerunners of greater. Gods second strokes usually are more dreadfull than the first: God beginneth first with the house of Correction before hee bringeth to the gallows. There is branding first, before hanging: there are warning Peeces before murthering Peeces. God makes way for his wrath by lesser afflictions, before he commeth with destroying Judgements.

I remember Master *Knox* in his History of *Scotland* hath this Story

Story of one Sir *Iames Hamilton*, that having been murthered by the Kings meanes there, he appeared to him in a viſion with a naked ſword drawne, and ſtrikes off both his arms, with theſe words, Take this before thou receive a finall payment for all thy impieties; and within 24. hours two of the Kings ſons dyed. God commeth to Nations and particular perſons with a ſword, cutteth off armes before he takes their lives, he commeth by degrees upon them. As the Lord when he commeth in a way of abundance of mercie, leſſer mercies make way for greater mercies. When Manna was rained downe, the dew ever came before it: So, leſſer judgements to the wicked are fore-runners of, and makers way for greater judgements; firſt they are parboyld before they come to be roſted in the fire.

Further, *I will not adde mercie to the houſe of Iſrael.* He doth not ſay I will not adde mercie to this or that particular man of Iſrael, but *to the houſe of Iſrael.*

A multitude of ſinners, with God is no argument for their eſcape of judgement. It is a rule indeed with man, *Multitudo peccantium tollit peccatum*, Multitude of offenders take away their offences; Men know not how to execute the offenders when they are in multitudes, here and there ſome of the ring-leaders may be taken for example ſake. But it is no rule with God, though it be the whole houſe of Iſrael, God hath no mercy for the whole houſe of all the people of Iſrael. Let no man preſume to ſinne againſt the Lord, becauſe there are multitudes that do offend, and think that he ſhall eſcape with the multitude. No, all the nations of the world with the Lord are but as *the drop of a bucket*, and as *the ſmall duſt of the ballance, nothing, even leſſe then nothing.* *Obſ.7.*

And yet further, *No mercy upon the houſe of Iſrael*; Though it be the houſe of Iſrael, yet no mercy upon her. If it were the houſe of *Pharaoh* it were not ſo much, but what no mercy upon the houſe of Iſrael!

The nearnes of any to God exempts them not from the wrath of God. God hateth ſinne, and hateth ſinne moſt when it is neereſt him: *You have I knowne of all the families of the earth, therefore will I puniſh you for your iniquities, ſaith the Lord.* As we hate a Toade in our boſomes more then when it is at a fur- *Obſer.8.* Amos 3.2.

ther distance; so God hateth sinne in those that are neareſt to him more than in those that are further off; for *God will be sanctified in all those that draw nigh unto him.*

But wherefore is all this that God wil have no more mercie upon the house of *Israel?* What hath the house of *Israel* done, that God should be so angrie with it?

It is worth our searching and enquiring after, why the Lord will at this time have no mercie upon the house of *Israel.* It concernes our selves neerly.

The first and a main reason is, because of their continuance in their false way of worship, notwithstanding all the meanes that God had used to bring them off; not onely by his Prophets sending them again and again, to shew them the evill of their false worship in those two calves that were set up in *Dan* and *Bethel*: But by most remarkable workes of his providence against them. As for example. The worke of God against *Ieroboam*, when he was but stretching out his hand against the Prophet that came to denounce judgement against that Altar upon which he was offering Sacrifice, his hand that he put forth against him dryed up, so that he could not pul it in again to him, and upon the prayer of the prophet it was restored and became as was before. Again, the remarkeable work of God in anointing *Iehu* to destroy the house of *Ahab* & his seed for their Idolatry. Yet notwithstanding these Prophets, and these workes of God, with many other, they stil persisted in their way of Idolatry. And this caused the Lord now not to have mercie upon the house of *Israel.*

1 King. 13.4.

Let us take heed of this, God hath used and stil doth use means to bring us off fully from all wayes of false worship; not onely by sending his Ministers from time to time to declaime against such things, but by wonderfull and remarkeable workes of his providence towards *England*, especially at this day. Never had any Nation, never had *England* heretofore more remarkable workes of God to draw them off from all wayes of false worship, to bring them to worship God in the right way according to his will. Now let us tremble at this sentence; *I will not adde mercie, I will have no more mercie.* God hath added mercie to us again and again from time to time. And now me thinkes

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in this worke of Gods mercie, that hee is about concerning us, he ſpeakes to us as he did to the people, *Come and put off thy ornaments that I may know what to doe with thee*, Come now and humble your ſelves that I may know what to doe; As if God ſhould ſay, Come and give in your laſt anſwer. Certainly in that way that God is now in with us, he calleth *England* to give its laſt anſwer, as if he ſhould ſay, Now I am ſhewing mercie once more, take heed of rejecting it, leaſt you have a *Loruhamah* upon you, *I will adde no more mercie*, conſider not onely what we have done but what we doe, how we have abuſed mercie, and how we doe now abuſe preſent mercie; how oppoſite the ſpirits of moſt are againſt the work of reformation now in hand, who even ſay to the Lord Chriſt, depart from us, we deſire not the knowledge of thy wayes. When the people of *Iſrael* were offered *Canaan*, and God bad them goe in and poſſeſſe it, they were then neer unto it, but when they then refuſed *Canaan*, God ſware in his wrath that they ſhould not enter into his reſt. If ever a people were offered *Canaan*, were offered the Ordinances of God in his own way, certainly we are at this time. Let us tremble leſt God (if we reject this mercy) ſhould ſweare in his wrath, I will have no more mercie upon you, and ſo we prove to be a *Loruhamah* indeed.

Exod. 33. 5.

A dangerous thing to reject an offer of mercy after rejection of former offers.

But a ſecond reaſon why this people could have no mercie, might be, becauſe of their forſaking God even in the civill State. For you are to know that this people of *Iſrael* had not onely left God in their Church, State, and defiled themſelves with falſe worſhip; but they had in their civill government wickedly departed from that that God had appointed over them: They had departed from the houſe of *David*, and rent themſelves from it. It is true, this was of Gods permiſſion, but yet it was the wickedneſſe of their hearts, and no excuſe at all for them. Hence *Cap.* 8. 4. God charges them that they had ſet up Kings but not by him. From whence this may be obſerveable.

2.

Obſer. That it is a moſt dangerous thing for a people to forſake that government, to rebel againſt that civill government, that God doth ſet over them.

When the people in 1 *Sam.* 8. 7. had but required a King, and would not be ruled by Judges any more, ſaith the Lord to *Samuel*,

el, They have not rejected you, but rejected me, that I ſhould not reigne over them: A moſt dreadfull place, And I confeſſe freely to you this one Text of Scriptue was the firſt Scripture that tooke impreſſion upon my thoughts and heart, about fearing to goe on in a way of Church government that God had not appointed. For thus my thoughts reaſoned; What is God ſo provoked againſt a people that will reject but a Civil governement, a governement that he hath appointed, that ſpecially concernes but the outward man? Then if it proves that God hath appointed any governement in a Church, that is Divine inſtitution, that concernes the good of the ſoule, and is immediatly to worke upon that, ſurely God will be much more provoked there for rejecting of it.

The ground of civil and church government different.

And going yet further upon ſearch, finding that though we have not a civill governement appointed by God as the Jewes had, yet for the Church ſtate, we have one appointed even by God himſelfe. And reaſon there muſt be for it: for whatſoever hath a ſpirituall efficacy upon the heart, muſt have a ſpirituall rule for the warrant and direction. Indeed prudence and reaſon is enough for the ordering of things that concerne the outward man, except God will come in with his own inſtitution. But when it cometh to the ordering of the heart, and there is a ſpirituall efficacy expected (as in all Church ordinances there muſt be) and that authority by which they are executed giveth a great influence into them, now nothing can go beyond its principle, therefore it muſt have a divine inſtitution to give it its efficacy.

It may here be demanded, whether hath not God appointed over us a particular civill government as he did over the Jewes?

Anſ. That our government and all lawfull government of other nations is appointed by God, we muſt conclude is a certaine truth. But not ſo appointed by God as the governement of the Jews was. And the reaſon is this, becauſe the Church and Common-wealth of the Jewes was involved in one, and therefore the Apoſtle ſpeaking of the Church, he ſaith they were *Aliens, and ſtrangers from the Common-wealth of Iſrael*; It was meant of the Church ſtate. There was ſuch a kind of Pædagogy

gogy under the Law, that the Church and State were involved in one, for Christ would be the head of the Church and Common-wealth too, and appoint them lawes; And so their government was immediately from heaven.

Now for us. That we should have a government according to the rules of wisedome and justice, that indeed is appointed by God.

God would have us have a governement; But hee leaveth the ordering of that governement, to generall rules of prudence and justice. So that now it is lawfull for any Kingdome or Country to agree together; and according to the rules of wisdom and justice, to appoint what kind of government they will, as whether it shall be a Monarchy, or an Aristocracie, or a Democracie, and to limit this according to Covenants of agreement, as whether that the fundamentall power shall be wholly put out, or any part reserved, how far this or that man or society of men shall have the managing of it, and the like; then so far as it is agreed upon, we are bound in Conscience to obey either actively or passively, but no further are we bound to obey any man; though he be in authority, yet we are not bound to obey him, either actively or passively, conscience is not tyed. Though those men be in authority, yet it is no resisting of authority at all, not to doe what they would have. Yea though the thing be lawfull they would have, yet if it be not according to the law of the Kingdom, to the first agreement, I may be bound by the rules of prudence to save my selfe; but it is not authority that binds me to obey out of conscience: For we must of necessity distinguish betweene men in authority, and the authority of those men.

How far mans authority binds.

Wherefore so long as we seeke but to keepe authority in the right channell, that it flowes not over the bankes, we cannot be charged for resisting the government God hath set over us, though we do not obey the wills of those who are set over us, and therefore there is no cause that we should feare, that God should say to England upon this ground, *Loruhamah*, he will have no mercy.

To proceed.

But I will have mercy upon the house of Iudah.

The people of Iſrael they might ſay, *Hoſea* thou art a preacher indeed, what preach nothing but judgement, nothing but wrath, to be utterly taken away? Is there no mercy at all? Is not God a mercifull God? Yes ſaith the Prophet, though you be taken away, God knoweth how to glorifie his mercy; he hath others that he can make to be objects of his mercy though you be deſtroyed.

Obſer. 1. From whence firſt you ſee that though God utterly reject ſome, yet in the meane time he hath others to ſhew mercy unto. Therefore it is no plea for any ſinner to ſay thus, Well, I have ſinned indeed, but God is merciſull. What if God be merciful? ſo he may be, though thou be damned and periſh everlaſtingly. Yea, whole kingdomes and nations may periſh, yet God may be mercifull, God hath ſtil infinite wayes to glorifie his mercie. Many people in deſperate moodes, lay violent hands upon themſelves, and certainly there is a kinde of ſpirit of revenge in it, as if they thought there would be ſome trouble about it, and ſo God ſhould loſe ſome honour. But if you will have your will in this, or in any thing elſe, though you be dead and rotten, and your ſoules perhaps in chaines of darkneſſe, God will have wayes to be glorious in his mercy, whatſoever become of you.

Obſer. 2. But ſecondly, *I will have mercy upon the houſe of Iudah.* God will alwaies have a Church, he will never deſtroy his Church at once, the Lord loveth publique worſhip in the world. Though he will utterly *take away the houſe of Iſrael*, yet he will *have mercy upon the houſe of Iudah.*

Againe, Iſrael might ſay, what will not God be mercifull to us? why I pray what doth Judah get by her worſhipping of God in that which you ſay is the onely right way? Judah indeed keepeth her ſelfe to Ieruſalem, keepeth her ſelfe to worſhip in the Temple, but what doth ſhe get by it? for ought we ſee Judah is in as hard an eſtate and in as low a condition as we; (nay as we ſhall ſee afterward, Judah was in a lower condition than Iſrael,) and certainely ſuch kinde of expreſſions as theſe, they would be ready to have againſt the Prophet.

Well, ſaith God, let Judah be what ſhe will, I will have mercy upon her.

Though

Though carnal hearts, when they look upon the low condition of the true worſhippers of God, think that there is no difference between thoſe that are in a good way, and themſelves that are in the ways of ſin, yet God will make a difference; I will have mercy upon *Iudah*, but not upon *Iſrael*. Many carnall men pleaſe themſelves with this; I ſee others that are ſtrict, that pray in their families, that run to Sermons, and will not doe thus and thus, as others do, yet they are as poore, in as meane a condition as any others; what do they get by their forwardnes in religion? Are not we in as good a condition as they? Well friend, though thy carnall heart think there is no difference betweene him that ſerveth God, and him that ſerveth him not, God hath a time to manifeſt a difference; *There ſhall a time come* (ſaith God, Mal. 3. 18.) *that you ſhall returne and diſcerne between the righteous, and the wicked, between him that feareth God, and him that feareth him not.* I will not have mercy upon *Iſrael*, but I will have mercy upon *Iudah*. *Obſer.* 3.

Fourthly, Judah had at this time many groſſe and fearfull evils amongſt them, yea ſcarcely delivered from Sodomy; it will aske a great deale of time to ſhew you the ſtate of Judah in regard of the horrible wickedneſſe that was in it, yet God ſaith, *I will have mercy upon the houſe of Iudah*. What is the reaſon of this? *Obſer.* 4.

Becauſe though Iudah had many groſſe evils, yet Iudah kept to the right way of worſhipping God, kept to Ieruſalem, to the Temple; ſo farre they kept the worſhip of God pure. Hence we ſee,

God will favour a people exceeding much, though there be many weakneſſes, yea many wickedneſſes amongſt them, if they keepe the worſhip of God pure. It is true, there are many ſpirits that are moſt bitter againſt thoſe that ſeeke to worſhip God in the right way, if they can but get them tripping in any ſmall thing, they follow it againſt them with all their might, with all the bitterneſſe that they can poſſibly. This is not like unto God, God will favour thoſe that worſhip him in a right way, though for other reſpects he may have many advantages againſt them. *Obſer.*

But this (you wil ſay) ſeemes to contradict what you ſaid before, for you ſaid, the nearer any are to God, the more he hates their *Obiect.*

ſinnes, and the ſins of thoſe that make a ſhew of worſhiping God in a pure manner, are worſe than the ſins of others.

It is true, But as their relation to God in the nearneſſe of his worſhip, is an aggravation of their ſins, ſo their relation to God is a foundation of their hope of mercie from God.

How is this?

It makes their ſinne indeed worſe, ſo as to provoke God to puniſh them ſooner, and perhaps bitterer, yet their relation to God keepeth this ground of faith, that God is their God ſtill, and will have mercie upon them at laſt. But the wicked though God ſpare them longer than his own people, yet when he commeth againſt them he rejecteth them utterly, ſo he did *Iſrael*: *Iudah* indeed was puniſhed, but yet *Iudah* had mercie at laſt, but
5. (ſaith God) I *will have no more mercie upon the houſe of Iſrael, but will utterly take them away.*

Fiftly, *Iſrael* had prevailed a little before againſt *Iudah*; for if you reade in 2 *King.* 14. 12. you ſhall finde that *Iudah* was put to the worſe before *Iſrael*, the Text ſaith, *They fled every man to their Tents, and Iehoaſh the King of Iſrael tooke Amaziah King of Iudah, and came to Ieruſalem, and brake downe the wall of Ieruſalem, from the gate of Ephraim to the corner gate, foure hundred cubits: And he tooke all the gold and ſilver, and all the veſſels that were in the houſe of the Lord, and in the treaſures of the Kings houſe, and hoſtages, and returned to Samaria.* And this was but a little before this time, *Iſrael* had thus prevailed againſt *Iudah*, and brought *Iudah* under, yet now ſaith God, I *will have mercie*
Obſ. *upon Iudah* but not *upon Iſrael.* What ſhould we note from hence?

God ſometimes ſheweth mercie to poore afflicted ones, and yet rejecteth thoſe that are greater and enjoy more proſperity in the world. Many that are poore people, poore ſoules that are in a low afflicted condition, God lookes upon them and ſheweth mercie unto them, when brave ones that carrie it out, and thrive and live gallantly in the world, are many times rejected of God. Marke what God ſaith, *Zeph.* 3. 12. I *will leave in the middeſt of thee an afflicted and poore people, and they ſhall truſt in the name of the Lord.* God lookes not at the brave and gallant ones of the world, but at the poore and afflicted ones, and they ſhall

Poore afflicted ones finde mercy, when the rich are rejected.

truſt

truſt in the name of the Lord. We muſt not then judge at the happineſſe of men according to their ſucceſſe in the world: For you may now be delivered, and others kept under affliction, yet afterwards you may be rejected, and the others received unto mercie.

Further, *Hoſea* was the Prophet of *Iſrael*, he was ſent to the ten Tribes, yet *Hoſea* tells them, whoſe Prophet eſpecially hee was, that God would have no more mercie upon them. And he ſpeaks to *Iudah* (he was not ſent to them) and he tells them that God would have mercie upon them. 6.

Here we may learne how impartiall the Miniſters of God ought to be in their work, they muſt not goe according to their particular private engagements, though they are engaged more to ſuch a people in divers regards, yet if they be wicked, they muſt deale faithfully, and plainly, and denounce the judgements of God: And if others, though ſtrangers to them, be godly, they are to give to them that comfort that belongs unto them. My brethren, partiality in thoſe in publique places, eſpecially of the Miniſtery, is a great evill. It was for this that God ſaid he had made the Prieſt and the Levite contemptible and baſe before all the people: Why? becauſe they were partiall in the Law, *Malac.* 2. 9. *Obſ.* Miniſters muſt be impartial.

7. It is a great aggravation of the miſery of ſome, that God ſheweth mercie to others. For it is here ſet downe as a part of the threatning againſt Iſrael, *I will have no more mercie upon Iſrael, but I will ſhew mercie to Iudah.* To aggravate the miſery of Iſrael, God manifeſteth his mercie to Judah. Mark how God in *Eſay* 65. 13. makes it a part of his threatning againſt the wicked, that he will ſhew mercie to his ſervants: *Behold, my ſervants ſhall eate, but you ſhall be hungrie; my ſervants ſhall drinke, but ye ſhall be thirſtie: Behold, my ſervants ſhall rejoyce, but ye ſhall be aſhamed; Behold, my ſervants ſhall ſing for joy of heart, but yee ſhall crie for ſorrow of heart, and howle for vexation of ſpirit.* Theſe [*Buts*] are cutting ones to the heart of the wicked. And obſerve it, here is the word [*Behold*] three times uſed, in ſetting out the difference that God will make betweene his ſervants and the wicked, and how God will aggravate the miſery of the wicked by ſhewing mercy to his people, becauſe it is a thing much to be cor- *Obſer.* 7. Mercy to the Saints are aggranation of judgment againſt the wicked.

considered. A like place you have, *Mat.*8.11. *Manie shall come from the East and West, and shall sit downe with Abraham, Isaac, and Iacob, but the children of the Kingdome shall be cast out into outer darknesse, there shall be weeping and gnashing of teeth.* Mark, they shall gnash their teeth when they shall see how they are rejected and others received, gnash their teeth for envie and vexation of spirit, for it is a great aggravation of mens misery. And is it not fulfilled this day? How doe many bite their nailes, and gnash their very teeth to see the mercie that God sheweth to his people in giving them liberty and encouragement in his service, while he casteth shame and contempt upon their faces, & bringeth them forth to answer for their wickednesse, and to suffer condigne punishment. Wicked mens spirits vexe at this, it is that which they cannot possibly beare, it is that which galleth and fretteth the very caul of their heart to see the mercie of God to his people now in these dayes; to see such an opportunity as this, to meet together with this liberty to exercise our selves in the word, when they are caged up. This they gnash and grind their teeth at.

It is observable, that which you have in *Acts* 22.21. *Paul* was speaking there a great while to the Jews, and they heard him quietly till he came to that word *Depart, for I will send thee far hence unto the Gentiles*; the Text saith, *they gave him audience unto this word, and then they lift up their voices, and said, Away with such a fellow from the earth, for it is not fit that he should live.* What to disgrace us thus, and to think that the Gentiles should come to have more mercie then we! Away with such a fellow from the earth.

We have such an expression likewise in *Luke* 4.26. Our Saviour Christ told the Jews of the *widow of Sarepta*, that *Elias* the Prophet was sent onely to her, and that *Naaman* the Syrian of all the Lepers in Israel was cleansed; They of the Synagogue when they heard these things, the Text saith, *They were filled with wrath, and rose up and thrust him out of the Citie, and led him to the edge of the hill whereon their Citie was built, that they might cast him downe head-long.* They were so vexed at Christs Sermon there, that they would have broke his neck as soone as hee had done preaching. It was at this word, *There were many widdows*

dows in Iſrael in the time of Elias, but unto none of them was Elias ſent ſave unto the widow of Sarepta; and many lepers were in Iſrael in the dayes of Eliſha, and none of them were clenſed, ſaving Naaman the Syrian. The meaning is this, Chriſt intimated thus much, that though there were many of the people of Iſrael, yet the Lord would have mercy but upon a few of them; yea that God would chooſe rather other people to ſhew mercy to, then themſelves; at this they were inraged. And certainly this wil be the aggravation of the miſery of the damned in hell: When a damned ſoule in hell ſhall there come to know the mercy of God to others: It may be wicked parents ſhal ſee the children that came out of their loynes, or out of their wombes, at the right hand of Ieſus Chriſt in glory, and themſelves caſt down into eternall torment; this will be a ſtinging aggravation of miſery, no mercy unto thee, but mercy unto thy gracious child, the child that thou ſnibbedſt and rebukedſt for being forward, he is now at the right hand of Chriſt, and thou caſt into everlaſting miſery. So it may be a poore ſervant, a poore boy in a family; may ſtand at the right hand of Jeſus Chriſt hereafter, and aſcend with him in glory; and his rich maſter that was, that murmured at him, and would not ſuffer him to have the leaſt time for to doe God ſervice in, but checked him in every thing, and caſt it upon his conſcience, oh this is your preciſeneſſe: perhaps he ſees himſelfe caſt downe into eternall miſery, when that poore ſervant of his, that poore apprentice ſhall goe up to eternall glory.

Dives magis uritur gloria Lazari, quam ſuo incendio. Chryſologus.

But yet further. God ſaith, I *will have mercie upon the houſe of Iudah.* Here is another note very obſervable, and much concerning our preſent condition too. God promiſeth to *Iudah* mercie, after *Iſraels* rejection; yet if we ſearch the Scriptures we ſhal finde that after this promiſe both before the rejection of *Iſrael* was executed, and after the execution thereof, I ſay, we ſhall finde that even *Iudah* was under very ſore afflictions, and a ſad condition ſhee was put into after this promiſe was made. As if you will turne but to that Scripture (for we muſt looke to one Scripture and compare it with another) 2 *Chron.* 28. 6. you ſhall ſee there the Text ſaith, that *Pekah the Sonne of Remaliah ſlew in Iudah an hundred and twenty thouſand in one day:* We never heard of ſuch a battel, ſuch a ſlaughter, we wonder when we heare of five or

After promiſe of mercy, yet great afflictions may follow.

or ten thouſand ſlaine in the field, here we have 120000. ſlaine, and this was after this promiſe that this ſlaughter was made: yea and further, [*ver.* 8.] *There were beſides carried captives* 200000. *women, ſons, and daughters*, yea further, [*ver.* 17.] *The Edomites came and had ſmitten ſome of Iudah, and carried away captives*. And [*ver.* 18.] *The Philiſtims had invaded the Cities of the Low-Countrie, and of the ſouth of Iudah, and they dwelt there*: And [*ver.* 19.] it is ſaid, *the Lord brought* Iudah *low*, And [*ver.* 20.] it is ſaid that *Tilgath-Pilneſer King of Aſſyria, whom Ahaz had ſent to helpe him, he came and diſtreſſed them, but ſtrengthened them not*. Here was *Pekah* the ſonne of *Remaliah* ſlayes 120000. and carries away captive 200000. then there comes the Philiſtims and they invaded the countrey, and then the Edomites they carried away Captives, and God bringeth them low, and then comes *Tilgath-Pilneſer*, and he inſtead of helping, diſtreſſeth them. What a caſe were they in now? yet this was after this promiſe, for this promiſe was made to *Iudah* in the beginning of *Hoſea's* Propheſie, ſo it is *ver.* 2. *The beginning of the Word of the Lord by Hoſea*, and it was before the rejection of *Iſrael*, for it was in the reigne of *Ahaz* that *Iudah* was brought into this low condition, which was about 22. yeeres before the execution of the ſentence againſt *Iſrael*, for that was fulfilled in the ſixth yeere of the reigne of *Hezekiah*, which (if you take it from the beginning of the reigne of *Ahaz*, who raigned 16. yeeres) makes 22. yeeres. Now this promiſe to *Iudah* (as I told you in the beginning) was made in the dayes of *Vzziah* King of *Iudah*, and of *Ieroboam* King of *Iſrael*, which was at leaſt 76. yeeres before the rejection of *Iſrael*; and yet after the making of this promiſe, *Iudah* you ſee commeth to be in this ſo ſad a condition.

Yea and we ſhall finde beſides, that preſently after *Iſraels* rejection, though God had ſayd hee would reject *Iſrael*, and be mercifull to *Iudah*, ſo that a man would thinke now that *Iudah* ſhould come into a better condition than ever, yet ſee how *Iudah* was dealt with. And for that marke the 2 *Kings* 18. 13. The Text ſaith that *in the thirteenth yeere of Hezekiah, Senacherib King of Aſſyria came up againſt* Iudah, and this was after the caſting off of the ten Tribes, for that was *in the ſixth yeere of Hezekiah*, as *ver.* 10. and ſeven yeers after came

Sena-

Senacherib againſt Iudah, thinking to prevayle againſt them as they had done before againſt Iſrael; And then *Hezekiah* was faine to give him *all the ſilver that was found in the houſe of the Lord, and in the treaſures of the Kings houſe*; Yea the text ſaith *ver. 16.* that *Hezekiah* was faine *to cut off the gold from the doores of the Temple of the Lord, and from the pillars, and to give it to the King of Aſſyria.* Now the Lord keepe our Kingdom, our Parliament from giving the gold of the Temple doores in any way of complyance with any malignant party; that have any evil eye at the beauty of our Sion.

Yea, and after *Senacherib* had gotten this, not content with it, he ſendeth *Rabſhekah* from Lachiſh, with a great hoſt againſt Ieruſalem. You may ſee, the adverſaries of the Church are never ſatisfied, yeeld to them, gratifie them in what you will, this is the firſt temptation: what will you be ſo ſtrict, and rugged, and yeild to them in nothing? but if they prevaile with you, to begin to yeeld, they will never have done, they wil ſtill encroach upon you. *Hezekiah* yeelded to *Senacherib*, even to take away the gold of the Temple doores, yet a little while after he cometh again with a great hoſt, ſo that *Hezekiah* ſaid, it was a day of trouble and rebuke, *Chap. 19.* Nothing will quiet them but the ruine of the Church, they muſt needes have that, *Downe with it, down with it, even to the ground*, nothing elſe will ſatisfie them.

No advantage in yeelding to wicked men.

To this low eſtate and ſad condition was Iudah brought not long after Iſrael was taken away, and yet God promiſeth mercy to Iudah for all this. What ſhall wee learne from this?

Obſer.

This profitable leſſon for our preſent condition, God may intend much mercy, yea God may be in a way of mercy to a people, yet may bring that people into very great ſtraits, and difficulties. The promiſes of Gods mercies are alwayes to be underſtood with condition of the croſſe. If we thinke that upon the promiſe of mercy we ſhall be delivered from all trouble and affliction, we lay more upon the promiſe, then the promiſe will or can beare.

It is a great evill that proceedeth from much weakines of ſpirit and diſtemper of heart, for people, though God hath done great things for them, yet if there come any rub in the way, any difficulty

culty, any trouble, Oh now we are gone, now we are all loſt, now God hath left us, we hoped that there would have come mercy, we looked for light, and behold darkenes, now the heart ſinketh, and all is preſently given for gone. Know my brethren this is an evil and an unbeleeving heart, an evil and an unthankfull heart. God hath indeed done great things for us, yet how ready are we though God be in ſuch a way, a glorious way of mercy, if we heare of any difficulty, of any little rubbe, any combining of the adverſaries together? we muſt expect nothing now but blood, and bid farewell, and adue to all our peace; we thought to have had happy dayes, but now the Lord is comming out againſt us, and all that is done muſt be undone againe. Why, why are you ſo full of unbeleefe? Surely this is unworthy of Chriſtians, that profeſſe an intereſt in God, and unworthy of all the good that God hath done for us. *Peter* though before he had walked upon the ſeas through the power of Chriſt, yet when the waves came, now *Maſter ſave me, or elſe I periſh.* Hath not God made us walke upon the waves of the ſea all this while? wrought as great a Miracle for us in England as he did for *Peter?* Yet when a wave doth but riſe a little higher then before, we are ſo diſtreſſed in our ſpirits that we can ſcarcely cry, Oh Maſter ſave us; but we looke one upon another and diſcourage one anothers hearts, and inſtead of crying unto God, we cry out one to another in a diſcouraging way, and ſo pine away in our iniquities: Certainly God is exceedingly angry at ſuch a demeanour as this, and yet this is ordinary, both in regard of nations, and particular perſons.

A great evill to be diſcouraged at ſome difficulties, when God is in a way of mercy.

Of nations: It was ſo with Iudah (for I deſire to keepe as cloſe as I can to the worke I am about) though God had made this promiſe to Judah here, yet if we looke into the 7. *Iſa.* (*Iſaiah* was contemporary with *Hoſea*, and it was not much after the making of this promiſe) we ſhall ſee how they were troubled with feare; ſaith the Text, *When it was told the houſe of David, ſaying, Syria is confederate with Ephraim, the heart of the King of Iudah, and the heart of his people were moved as the trees of the wood were moved with the winde,* they were afrayd and ſhooke as the very leaves of the trees ſhake, both the king of Iudah and all the people; Well, but God ſpeaks to the Prophet, in the 8. *Chap. ver.* 11. (and

11. (and it was at this time when they were ſo troubled becauſe of the enemies coming againſt them) God I ſay in that Chapter ſpeakes to the Prophet, and (ſaith the text) *he ſpeakes with a ſtrong hand, ſaying, ſay not ye, A confederacy, a confederacy: Oh the King of Iſrael and the King of Syria are confederate together, what ſhall we doe? we are undone, we are loſt for ever; ſay not ye, A confederacy, neither fear ye this fear, nor be afraid, but ſanctifie the Lord of hoſts himſelf, and let him be your feare.* Thus God would have his Saints do, not when you hear of confederate enemies, or any ill tidings abroad; Oh the papiſts are linked together, & A confederacy, a confederacy: do not ſay a confederacy, fear not their fear, but ſanctifie the Lord of hoſts himſelfe, and let him be your feare, and let him be your dread, and he ſhall be for a ſanctuary to you: and marke the reſolution of the Prophet afterward, *ver.* 17. *I will waite upon the Lord that hideth his face from the houſe of Iacob, and I will looke for him.* Oh that this were the diſpoſition of our hearts! Take that note away with you, amongſt many, though you cannot remember all, when you heare ſo many rumors of feares and troubles, as if all were gone, and there were now no more hope, Let this be your anſwer; *I will waite upon the Lord that hideth his face from the houſe of Iacob*, for God is in a way of mercy, and mercy certainely we ſhall have, let us looke for it.

And for particular perſons, how ordinary is it though God be in a wonderfull gracious way of mercie towards them, yet if they doe but feele their corruptions ſtirring never ſo little, all is gone preſently. I was indeed in a good way, but God is gone, Chriſt is gone, and Mercie is gone, and all is gone, ſurely God intendeth no thoughts of good to me. Oh be not unbeleeving, but beleeving; For this is the way of God, though he promiſeth great mercie, yet in the meane time he may bring into great afflictions.

I will not have mercie upon Iſrael, but I will have mercie upon Iudah, and will ſave them.

The deſtruction of ſome, ſets out Gods mercie to others.

For a people to be ſaved when others neere them are deſtroyed, this is a great ſetting out of Gods goodneſſe to them: as to ſtand upon the ſhore ſafely, and ſee others ſuffer ſhipwrack before us, is a great augmentation of Gods mercy towards us. When the people of Iſrael could ſtand upon the banks, and ſee the

Egyptians tumbling in the Red-ſea, and their dead bodies caſt upon the ſhoare, *then*, ſaith the Text, *ſang Moſes and the children of Iſrael unto the Lord.* And this kinde of mercy the Lord hath granted to us in England, for while our neighbouring nations have bin in a combuſtion, and many of them ſpoiled, we have ſate under our owne vines, and under our owne fig-trees, and our greateſt afflictions have been onely the hearing of what our brethren have ſuffered and yet do ſuffer: Whereas all about us is as the fiery furnace, and we walke in the middeſt of it like the three children, and our garments not touched, nor the ſmell of the fire paſſed on them: when as we ſee all Countries as *Gideons* fleece, bewetted with the tempeſt of Gods wrath, yea with their own blood, behold we are dry, and the ſun-ſhine of Gods mercy is upon us, the blacknes of the miſery of our brethren is the brightneſſe of our mercy.

Exo. 15. 1.

I will ſave them.

It is the Lord that will ſave them. This is an upbrayding of Iſrael. Oh Iſrael you thinke to be ſaved by your own policy, you have got a fetch beyond God, you are afraid that the people ſhould go up to Ieruſalem to worſhip; therefore you have ſet up the two Calves to ſave your ſelves. But Iudah ſhall be ſaved, and ſaved after another way; Iudah need not go to ſuch carnall fetches and policies to ſave themſelves, for the Lord ſhall ſave them.

Gods people need not ſeek to ſave themſelves by carnall policy.

Though carnall hearts thinke, and endeavour to ſave themſelves onely by their own policie and carnall wayes, yet let Gods people know, that they have a ſtronger means to ſave them then all the policie in the world. So long as the wiſdom, the power, the mercy, the faithfulnes of God is for them, they need no other ſtring to their bow but that.

I will ſave them by the Lord.

What is the meaning of this?

This by Interpreters is carried concerning *Chriſt:* That God the Father promiſeth to ſave *by Chriſt:* As *Dan.* 9. 17. we have ſuch an expreſſion in prayer, *Now O Lord heare the Prayer of thy ſervant for the Lords ſake;* that is, for *Chriſts* ſake: So here, God will ſave by the Lord; that is, by Chriſt.

Obſ. A ſweete leſſon we have from thence: *viz.* That the adminiſtration

niſtration of Gods grace to his people is given into the hands of JESUS CHRIST. It is Chriſt that doth ſave the people of God, and hath ſaved them in all former times, in all ages. It is true, in the merits of Chriſt all are ſaved; that every one wil grant, as *Zach.* 9. 11. *By the blood of thy Covenant I have ſent forth thy priſoners out of the pit.* All the priſoners of Gods people ever ſince the world began, that have been ſent out of the pit, it hath been by the blood of the covenant, by the merits of Chriſt: and not onely ſo, but Chriſt in the adminiſtration of all hath been the chiefe, he hath been the Angel of Gods preſence, that hath ſtood up for his people in all their neceſſities, he hath been the great Captain and deliverer, the Saviour of them all. Let Chriſt then have the honour of a Soveraigne to us in regard of our ſalvation in outward deliverances. Let us looke up to him then for ſalvation in all our ſtraits. And if Chriſt was the Saviour of his people in all ages, and ſtill will be, then ſurely thoſe ages and places where Chriſt is moſt knowne and honoured may expect the greateſt ſalvation. And this is for our comfort, for above all the ages that ever was ſince the world began, Chriſt is moſt knowne and honoured in this age, and of all places in the world, here in *England* and amongſt our countreymen; and if Chriſt will be a Saviour of thoſe places where he is knowne and honoured, ſurely *England* may expect a ſalvation: *England* hath had it, and as *England* is peculiar in the way of the knowledge of Chriſt, ſo *England* ſhall be peculiar in a way of Gods grace to her.

Adminiſtration of GODS grace is given into the hands of Chriſt.

I will ſave them by the Lord their God.

Not your God oh Iſrael, but *their God.* Thus he upbraydeth the people of Iſrael that they had forſaken their God; that Iudah had kept their God, but Iſrael had not.

It is a great upbrayding of a people when it can be ſaid of them, that they have forſaken the Lord. It is a wofull thing not to have God to be our God at all, that conſcience can charge this upon a man that *Daniel* did upon *Belſhazzar, That God in whoſe hand thy breath is, and whoſe are all thy wayes, haſt thou not glorified*; but that conſcience can charge this, That God that thou haſt choſen, that thou haſt entred into covenant withall, Oh thou apoſtatized ſoule, thou apoſtatized Nation, thou haſt forſaken

Obſ.

Dan. 5. 23.

him, he is not thy God. This is a ſore and heavie charge indeed.

Again, *The Lord their God.*

It ſeemes he is the God of Judah, though Judah had many evils, but not the God of Iſrael.

Obſer. Thoſe then that doe not worſhip God in a right way, God will not acknowledge himſelfe to be worſhipped by them at all.

The people in the wilderneſſe *proclaimed a faſt to Iehovah*, and yet the Apoſtle 1 *Cor.* 10. 7. calleth them Idolaters, and it is ſaid they *ſacrificed to Idols*, becauſe they worſhipped God by the *Calfe*, and not in Gods way. Though we may thinke vve vvorſhip God, yet if vve doe not vvorſhip him in his own vvay, he doth not ovvn himſelf to be vvorſhipped by us at all.

Again, *The Lord their God.*

This could not but ſting Iſrael, that Judah ſhould be thought to have more intereſt in God then Iſrael had.

Obſer. It is a ſtinging thing to carnall hearts, and much bitterneſſe of ſpirit it muſt needes be entertained withall, that any one ſhould but thinke of challenging any peculiarity of intereſt in God. Thus they ſcorned at Chriſt, *Oh he truſted in God*, he thinketh he hath more intereſt in God then others, *now let his God come and ſave him.* I remember in the book of Martyrs we reade that the Papiſts were much vexed againſt the Proteſtants, becauſe they uſed to ſay, *our God* and *our Lord*, they were knowne by this ſpeech, and the Papiſts were inraged againſt them for this, becauſe they ſeemed to claime more intereſt in God then others. And indeed what is the cauſe of the quarrel in the World againſt Gods people, but becauſe they thinke they claime more peculiarity and intereſt in God than others? and this is the reaſon that ſoule-ſearching preaching cannot be endured, becauſe it makes a difference betweene the one and the other, and ſhewes that ſome have an intereſt in God more than others. Hence it is that in no places in the world mens ſpirits ſo fret againſt preaching as in *England*, why? becauſe there is not ſuch ſoule-examining, ſuch ſoule-diſtinguiſhing preaching in the World as in *England*. Yea that is the reaſon of the bitterneſſe of one profeſſor againſt another, becauſe one is a Proteſtant at large, and the other mani-

Carnall hearts cannot endure that any one ſhould think they have more intereſt in God then themſelves

manifeſteth more power of godlineſſe, is more ſtrict in his courſe; and ſeemes to claim a greater ſhare in God than the former. Profeſſion in *England* is a more diſtinguiſhing profeſſion than in other places.

I will ſave them by the Lord their God.

God is the God of *Iudah* ſtill, therefore God will ſave them. *Obſer.*

So long as God is our God we neede not feare our adverſaries. Yee have heard of that *Palladium* of the Heathens in *Troy*, they imagined that ſo long as that Idol was kept ſafe, they were unconquerable; all the ſtrength in *Greece* was not able to prevaile againſt it, wherefore the *Grecians* ſought by all the meanes they could to get it from them. I have read of the men of Tyrus that they were afraid their god *Apollo* ſhould forſake them: they therefore chained and nayled that Idol to a poſt that they might be ſure of it, becauſe they thought their ſafety was in it. Let us faſten our ſelves to God in an everlaſting covenant, and certainly God will be faſt to us, and then we are ſafe enough. *Ejus ſimulachrum catenis conſtrinxerunt, claviſq; Baſi affixerunt.*

I will ſave them: but how? What ſhall Judah be ſaved by and not Iſrael? Judah a poore contemptible people, how ſaved?

I will not ſave them by bow, nor by ſword, nor by battel, by horſes nor by horſemen.

It ſhall not be by any outward meanes, but by the immediate hand of God. This promiſe that God would ſave them not by bow nor by ſword, &c. it was performed two ſeverall times, and there is a third time for the fulfilling of it which is yet to come.

It was done firſt when the Angel of the Lord went out and *ſmote in one night in the Camp of the Aſſyrians an hundred fourſcore and five thouſand: 1 Kings* 11. 35. and God tels them, *that the King of Aſſyria ſhould not ſhoote an arrow there, nor come before the City with a ſhield:* ſo God ſaved them *without bow*, for they had no need to uſe the bow then, becauſe the Angel of the Lord deſtroyed them. *Iudah* ſaved, not by bow, nor by ſword, two ſeveral wayes.

The ſecond time was when he ſaved Judah in their *returne from captivitie*, then as it is *Zach.* 4. 6. he ſaved them not *by might nor by power, but by my ſpirit, ſaith the Lord of Hoſts.* Marke the phraſe, as if God ſhould ſay, I have ſtrength, for I am the

the Lord of hoſts, I can command Armies, if I would, to ſave you; No, though I be the Lord of hoſts, yet I will not ſave you by might nor by power, but by my ſpirit. Therefore *Iſa.* 43.7. their *ſtrength* is ſaid to be *in ſitting ſtill*, and *ver.* 15. *in quietneſſe, and confidence ſhall be your ſtrength.* Thus they were ſaved not by bow, nor by ſword.

Then the third time, which is yet to come, that is, in the wonderfull worke of God in calling the Iewes, when God ſhall raiſe up out of them, a glorious people to himſelfe, and ſave Iudah once againe, and it ſhall not be by ſword, nor by bowe, but by the Lord their God; For as it is ſaid, *Dan.* 2.34. *the ſtone that ſmote the Image was cut out without hands*, ſo there ſhall be a power that is not viſible from whence it comes, but Ieſus Chriſt ſhall come from heaven to doe his great workes, *As the lighting from the Eaſt to the Weſt, ſo ſhall the comming of the ſonne of man be.*

What learne we from hence?

Obſ. 1. Firſt, God ties not himſelf to the uſe of outward meanes in procuring of good to his people. Though all outward means fail, yet there may be wayes of ſalvation for the Saints. Wicked mens hearts preſently ſinke, if outward meanes faile: And indeed ſo much as our hearts faile when outward meanes faile, it is a ſigne that we did before reſt upon the meanes, and if we had had the means, we ſhould have robbed God of his honour. We muſt uſe meanes, but not rely upon the meanes. I might ſhew you excellent Texts of Scripture for this, as *Pſal.* 33. 16. *There is no King ſaved by the multitude of an hoſt, a mighty man is not delivered by much ſtrength, &c.* And Pſal. 44.5.6. *Through thee will we puſh down our enemies, through thy name will we tread them under, that riſe up againſt us; for I will not truſt in my bow, neither ſhall my ſword ſave me, &c.*

Mediis utendum, non innitendum.

But ſecondly, *Not by bow, nor by ſword, &c.*

Deliverance of a people without bow, and without ſword is a great mercy: For ſuch are the wofull miſeries that a people do ſuffer when warre commeth, that uſually the victory will ſcarce pay the charges of the battell: though we be ſure to be ſaved at laſt, yet if we muſt be *ſaved by bow*, and *by ſword*, I ſay the miſery that we may ſuffer in our ſalvation, may be more then the ſalvation.

tion. It was the height of that mercy promiſed *Iſa.* 9. 5. that it ſhould be *without confuſed noiſe and garments rolled in blood.* Such a mercy we have had; and had Chriſt come to have raigned amongſt us, though he had come with his garments rolled in blood, we ſhould willingly have entertayned him; If he had come ryding upon his *red horſe*; But behold he comes ryding upon his *white horſe*, in peace and mercy all this while, and the mercies we have had, have bin very cheap, they have not bin by bow, nor by ſword. And if God ſhould come at length by the ſword, and bring perfect ſalvation to us by blood, which God forbid; but if he ſhould, we have had already more mercy without blood, than our bloods are worth; ſhould we now have our bloods ſhed, God hath payed us before hand: who almoſt in this congregation, but two or three yeeres agoe would have loſt his blood to procure ſo much mercy to England, as England hath had already?

Further. Such is the love of God to his people, that he is pleaſed to worke for them beyond meanes. The other point was, that he can ſave his people without meanes; This, that he will do it beyond meanes: For the grace, and love of God to his people, is ſo high, and glorious, that it is beyond that which can be conveyed by meanes, therefore it muſt be done more imediatly. *Exod.* 15. 6. *Thy right hand O Lord is become glorious in power, in the greatneſſe of thine excellency thou haſt overthrowne them that roſe up againſt thee.* Firſt, it is the *hand of God*, Secondly, it is *the right hand of God*, Thirdly, it is *the right hand of God in power*, Fourthly, this is *glorious in power*. Fifthly, there is *excellency*, and Sixthly, there is *the greatneſſe of Excellency*. It is an high expreſſion, *Magnitudine excellentiæ*, or *magnitudine elationis, in the greatneſſe of thy lifting up*, for the ſame word ſignifieth *pride*, that is here tranſlated *excellency*; and if God be lifted up in any thing, it is when he ſhewes himſelfe for his people. Now take all theſe ſix expreſſions, Gods hand, Gods right hand, his right hand in power, a right hand that is become glorious in power, his excellency, the greatneſſe of his excellency, and all this for his Saints, ſurely this is more then can be conveyed by meanes, God muſt come imediately and ſave them by himſelfe.

Obſ.

גבר גאונך

But laſtly, The more immediate the hand of God appeareth 4.

in his mercy to his people, the more ſweet and precious ought that mercie to be then (this were an excellent argument to follow to the full, and ſo neerly concerning us; you ſee the ſcriptures were made for other times, then for the times in which they were firſt revealed) a moſt excellent place of Scripture you have for this *Pſal.* 21.13. *Be thou exalted O Lord in thine own ſtrength, ſo will we ſing, and praiſe thy power.* When God commeth in his own ſtrength, and not in the ſtrength of the creature, and by meanes, then do the Saints ſing and praiſe the power of God. *Dulcius ex ipſo fonte*, we uſe to ſay, that which commeth immediatly cometh exceeding ſweetly. Then the Saints may boaſt in God, when God commeth immediatly with his ſalvation, ſo you have it *Pſal.* 44.7.8. *Thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us:* What followeth? *in God will we boaſt all the day long, and praiſe thy name for ever.* So that the Saints of God then praiſe God, nay they may lawfully give up themſelves to boaſt, when God workes immediatly. When God works by means, then they muſt take heed of aſcribing to the meanes; but when God commeth immediatly, then they may boaſt.

It is the bleſſednes of heaven, that Gods mercy cometh immediatly: created mercies are the moſt perfect mercies. Suppoſe God had bin with them by bow, and by ſword, when *Senacherib* came againſt them, could they have bin ſaved as they were? Gods *hooke* that he put *in his noſe*, and *bridle* that he put *in his lipps* (for ſo God ſaith he would do with him, uſe him as a beaſt) were better then their ſword or bowe.

Surely, if ever any nation knew what it was to have immediat mercies come down from heaven, England doth: If ever Nation ſaw God exalting himſelfe in his own power, England hath: we have lived (and bleſſed be God we have lived) to ſee the Lord exalting himſelfe in his own power: Oh let us cry out with the Pſalmiſt (and with that I ſhall end) *Be thou exalted O Lord in thy owne ſtrength amongſt us, ſo will we* ſtill, and ſtill, and ſtill, *ſing and praiſe thy power.*

The

The Fourth Lecture.

June 20. 1642.

HOSEA 1. 8, &c.

8. *Now when ſhe had weaned Loruhamah, ſhee conceived and bare a ſonne.*
9. *Then ſaid God, call his name Lo-ammi, for you are not my people, and I will not be your God.*
10. *Yet the number of the children of Iſrael ſhall be as the ſand of the ſea, which cannot be meaſured nor numbred, &c.*

THe laſt day was finiſhed the ſignification of the name of the ſecond childe of *Hoſea*, *Lo-ruhamah*.

We now come unto the weaning of it, and the begetting of the third, *Lo-ammi*.

When ſhee had weaned Loruhamah.

We doe not reade of the firſt childe *Iezreel* that it was weaned; but the ſecond childe *Loruhamah* that was weaned, before the third childe *Loammi* was conceived. What is the meaning of this?

There is much of Gods minde ſhewed unto us even in this very thing that we ordinarily let ſlip and paſſe over.

The reaſon is, becauſe this ſecond childe *Loruhamah* was to ſignifie unto the people of Iſrael their carrying out of their own Countrey into captivity into Aſſyria: It was to ſignifie to them that they ſhould be weaned from the comforts and delights that there were in their own Countrey; they ſhould be taken away from their milke and honey that they had there; and be carryed into Aſſyria, and be there fed with hard meate, even with the water of affliction and the bread of affliction. The firſt childe did but ſignifie their ſcattering, eſpecially in regard of their ſeditions amongſt themſelves. But the ſecond childe ſignified the carrying away all of them wholy into captivity from their own Land, Therefore the ſecond childe is weaned. *Cibis*

Vaticinantur hic dura ut deſtituantur verbo Dei prophetiis & gratiis. Vatab. in loc.

ſuſtentabitur immundis, So *Ierome* hath it. They ſhould be carried amongſt the gentiles, and be fed with uncleane meate, they ſhould be deprived of propheſie, and of the milke of the word, & of the ordinances that they enjoyed, So *Vatablus*.

Memores uberum turrum ſuper vinum

Ordinances are as the breaſts of conſolation, out of which the people of God ſuck ſoule-ſatisfying comforts. So you have it, *Eſay* 66. 11. *That you may ſuck, and be ſatisfied with the breaſts of her conſolations*, that you may milke out and be delighted with the aboundance of her glory. And *Cant.* 1.4. *We will remember thy loves more than wine*: The old latine hath it, We will remember thy dugs above wine; and ſo the words will beare. Theſe people ſhould be deprived of thoſe dugs and breaſts out of which they had ſucked much ſweetneſſe before, even deprived of all comfort in God. Gods people hang upon God, and ſuck comfort from him, even as the infant upon the mothers breſt, and ſucks ſweetneſſe, and comfort, and nouriſhment from thence.

This expreſſion then of weaning the childe, implies theſe two things.

Obſ.

First, That the enjoyment of the comforts of a ſweet native ſoyle, ſpecially where there are any ordinances together with it, is a very great bleſſing of God; and the being deprived of it is a great affliction, yea to ſome it comes as a curſe. The very ſucking of the aire of a ſweet native ſoile (and eſpecially ſuch a comfortable ſoile as we have here in *England*) is certainly a great bleſſing from the Lord. Thoſe that have beene deprived of it, and baniſhed away, have been more ſenſible of it than many of you who alwayes have enjoyed it. Many have laine ſucking at the ſweetneſſe of this our Engliſh aire, and at the comforts that there have beene in their accommodations, ſo long, till they have ſucked in that which (if Gods mercie had not prevented) would have proved to have been poiſon to them to have baned their ſoules. But I ſpeake not of all, I make no queſtion but there have been many of Gods deare ſervants that have tarried in their native ſoil, & kept the uprightneſſe of their hearts and conſciences as cleare as others that went away.

The ſweetnes of the comforts of a native ſoile.

It is true, the comforts of a native ſoile are ſweet, but except we may enjoy them with the breaſts of theſe conſolations (the Or-

Ordinances of the Church) they are not able to ſatisfie the ſoule: yea, except we may ſuck out ſuch milke of theſe breaſts as is ſincere milke, and not ſoiled nor ſowred by the inventions of men, better a great deale that we were weaned from all the ſweetnes and accommodation we have in our native ſoile by the mortifying of our affections to them, then that God ſhould weane us from them, by ſending of us into captivity, or by giving the advrrſary power over us, or by making the Land too hot for us. But that for the firſt.

2. Again, in that this childe was weaned, and by the weaning was to ſignify their being carried away out of their own into a ſtrange Countrey; this expreſſion implies thus much. That it is an evill thing for a childe to be taken from the mothers breſt too ſoone, and ſent away to be nurſed by others. The expreſſion doth fully imply this, for it is to tell us the evill condition of the people, that they ſhould be taken from their own, and ſent to another Countrey: This their affliction is ſet out by a childes being taken from its own mothers breſt; it could not expreſſe what it intended, except it were to intimate thus much unto us, that it is an evill thing for a childe to be taken from its own mothers breſt.

Mothers muſt nurſe their children.

It is unnaturall then for mothers out of daintines, and curioſity, to denie the fruite of their wombes, the comfort of their breaſts. It is true, in time of weaknes and danger, when it may be dangerous to themſelves and the child, God permits it. But when it is meerely (I ſay) out of daintineſſe, and curioſitie, certainly it is an evil that is againſt nature itſelfe. *Hannahs* care of her ſonne *Samuel*, is recorded by this, and it is mentioned by the holy Ghoſt, in her commendation, that ſhe gave him ſuck. 1 *Sam.* 1. 23. *The woman abode and gave her ſonne ſuck untill ſhe weaned him*, ſaith the Text. It is ſaid of the Oſtrich, *Iob.* 39. 16. *That ſhe is hardned againſt her young ones as though they were not hers*; and this Oſtrich is reckoned among the fowles that are unclean: And *Lam.* 4. 3. *Even the ſea-monſters draw out their breaſts, they give ſuck to their young ones, yet the daughter of my people is become cruel, like the Oſtriches in the wilderneſſe*, more cruell then the very ſea-monſters themſelves, that draw out their breaſts and give ſuck to their young ones.

Filium erudire patris eſt, nutrire matris.

The inſtruction of the ſon belongeth to the father, the nurſing of the ſon belongeth to the Mother.

Lac utiliſſimum cuiq; maternum. Plin. l. 28. c. 9.

The Mothers milke is the moſt profitable and wholeſome for any one, (ſaith *Plinie*) except it be in ſome extraordinary caſe. We read in 2 *Tim.* 3. 3. that in the latter day, when evil times ſhould come, ſome ſhould be without nathurall affection: that ἄστοργοι, that is there ſpoken of, is the affection of the parents to the children, as well as of the children to the parents.

Ἄστοργοι.

But enough of this; if not too much, to ſuch that are ſo pleaſed with their curioſity and daintineſſe (the children of their own fancies) that they neglect the fruit of their wombes and natures duty to the children of their bodies.

But further obſerve here, That the Lord ſtaies for the weaning of the child, he ſtaies till *Lo-ruhamah* was weaned before *Loammi* was conceived. And there is much to be knowne in this.

Queſt. Why doth God ſtay?

Anſ. This is to ſhew the great patience of God toward his people: For God was now about to reject his people utterly, from being his people, God was about to come with the height of his wrath, to declare that they were no more his people; and here God makes a ſtop, ſtays till *Lo-ruhamah* was weaned. I have reade of the Jewes, that their manner was to be a long time, three yeers ſometimes, before they weaned their children. God then it ſeemes ſtayed long here, before he would have the third child, (that is *Lo-ammi*) born, before he would come with that dreadfull ſentence, *you are not my people, and I will not be your God.* Firſt when *Iezreel* was borne, then they are ſcattered up and down, yea but they are not all carryed away captive yet: Then *Lo-ruhamah* is borne, and then they are gone, carryed away captive, never to returne again. But for all this, God may yet own them in their captivity; This is not ſo bad as for God to ſay I will have no more to do with you as my people; Lord though we be under affliction, under the power of our enemies, own us ſtill, acknowledge us to be thine, though we be in the fiery furnace, yet let us have thee to be our God, *No* (ſaith God) *you ſhall not onely be ſcattered, but you ſhall be all carryed away captive, and I will not owne you neither, I will caſt you off, you ſhall not be my people,*

ple, neither will I be your God. Now before this God makes a ſtop. Hence obſerve firſt.

That God ſtops in his anger for a while as long as he pleaſeth. *Obſer.* בעל חמה

God is called, *Nah.* 1. 2. *The Lord of anger*, ſo are the words, though tranſlated otherwiſe. We may apply it at leaſt thus, God is the Lord of his owne anger, he can let it out as far as he will, he can ſtop it when he will, he can command it to come in when he pleaſeth.

It is not ſo with us; our anger, our paſſions are Lords over us; if we once let our anger, our paſſions ariſe, we cannot get them down again when we would, we cannot ſtill them when wee pleaſe; if we let our affections run, we cannot call them in when we will, but are ſometimes ſlaves to our own paſſions, and they lord it over us.

This is that frame of ſpirit that we ſhould all labour for, to be like to God, though angry, yet ſin not, ſo as we can ſtop when we will, and command our anger as we pleaſe. As it is ſaid of God, that he ſayes to the proud waves, *Hitherto ſhalt thou goe and no farther:* Oh that vve vvere able to ſay to thoſe proud waves of our paſſions, Hitherto are you gone, but you ſhall goe no farther! Power over paſſions.

Againe, mark here, God ſtoppeth in his anger for a while. When this dreadfull judgement was come to be executed, God is even ready to ſay (as he ſaith afterward in this Propheſie) *How ſhall I give thee up, O Ephraim? How ſhall I deliver thee, O Iſrael?* Hoſ. 11. 8. Teaching us thus much,

That thoſe that have been once the people of God muſt not be ſuddenly rejected from being Gods people: but when vve are about any ſuch thing, either to reject any particular man or vvoman (vvho have made profeſſion of Religion) from being Gods, or to reject a Church from being Gods; vve had need make a ſtop, vve had need pauſe, vve had need examine the matter very well; yea and when we have examined, and are ready to doe it, to make a ſtop againe, and to bethink our ſelves what vve doe. We muſt not be too ſudden in rejecting thoſe that have been once the people of God, from being the people of God now: It is Gods way you ſee here. *Obſer.* Churches not too ſuddenly to be rejected.

Many men are too haſtie in this point, in rejecting both particular

ticular ſervants of God, and particular Churches from belonging to God, aſſoone as they ſee ſome few things amiſſe in them, eſpecially if there bee any thing groſſe, preſently they are no Churches at all, they are altogether Antichriſtian, they belong to *the Beaſt*; and ſo while they ſtrike at the Beaſt, they wound the *Lamb*. Certainly there is to be acknowledged much of Chriſt; not onely in particular Saints, but in regard of the Church Ordinances of many particular congregations in England: we muſt take heed therefore of too ſudden rejection of them from belonging to God, to be his people in that way of Church fellowſhip.

We come now to the conception of the third child, It was a ſonne, and his name was *Lo-ammi*. The ſecond child a daughter, but the third a ſonne: What is the meaning of this? I told you (the laſt day) that by the ſecond child was noted the ſtate of the people at that time, that it grew weaker and more effeminate: weaker in regard of their outward ſtrength, and more effeminate in regard of their ſpirits: And that I made good to you out of the Hiſtory of thoſe times in the book of the Kings. VVell, but now it is a ſon, what doe they grow ſtronger then before, now they are neerer to deſtruction then before? Yes, though neerer to ruine and deſtruction, and more heavy wrath then they vvere before, yet they get up a little ſtrength before that time: Therefore the third child is a ſonne. Concerning the ſtrength that this people had got at this time, a little before this their utter rejection, upon vvhich their ſpirits were raiſed, you ſhall finde the hiſtory of it in 2 *Kings* 17.4. where you have a declaration of the ſtate of the ten Tribes then vvhen *Lo-ammi* vvas borne; for the Text tels us, that they began *to joyne in confederacie with the King of Egypt*; and ſo vvhereas formerly they had done homage by preſents to the King of Aſſyria, now being confederate with the King of Egypt, they refuſed to bring any more preſents to him; they begin now to be a jolly people, & hoped to caſt off that yoke of bondage under vvhich they vvere in regard of the Aſſyrians.

Obſ. God ſometimes letteth men, and Nations, and Churches to riſe a little out of their affliction, before their utter ruine: hee gives them a little reviving, they have a little lightning before their

their death. Many men think themſelves in a very good condition, if having been in affliction, their afflictions doe begin once to abate, and they begin to get a little up; now they think they are ſafe, and they are ready to ſay with *Agag*, *Surely the bitternesſe of death is gone*, ſurely the worſt is paſt. But you may ſomtimes be recovered, when God intendeth you ſhould be ſuddenly rejected. Many may be preſerved from ſome judgements, becauſe they are reſerved to greater judgements. 1 Sam. 15. 32.

The Lord hath begun indeed to give to us in England a little reviving, a little ſtrength to enable us to riſe againſt the oppreſſions of our Adverſaries, thoſe cruell oppreſſions. But let us not be ſecure, notwithſtanding this; for though we have ſome little reviving, if we follow not God on in the way of humiliation and reformation, this our little reviving may be but a lightning before our death.

And yet further, it is very obſervable, what the condition of Iſrael was at this time when God was about to ſay, *Lo-ammi*, *they are not my people*; what it was not onely in regard of their ſtrength, but what it was in regard of their very ſins. For you ſhall finde (if you examine the Hiſtory) that the people of Iſrael were at this time ſomewhat better then they had been before: not onely had gotten ſomewhat more ſtrength, but they were ſomewhat better in regard of their ſinnes then they had been; I meane they had leſſe ſinnes then they had before: yet now God is ſaying to them, *Lo-ammi*, *You are not my people*. And for that obſerve, 2 *Kings* 17. 2. if you reade that Chapter, you ſhall finde that the very time of the utter rejection of Iſrael was in the dayes of *Hoſhea*, and the Text ſaith, *He did evill in the ſight of the Lord*; the King in whoſe dayes they were ſo rejected, did evill in the ſight of the Lord, *but not as the Kings of Iſrael that were before him*. He was not ſo bad as the former Kings of Iſrael, and yet in his dayes there comes utter deſtruction upon Iſrael. Yea and as the King was not ſo bad then as others before him; ſo it may ſeeme the people were not ſo bad as in former time, for *ver.* 9. the Text ſaith, *That the children of Iſrael did ſecretly thoſe things that were not right, againſt the Lord their God*. Indeed they were ſinfull, but their ſinfulneſſe was *ſecret*, they did not ſin with ſuch an open impudent face,

it ſeemed, as heretofore. Yet in this Kings time, and when theſe people were thus, commeth their utter ruine.

What may we learne from hence?

Obſer. When ſins ſeem to be leſſe then before, yet then judgments may come.

This, That ſometimes when there are greater ſinnes, patience ſtayes judgement; and yet afterward when a people ſeem to be in a better condition, not onely in regard of their outward ſtrength, but then in regard of their ſins too, yet then God commeth with his wrath upon that people.

Let us not flatter our ſelves, although we can ſay that ſome things here amongſt us are not ſo bad as heretofore they have been. Suppoſe there be ſome partiall Reformation, this is not ground enough to ſecure us. We cannot reaſon thus, Why heretofore the Land was more ſinfull then now, and the Governours were more oppreſſing then now; there hath been (thanks be to God) much reformation. This is not enough, we may be neerer the foreſt miſery at this time (if our reformation be not a through reformation) then we were before. And the reaſon is this, becauſe God when he comes againſt a Nation, he doth not onely come againſt it for the preſent ſins that they are actually guilty of at that time, but to reckon with them for their ſins committed before, though the judgement falls out to be inflicted juſt at that time. It may be a concourſe of many paſſages of Gods providence might ſo fall out as might ſute with Gods ends, that the deſtruction of this nation ſhould be at this time rather then before, yet the nation not more ſinfull then before, but to fulfill other paſſages of providence that God intends; and then he comes to reckon with them for ſinnes that were a long time ago committed, and for their preſent ſinnes altogether. As he doth ſometimes with particular perſons: perhaps they have been drunkards, unclean, wicked 20. yeeres agone, God hath ſpared them, afterward upon ſome leſſer ſinnes, God may take advantage to come againſt them for all their other ſinnes together. We uſe to ſay, It is not the laſt blow of the axe that fells the oak, perhaps the laſt may be a weaker blow then any of the former, but the oake was a felling down all the while before, the other blowes made way for the felling of it, and at length a little blow comes and doth it. So our former ſinnes may be the things that make way for our ruine, and then at length ſome leſſer ſinnes may do it.

Vltimus ictus non deficit quercum.

You

You that have been guilty of groſſe ſinnes, take heed of ſmall ſins; for though God hath ſpared you when you were guilty of great ſins, doe not ſay that he will ſpare you now you commit leſſer ſins; but at this time of committing leſſer ſins, you may be called to an account for groſſer. Did you never know a houſe ſtand out againſt many ſtrong and bluſtring winds, yet afterward ſome little puffe of wind hath tumbled it downe? So it is with Nations and people that ſometimes ſtand out (through Gods patience) when their ſins are groſſe and vile, & afterwards upon ſome leſſer ſins they are utterly undone.

Queſt. What is the name of this ſon?

Anſ. The name of this ſon is *Lo-ammi*, and the word ſignifyeth (as it is interpreted here by God himſelfe) *You are not my people, and I will not be your God.*

The people to whom *Hoſea* propheſied, they might have objected againſt him thus: What, *Hoſea* doe you ſay that God will not have any more mercy upon us? What will not God have mercy upon his owne people? Is not God our God? What doe you threaten ſuch things as theſe are?

The Prophet anſwers, It is true, God hath been your God, and you have been his people, but there is an end of thoſe dayes, God now degradeth you from theſe glorious priviledges that formerly you had, he will owne you no more to be his, and you ſhall have no further right to owne him to be yours.

From whence

Obſer. Firſt this, A people that have been once a people dear to God, may be ſo rejected as never to become a people of God more: For ſo theſe did not, though afterwards we ſhall heare of the promiſe for others in other Ages. God hath no need of men. God is able to raiſe up a people what wayes he pleaſeth, even from the very *ſtones* in the ſtreet, *to raiſe up children unto Abraham.* Though Rome may boaſt that they have been a glorious Church; True, there hath been heretofore a glorious Church in Rome, what then? Thoſe that were his people are now no more his people. We ſhall meet further with this in the next Chapter.

A Church ſtate may be loſt, but not the ſoules communion with Chriſt.

Only in this Note, obſerve but this thing, The great difference between the eſtate of a Chriſtian in communion with Chriſt by grace, and a Church eſtate. Men and women may loſe

their Church eſtate, and that for ever; but their eſtate in communion with Jeſus Chriſt by grace, they can never loſe that: And this is a great difference, and affordeth abundance of comfort. True, our Church ſtate (I meane in regard of an inſtituted Church in Congregations) it is a great priviledge, a great mercy; but our Communion with Jeſus Chriſt is a higher priviledge, and that priviledge can never be loſt; we may be cut off from the one, but never cut off from the other.

Obſer. Secondly, yet it is a moſt heavie judgement for any to have been heretofore the people of God, now to be unpeopled, for God to be no more theirs, and for them to be no more the Lords. A heavie judgement for the Lord to ſay, Well, I will be no more a God to you whatſoever I am to others, no more yours in my goodneſſe, in my mercie, in my power, or whatſoever I am in my ſelfe. The being caſt off from God,

Firſt takes us off from that high honour that was before upon a people; for ſo in *Eſay.* 43. 4. *Since thou waſt precious in my ſight, thou haſt beene honourable.* The people of God gathered together in Church Communion, certainly are in an honourable condition; when they are diſpeopled, they are caſt off from this their priviledge, from their honour.

2. Secondly, They have not the preſence of God with them as before, not the care of God towards them, nor the protection of God over them, nor the delight of God in them; nor the communication of God to them. What ſhould I ſpeake of all theſe particulars? But among other priviledges they want this, namely that great priviledge of pleading with God for mercie upon this relation, which was the uſuall way of the Prophets to pleade with God, *becauſe they were the people of God:* So *Eſay* 64. 9. *Be not wroth very ſore o Lord; neither remember iniquity for ever:* upon what ground? *Behold, ſee we beſeech thee, we are all thy people.* This is a good Argument. Again, *Ier.* 14. 9. *Why doeſt thou ſtand as a man aſtoniſhed amongſt us, as a mighty man that cannot ſave? Yet thou O Lord art in the midſt of us, and we are called by thy name, leave us not.* This Text is ours this day, and well may we ſay, *O Lord why doeſt thou ſtand as a man aſtoniſhed?* Oh yet if we can but take up the ſecond part, and ſay, *We are called by thy name,* we may make more comfortable uſe of the

The great argument to pleade with God by, is our Relation to him.

for-

former, *Why doeſt thou ſtand as a man aſtoniſhed?* How doth a man aſtoniſhed ſtand? He ſtands ſtill in a place, as if he knew not which way to goe, he is in a kinde of diſtraction, firſt he goes one way, and by and by he returnes again. The Lord, we know, knoweth his purpoſe from eternity, but the Scriptures are pleaſed to expreſſe Gods wayes towards us in this ſimilitude. Hath not God ſtood amongſt us as a man aſtoniſhed? God hath beene in a way of mercie, and then ſtood ſtil, and then gone forward a little, and afterward gone back again; and yet back and back ſtill, and we have prayed and cryed, and God hath ſtood as a man aſtoniſhed, as if he were not yet reſolved which way to goe. Let us pray earneſtly to God that he would not ſtand as a man aſtoniſhed, but that the way of the Lords mercie may be made cleare before him, and cleare before us. But this I bring in to ſhew that the relation that people have to God, is the ground of their incouragement to pray to God, and when a people is rejected they loſe this privilege.

Our relations to God are very ſweet things, though ordinarily they are exceedingly abuſed; yea they are glorious things. As it is ſaid of other relations, Relations are of the leaſt entity, but of the greateſt efficacy; ſo it is here, Our relations to God are of very great efficacy, whatſoever the entity be: and therefore to loſe our relations to God, eſpecially this relation of Gods being ours, and we being his, is a ſore and heavy curſe. *Relationes minimæ entitatis, maximæ efficaciæ.*

Again, *You are not my people, and I will not be your God.* Marke here, the firſt is, *you are not my people*, before the ſecond commeth; *I will not be your God.*

We firſt begin with God in our apoſtacy, before God begins with us in his rejection; I would not have withdrawn my ſelfe from being your God, if you had not firſt rejected me, and would not be my people. When God loveth, he begins firſt; we love not him, but he loveth us firſt: But when it comes to departing, it then begins on our ſide, we firſt depart before the Lord doth: and this is that which will be a dreadfull aggravation to wicked men another day to thinke with themſelves, This evil is come upon us, God is gone, mercy is gone, but who began this firſt? where is the root and principle? *Obſ.*

Thy perdition is of thy ſelfe: I began firſt, and therefore all the loſſe *Perditio tua ex te.*

losse of that grace and mercy that is in God, I may thanke this proud, this distempered, this base, passionate, wretched heart of mine owne for it.

Again, *I will not be your God.* He doth not say, you shall not have the fruite of my patience to be yours, you shall not have my creatures to be yours, you shall not have those fruits of my bounty to be yours: No, but I will not be yours, I my selfe will not be yours. This is the soreſt threatning that possibly can be to a gracious heart.

Obser. It is a greater misery to lose God himself, then to be deprived of whatsoever commeth from God. And this indeed is one speciall difference between an hypocrite, & a true gracious heart; an hypocrite is satisfied with what commeth from God; but a true gracious heart is satisfied with nothing but God himselfe: though God lets out never so many fruits of his bounty and goodnesse to him, yet he must have union with God himselfe, or else he is unsatisfied. It is a notable speech of *Bernard*, Lord, saith he, As the good things that come from me, please not thee without my selfe; so the good things that come from thee please not me without thy selfe. This is the expression of a gracious heart. Let us tender up to God never so much, never such duties, with never so great strength, except we tender up to God our selves, they never please him: So let God bestow never so many favours upon us, except God give us himselfe, they should never please us; I mean please us, so as to satisfie us, so as to quiet us, if for our portion.

Bona mea tibi non placent nisi mecum; nec bona tua mihi non placent nisi tecum.

Gen. 15. 2 You know what God said to *Abraham*, *Fear not, I am thy exceeding great reward:* But *Lord what wilt thou give me, seeing I go childlesse?* What is all this to me so long as I have not the promise fulfilled, that so I may come in Christ to enjoy thy selfe? And *Moses* would not be contented though God told him his *Angel should go before them*; No, saith he, *Except thou go with us thy selfe, let us not depart hence.* It is the difference between the Strumpet and the loving wife, the strumpet careth not so much for the person of her lover, as for his gifts, for what she hath by him: but the true lover cannot be satisfied with love-tokens, but she must have the person himselfe. So it is with a gracious heart. It is very observable that of *David*, in *Psal.* 51. 9. *Turne away thy*

Ex. 33. 15.

angry

angry face from my ſins. It ſeems Gods face was angry; and yet preſently, *ver.* 11. *Caſt me not away*, à facie tua, *from thy face.* Gods face was an angry face, yet *David* would not be caſt away from this face of God: Oh no, rather let God be preſent with a gracious heart, though he be angry; though his anger continue, yet let me have his countenance. This is plainly gathered hence, in that God ſaith not, *I will not give you theſe and theſe favours*, but *I will not be your God*, that this is the foreſt threatning that poſſibly can be to a gracious heart.

Cujus faciem timet, ipſius faciem invocat. Aug.

5. This is the judgement for ſin, Gods not being their God. It hence appeares that ſin carryes along with it in it ſelfe its owne puniſhment. How is that? Thus, By ſin we refuſe to have God to be our God; by it we depart from God, we doe not truſt God, nor love him, nor feare him. The very nature of ſin hath this in it, that it cauſeth a ſinner to depart from God, yea to reject God from being a God unto him, & this is the puniſhment, *I will not be your God.* And this is the foreſt puniſhment to a ſinner, that he ſhall not have God for ever for his God.

5. *Obſ.*

Laſtly, *You are not my people, and I will not be your God.* Hence learne this,

When any forſake God from being their God, we ſhould do as God doth, reject them from being ours, if they will not be Gods, neither ſhould they be ours: will not ſuch a man have acquaintance with God, will he forſake him and his wayes, then he ſhall not have our acquaintance, we will forſake him. How far we may withdraw from a Church that it ſhall not be ours, we ſhall fully meet with all in the ſecond *Chap.* ſomewhat will be ſaid about it there: Onely now thus much, though it be true when a people forſake God, we are to forſake them, yet let them grow never ſo wicked, our naturall and civill relations cannot be broken becauſe of their wickedneſſe; but the relations of husband and wife, father and child, maſter and ſervant muſt be acknowledged: ſervants muſt be dutifull to their Maſters though never ſo wicked; And the wife muſt be loveing and dutifull to her husband, though he be never ſo wicked a man. But for any inward intimate familiarity with thoſe, not thus joyned in ſuch Relations, ought not to be; if they reject God, if they will not be Gods, they ſhould not be ours. It is ſaid *Iob.* 8. 20. That *God will not take the ungodly*

Thoſe who will not be Gods muſt not be ours.

by

by the hand; it should be true of us all, that we should not take the ungodly by the hand.

Thus much for the name of this third childe *Lo-ammi, you are not my people, and I will not be your God.*

That which remaineth in the Chapter, it is a promise of mercy, both to Israel, *ver.* 10. and afterwards to Israel and Iudah together, *ver.* 11. To Israel first, and that is,

Yet the number of the children of Israel shall be as the sand of the Sea, which cannot be measured or numbred, &c. And so he goeth on with wonderfull gracious promises of mercy to Israel in future generations, though for the present God had determined what to doe with this Israel.

Here then we have first a promise of mercie to Israel, in the middest of the forest judgement that God threatneth, he comes in with promises of mercie even unto Israel. And Secondly, this mercie to be in future generations. And thirdly, to consist in the multitudes that should be gathered to Israel. These three things are observable in the generall.

First, that there is such a gracious promise immediately after such a sore and dreadfull threatning as this, as indeed it is one of the most dreadfull threatnings we have in all the Book of God; yet here in the close of the Chapter, we have as gracious a promise again as is in the whole Book of God. From whence we may observe thus much.

Obser. That the Lord in judgement remembreth mercie. It is a sore thing when God in mercie shall remember judgement, but it is as comfortable when God in judgement remembers mercie. When God threatneth most dreadfully, yet he promiseth most graciously. We should therefore when we most feare the threats of God, yet looke up to the promises of God, looke up to see when wrath is denounced in the most hidious and dreadfull way, whether we cannot spie a Promise, whether there bee not yet a little cloud, though but as big as a mans hand, whether there be not yet a little crevis through which we may see whether God doth not breake forth with a little light in a way of promise.

It is usuall in prosperity to forget threats, and in adversity to forget promises.

It is a usuall thing when we are in prosperity to forget all threatnings, and so it is as usuall when we are in adversity to forget

get all promiſes. When we heare of mercie to Gods people, we are taken up and never thinke of Gods wrath; and on the other ſide when we heare of his wrath our unbeleeving hearts are taken up as wel, and never thinke of his grace and mercie. We ought to ſanctifie the name of God in both: when God is in a way of juſtice, look up to his grace; and when he is in a way of grace, look upon his juſtice, and ſanctifie that name of his likewiſe. And for that end, I ſhall give you two notable Texts of Scripture; there are many of this kinde, but two I ſhal give you, that are as famous as any I know in the book of God: the one that declareth to you that when God expreſſeth the greateſt mercy, yet then he doth expreſſe greateſt wrath; and the other when God expreſſeth greateſt wrath, he then expreſſeth greateſt mercy: And I ſhall ſhew you how the name of God ought to be ſanctified in both.

The firſt is in that 34. of *Exod.* 6. 7. The Lord there when he paſſed by before *Moſes*, proclaimed, *The Lord, the Lord God, mercifull and gracious, longſuffering, and abundant in goodneſſe and truth, keeping mercie for thouſands, forgiving iniquity, and tranſgreſſion and ſinne.* What abundance of mercy is here expreſt? Now it followes, *And that will by no meanes cleare the guilty, viſiting the iniquity of the fathers upon the children, and upon the childrens children unto the third and fourth generation.* Here is an expreſſion of great wrath. And then for our ſanctifying of Gods name in this, it followes, *ver.* 8. *And when Moſes heard this, he made haſt and bowed his head toward the earth and worſhipped before the Lord.* Thus we muſt bow and worſhip before God in our ſanctifying his Name in both together, both his mercy and juſtice.

On the other ſide, *Nahum.* 1. 2. and ſo on, *God is jealous and the Lord revengeth, the Lord revengeth and is furious, the Lord will take vengeance on his adverſaries, and he reſerveth wrath for his enemies*, dreadfull expreſſions: yet *ver.* 8. *The Lord is ſlow to anger*; there is a mittigation at firſt. Then he goeth on ſtill in expreſſions of wrath, *But he is great in power, and wil not at all acquit the wicked*: and ver. 5. *The mountains quake at him, and the hils melt, and the earth is burnt at his preſence, yea the world and all that dwell therein: who can ſtand before his indignation, and who can abide the feircenеſſe of his anger? his fury is powred out like fire, and*

the Rocks are throwne down by him. What more terrible expreſſions of wrath then theſe that come from God here? Now marke *ver. 7. The Lord is good and a ſtrong hold in the day of trouble, and he knoweth thoſe that truſt in him.* What a ſtrong expreſſion of grace is here? obſerve it my brethren, that in the middeſt of Gods anger, yet God is good ſtill; a gracious heart muſt acknowledge God, though he be provoked to anger, yet to be a good God ſtill; and it is a good ſigne for the ſoule to fall downe before God when he is in the way of his wrath; and to ſay, *the Lord is good.* As that good old man *Eli* did after the denuntiation of that dreadfull ſentence againſt him and his houſe by *Samuel*, *The word of the Lord is good, let him doe what ſeemes him beſt.*

God in the middeſt of his anger knowes theſe that truſt in him.

Deus bonus eſt, etiamſi omnes homines perderet. Luther.

All of you will ſay when God beſtoweth favours upon you, *The Lord is good, oh bleſſed be God he is a good God:* but when God revealeth his greateſt wrath, truly then the Lord is good. *Luther* ſaith he will acknowledge God to be a good God, though he ſhould deſtroy all men in the world: much more then is hee to be acknowledged in a day of trouble, when indeede he appeares moſt graciouſly to his Saints. *The Lord is good, and a ſtrong hold in the day of trouble:* Is God a ſtrong hold now when ſuch wrath is revealed? yea, and ſpecially now, a ſtrong hold to his Saints in the day of trouble, and hee *knoweth thoſe that truſt in him*; for all his wrath is abroad in the world, he knoweth thoſe that truſt in him. Many men when they are angry they ſcarce know the difference betweene their foes and their friends: Many when they goe abroad if any diſpleaſe them, they come home and are angry with their wives, with their ſervants, with their children, with their friends, with every one about them, they know not then who is a friend and who is not when they are in their paſſion, their wives, and children, and ſervants wonder what the matter is with them. Surely ſome body or other hath diſpleaſed my maſter abroad to day he is ſo touchie, ſo angry upon every little thing. My brethren, It is a diſhonour to you in the eyes of your ſervants, and it layes low your authority in your families, for them to ſee you come home in ſuch a pet that you know not how to be pleaſed, though they have done nothing to diſpleaſe you.

God doth not ſo, though he be never ſo angry, yet he knowes

thoſe

thoſe that truſt in him. Let Gods anger be never ſo publike, and generall abroad in the world, if there be but a poore ſoule in the world that lies in a poore cottage, in a hole, that is gratious, the Lord knowes it, and takes notice of it, and that ſoule ſhall know too that God doth know it. It is true, when the wrath of God is revealed abroad in the world, and ſeemes as if it would ſwallow up all thoſe of the Saints, whoſe ſpirits are weake and fearfull, they are then afraid of Gods wrath, that they ſhall bee ſwallowed up in the common calamity: be of good comfort, God knowes thoſe that truſt in him, even when his wrath is never ſo dreadfull and generall abroad in the world.

It is in this caſe with Gods children, as it is with a childe in the mothers Armes; if the father violently layes hold upon his ſervant and beates him, and thruſts him out of doores for his demerits, there is ſuch a terrible reflection from the fathers anger againſt the ſervant upon the childe, that the poore childe falls a crying. So it is with the children of God, when they ſee God in a terrible way, laying hold upon wicked men, to execute wrath upon them, they cry out, they are afraid leſt ſome evill ſhould befall them too. Oh no, be of good comfort, *The Lord is good, and a ſtrong hold in the day of trouble, and knoweth them that truſt in him*, when his anger is never ſo great and generall. So it is here; though this Iſrael be *not my people*, yet *the number of the children of Iſrael ſhall be as the ſand of the Sea* for all that, ſo you ſhall finde it in the 15. *ver.* of that firſt of *Nahum*, *Behold* (ſaith the Text) *upon the mountains, the feete of him that bringeth good tidings.* What at this time though Gods way be *in the whirl-winde* and ſo terrible, yet *now* behold the feete of him that bringeth good tydings, that publiſheth peace. God abroad publiſheth war, yet he hath a meſſenger to publiſh peace and life to ſome.

Is it not ſo this day? It is true, the wrath of the Lord is kindled, the wrath of the Lord burneth as an oven, and it is hot, but it is againſt the ungodly, but peace ſhall be upon Iſrael. And let us ſanctify the name of God in this too, for ſo it follows in this very *Chap.* of *Nah. ver.* 15. *Oh Iudah keepe thy ſolemne feaſts, performe thy vowes, for the wicked ſhall no more paſſe through thee.* And becauſe God revealeth ſuch rich grace in the middeſt of

judgement, let this engage your hearts to the Lord for ever.

Yea a little further (becauſe it is an inſtraction of great uſe in theſe times, and may be yet of further uſe in times we may live to ſee) not onely when God threatneth judgements, let us ſanctifie Gods name in looking up to promiſes: But when judgements are actually upon us. Suppoſe we ſhould live to have moſt fearfull judgements of God upon us, yet even then we muſt looke up to promiſes, and exerciſe our faith, and have an eye to God in the way of his grace at that time, this is harder then in threatnings. You have a notable place for that in *Eſay.* 26. 8. *In the way of thy judgements, O Lord, have we waited for thee, the deſire of our ſoule is to thy name.* Oh bleſſed be God (my brethren) the Lord calleth us to wait upon him in the wayes of mercie for the preſent. It is true, there was a time not long ſince, that the Lord was in a way of judgement toward England; and there were ſome of Gods people, when he was in the wayes of his judgments amongſt us, yet would waite upon God and keep his wayes; though there were many becauſe Gods judgments were abroad, and they ſaw that they were like to ſuffer, departed from God and declined his wayes. Much cauſe of bitterneſſe of ſpirit, and of dread of humiliation have they that did ſo: But others may have comfort to their ſoules, that in the very wayes of Gods judgements they waited for him, and they can now with more comfort waite upon God, when he is in the wayes of his mercie. But if God ſhould ever come unto us in the wayes of his judgements, let us learne even then to wait upon God and keepe his way.

It is good wayting on God in the wayes of his judgements.

And yet another Text that may ſeeme to be more notable than this for this purpoſe, and that is *Ierem.* 33. 24. *Conſidereſt thou not what this people have ſpoken, ſaying, the two families which the Lord hath choſen, he hath even caſt them off; thus they have deſpiſed my people, that they ſhould be no more a nation.* Mark the low condition the people were in at this time: Oh, *God hath caſt them off*, they are *deſpiſed and contemptible*, not worthy to be accounted *a nation.* This condition was very low: but though they were brought low, and in a condition contemptible, yet now God confirmes his Covenant with them at this time. For obſerve *ver.* 25. *Thus ſaith the Lord, If my Covenant be not with day and night, and if*

if I have not appointed the ordinances of heaven and earth, then will I caſt away the ſeed of Iacob, and David my ſervant. As if God ſhould ſay, let them know that whatſoever their condition is now, yet my love, my mercy, my faithfullnes is toward them as ſure as my covenant with day and night, and as the ordinances of heaven and earth. An admirable Text to help not onely nations, but particular perſons when they are caſt under contempt by wicked and ungodly men; yet at that time the Lord is moſt ready to confirme his Covenant with them, to be as ſure as his Covenant with day and night, and heaven and earth. This bringeth honour to God when at ſuch times we can looke up to God and excerciſe our faith. And indeed this is the glory, and dignity, and beauty of faith to exerciſe it then, when Gods judgements are actually upon us.

But what promiſes are theſe? They were not promiſes to any that then lived: the promiſe that here is made, was to be fulfilled in future ages, yet it is brought in by the Prophet as a comfort to the people of God living then in that time. Hence this excellent note that nearly concernes us.

Gratious hearts are comforted with the promiſes of God made to the Church, though not to be fullfilled in their dayes. If the Church may proſper and receive mercyes from God, though I be dead and gone, and rotten in the grave, yet bleſſed be God. When *Iacob* was to die, ſaith he unto *Ioſeph, Behold I die, but God ſhall be with you and bring you again unto the land of your fathers*; he will fulfill his promiſes to you though I am dead. Our fore-fathers, that generation of the Saints that lived a while ſince, how comfortably would they have died if God before their death had revealed to them, that within 3. or 4. or 7. yeeres ſo much mercy ſhould come to England as we now have ſeen in theſe dayes! Yea how comfortably ſhould any of us have died (I appeal to any gracious heart here) ſuppoſe God ſhould have taken thee away but this time two yeers, and he ſhould have ſaid thus to thee, Go and be gathered to thy fathers in peace, within theſe two yeeres ſuch and ſuch things ſhall be done for England, as we now live to ſee; would not we willingly have died? would it not have beene comfort enough againſt the feare of death but to have had revealed to us what ſhould have been done in after time to our poſte-

Obſ.

Gen. 48. 21.

poſterity? What mercy then is it now, that it is not onely revealed to us but enjoyed by us? That is the ſecond Note.

3. But thirdly, What was this promiſe? This promiſe was that Iſrael ſhould be a multitude, that the number of them ſhall be as the ſand of the ſea ſhore. We ſhall examine the excellency of the mercy of God in this promiſe by and by. Onely for the preſent, enquire we a little why God would expreſſe himſelf in this, that his grace ſhould be manifeſted in this *to multiplie them as the ſand of the ſea ſhore?*

If we compare Scripture with Scripture, we ſhall finde that God therefore promiſeth this, becauſe he would therby ſhew, that he did remember his old promiſe to *Abraham:* for that was the promiſe made to *Abraham*, that God would *multiply his ſeed as the ſtarres of heaven, and as the ſand which is upon the ſea ſhore*; and now God a long time after commeth in with renewing this promiſe. Hence we are to obſerve this note.

Obſer. That the Lord remembers his promiſes though made a long time ſince. *God is ever mindfull of his Covenant*, as it is *Pſal.* 111.5.

When we have ſome new and freſh manifeſtations of Gods mercy, our hearts rejoyce in it, but the impreſſion of it is ſoon gone. Many of you when you have been ſeeking God, have had many manifeſtations of his love, and God hath entred into Covenant with you, and for a while you have been comforted, but you loſe all your comfort again within a ſhort time: Oh remember, God is ever mindefull of his Covenant, though made 20.40. yeers agoe, he remaynes the ſame ſtill, bee you the ſame ſtill; be you ever mindefull of your Covenants. When men are brought into the bond of the Covenant, their Conſciences are awed with it, and they walk very ſtrictly, and they dare not in the leaſt thing goe from the Covenant at firſt: But after a few moneths or weekes are over their heads, they forget their engagement, their Covenant they made with God, there is not ſuch a ſtrong bond upon their ſpirits as there was before. Oh my brethren, know that this is a great and ſore evill in you; God is ever mindfull of of his Covenant, ſo you ſhould be.

God is ever mindfull of his Covenant, ſo we ſhould be.

And as of his Covenant, ſo of his threats too, by way of proportion: God remembreth his threats that were made many yeeres agoe;

agoe; we are affected with Gods threats for the preſent, but within a while, the impreſſion is gone: But let us know, time altereth not God as it doth us.

But yet we muſt enquire a little further, becauſe it is often in Scripture that the children of Iſrael ſhould be like the *ſtars of the heaven* and as the *ſand upon the Sea ſhore*: Why did God expreſſe this covenant to *Abraham?* what was the matter?

VVhy God promiſed to *Abraham* to multiply his ſeed.

Thus. Firſt, *Abraham* he left his fathers houſe and all his kindred at Gods command, and upon that firſt God made this covenant with him that *he would make his ſeed as the ſtars of heaven, and as the ſand of the Sea.* As if God ſhould have ſaid to *Abraham*; *Abraham* be willing to leave your fathers houſe, I will make a great houſe of you, a great family of yours.

Obſer. Nothing loſt in being willing to loſe for God.

Secondly you ſhall obſerve that afterwards God confirmed this covenant to *Abraham*, and that with an oath. It is very obſervable, when he came firſt out of his countrey, and left his fathers houſe, God made this promiſe of the increaſing of his ſeed, but not with an oath; but afterwards in *Gen.* 22. 16. God renews this promiſe of multiplying his ſeed, and that by an Oath, for ſaith he, *By my ſelfe have I ſworne, for becauſe thou haſt done this thing, and haſt not withheld thy ſonne, thine onely ſon, that in bleſſing I will bleſſe thee, and in multiplying I will multiply thy ſeed as the ſtars of the heavens, and as the ſand which is upon the Sea ſhore.* Marke here, It was upon *Abrahams* being willing to offer up his ſon *Iſaac*, his onely ſon *Iſaac*. *Abraham* was willing at Gods command to offer up his owne ſon, and upon that God promiſeth to multiply his ſeed as the ſtars of heaven, and as the ſand of the ſea. Yea he comes in with an oath, *By my ſelfe I ſweare*, ſaith the Lord, that I will doe it, becauſe thou haſt done this. We have two moſt excellent notes from hence.

Obſ. Firſt, there is nothing loſt in being willing to loſe for God. *Abraham* was willing to loſe his fathers houſe, the comfort of his family for God: *I will make thee a glorious family as the ſtars of heaven, ſaith God.*

Againe, *Abraham* was willing to loſe one ſon, his onely ſon for God. Art thou willing to loſe one ſon for me, thou ſhalt have ten thouſand ſons for this one thou loſeſt, yea though it be loſt but in thy intention. Thou ſhalt have thy owne ſon, and yet have

have ten thouſand ſons beſides. Oh let us not be afraid to part with any thing for God: Gods people they know how to make up in God what ever they loſe for God: But God will not onely make it up in himſelfe, but will make it up even in the very thing it ſelfe, the creature it ſelfe thou loſeſt for God. Art thou willing to loſe a little of thy eſtate? Thou mayſt with comfort expect (ſo far as if thou kneweſt all thou thy ſelfe wouldſt deſire) to have it made up in abundance, even in that very way. You know the promiſe, *He that forſakes father, or mother, or wife, or children, or lands, or houſes for my ſake, ſhall have an hundredfold in this world, and in the world to come life everlaſting.* How hath God fulfilled this this day in many of our eyes, and to many of our experiences! how many have you knowne who have been willing to part with what they had, and to put it out (as it were) to the wide world; God hath made it up not onely in himſelfe, but in the very thing it ſelfe, and thereby taught them and all the world to be willing to venture for God, to part with any thing for him and his cauſe.

Obſer.

Secondly, When we are willing to loſe for God, then is the time when God will renew and confirme his Covenant with us. Then God confirmed his covenant with *Abraham* when hee was willing to part with his ſonne, to be deprived of all his ſeed. The way to be made ſure of what we have is to be willing to part with it. You all deſire to be ſure of your eſtates, oh that we could in theſe times, wherein we ſee nothing ſure make our eſtates ſure! this is the deſire of every one. Would you make ſure of your eſtates? Be willing to employ your eſtates for God and for a good cauſe: This is the way to have God to renew his covenant to you for an aſſurance that way. Here is the beſt aſſurance office in the world.

But how comes this in at this time, and to this people in *Hoſea* his prophecie?

Thus it comes in now, becauſe the Lord by the Prophet would anſwer an objection of the people. They might have ſaid thus, What *Hoſea*, doe you thus threaten judgement, the deſtruction of Iſrael? why, you promiſe mercie to Judah, and Judah is but a handfull to us, we are the ten Tribes, and with us are the chiefe, the greateſt part, almoſt all the ſeed of *Abraham*, and yet you threaten

threaten our deſtruction, it can never poſſibly be: What will become of Gods promiſe then? Did not God promiſe *Abraham*, that his ſeed ſhould be as the ſtars of heaven, and as the ſand on the ſea ſhore? you ſeeme to goe croſſe to God, God ſaith that he would multiply that ſeed, and you take a courſe to make men beleeve that the ſeed of *Abraham* ſhould be brought into a narrow compaſſe and be nothing. Thus doubtleſſe they were ready to pleade againſt the Prophet.

The Prophet anſwereth thus. What doe you ſay, what wil become of *Abrahams* ſeed? Know that God can tell how to provide for his Church and fulfill his promiſe made to *Abraham* whatſoever becomes of you, for you are miſtaken in thinking you alone are the ſeed of *Abraham*; for you ſhall know that *Abraham* hath not onely a carnall but a ſpirituall ſeed; all thoſe that ſhall come to joyne in the faith of *Abraham*, and ſubject themſelves to the God of *Abraham*, they ſhall be the ſeed of *Abraham*, and ſo they ſhall be the children of Iſrael as well as you, and thus God will make good his word. And ſo the Apoſtle *Rom.* 9. doth quote this Scripture about Gods caſting off of the people of Iſrael threatned here by *Hoſea* (*ver.* 25. *As he ſaith alſo in Hoſea, I will call them my people that were not my people*: This is the very Text that the Apoſtle there quoteth, though all the words are not quoted, and it is a very good thing to acquaint your ſelves with the Scripture, and to ſee how one Scripture lookes towards onother, and ſpecially in the New Teſtament to ſee how the Old Teſtament is quoted.) This I ſay the Apoſtle applyeth to the Gentiles; and the holy Ghoſt (who is the beſt interpreter of Scriptures) there ſhewes, that it is at leaſt in part fulfilled in ſo many of the Gentiles comming in, and being converted to the faith of the true Meſſiah.

There are this and many other excellent Prophecies concerning the glory of Iſrael, that were made good in part in the firſt times of the Goſpell; but that was but as the firſt fruits of the fulfilling of thoſe promiſes and propheſies; the accompliſhment of them is yet certainly to come, when the fulneſſe of the Gentiles ſhall come in, & the Jews be converted; then not onely the ſpirituall ſeed, but the very carnall ſeed of *Abraham* ſhall have this promiſe made good, and ſhall be multiplyed and come into

the faith too. *Rom.* 11.26. The Apoſtle ſpeaks there of a general *ſalvation of Iſrael*, that was yet to come *after the fullneſſe of the Gentiles*. So it appears plainly, that thoſe Propheſies concerning the glory of Iſrael, though they were in part made good in the firſt times of the Goſpell, yet there was a further accompliſhment of them after, when there ſhould *be a fullneſſe of the Gentiles come in*, and then *Iſrael ſhould be ſaved too.*

I might ſpend a great deale of time in ſhewing how many promiſes concerning the excellency of the Church were made good in part in the firſt times of the Goſpell, and yet that but as the firſt fruits, and to be fully made good afterwards. And certainly this promiſe (as we ſhall afterward come to know) it is not yet thoroughly fulfilled: though it was in part made good at the calling of the Gentiles, there is a further degree of it to be accompliſhed another day, of which hereafter.

From hence (the words being thus opened to you) take theſe obſervations as they do immediatly ſpring from them.

Obſer. Firſt, that all beleevers, though of the Gentiles, are of the ſeed of *Abraham*, they are of Iſrael, and therefore have the ſame priviledges with Iſrael, the ſame in effect, yea (as we ſhall ſee afterward) better. They are all the *heirs of Abraham*, who in *Rom.* 4. is ſaid to be the *heire of the world*, they have the dignity of Iſrael, to be the peculiar people of the Lord, to be Gods treaſure, to be Gods portion. Whatſoever you reade of Iſrael, of excellent titles and appellations about Iſrael, they belong now to all beleveers, though they bee the children of the Gentiles.

A comfortable and moſt ſweet point to us of the Gentiles.

Secondly, God hath a time to bring in abundance of people to the profeſſion of the faith, to bring in multitudes, even as the ſand of the ſea-ſhore. He will do it, and he hath wayes enough to accompliſh it. Though there is for the preſent this reproach upon the way and people of God, that they are but a few, a company of poore meane kinde of people, a handfull, and what are they in compariſon of the reſt? This reprarch (my brethren) will be wiped away, and we may yet expect that before the world be come to an end, that the greateſt part ſhall come in and imbrace the faith of Chriſt, and come to be godly too.

The reproach of the fewnes of the godly will in time be taken away.

Iſa. 49.19. *Thy waſte and deſolate places ſhall be too narrow by reaſon*

reaſon of the inhabitants. This yet hath not beene fulfiled: *Thy children ſhall ſay, the place is too ſtrait for us, and thou ſhalt ſay in thy heart, who hath begotten me theſe?* When was this fulfilled?

That *ſtone* in *Dan.* 2.35. that *ſmote the Image, became a great mountaine and filled the whole earth.* Gods people ſhall fill the whole earth. Now take all Chriſtans to be Gods people that do but ſo much as acknowledge Chriſt to be the the Son of God, they are not above the ſixth part of the world, ſo they have beene computed; and yet this muſt be fulfilled that the Church ſhall be as the ſtone that ſmote the Image, become a great Mountaine and fill the whole earth.

The *new Ieruſalem* that *Iohn* ſaw in the *Revelation*, it was that *great City*, that was *the bride, the Lambs wife*; and when God commeth to dwell with men by his Spirit, all people ſhall come and *flocke to the Church* (as the Propet ſaith) *like the doves to their windowes*, and they you know flie together in flockes. In Chriſts time the people of God were a little flocke; *Feare not little flock:* the word in the Greek is two diminutives, *little little flocke*, and ſo it may be tranſlated, *Feare not little little flock, for it is your Fathers will to give you the kingdome.* It was a little flocke then, but it ſhall be a great flocke when the father ſhall come to give them the kingdom.

Rev.21.2. 10.

Iſa.60.8.

τὸ μικρὸν ποίμνιον. Luc.12.32

Chriſt is promiſed to have the *Heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion*; he ſhall poſſeſſe them. A King doth not poſſeſſe a kingdome that onely poſſeſſeth ſome Towne, or one Shire of it: Chriſt ſhall *poſſeſſe the uttermoſt parts of the earth.* Yea it ſhall be ſaid, *The kingdomes of the world are become the Kingdomes of the Lord, and his Chriſt.* They are the Lords indeed in ſome ſenſe alwayes; but he ſpeakes in a ſpeciall ſenſe, wherein it ſhall be ſaid not onely a few congregations are the Lords and his Chriſts, but the kingdomes of the earth, and the great Kings of the earth ſhall come in, and bring in their glory to the Church.

Pſal.2.8.

Rev.11. 15.

Is it ſo, let every one then come in, and help on this work. Hath God promiſed this, that there ſhall be multitudes come into the Church? come thou in then, and thou. What ſhall ſo many imbrace the faith of Jeſus Chriſt, and ſhalt thou ſtand out

and be ſhut out at laſt amongſt the dogs? do you come in and adde to the number to make good this word of the Lord. Yea let us ſeeke to draw in all others as much as poſſibly we can: therefore it is that we have ſuch excellent promiſes in the Scripture to incourage us to draw in others to the faith. *He that converteth many to righteouſneſſe ſhall ſhine as the ſtarres for ever and ever. Dan.* 12.3. The paucity of the number of the Saints of God now ſhall not diſcourage alwaies; let us be above this ſtumbling block now. It is true, there are but a few yet, what then? there ſhall be many, *The number of the children of Iſrael ſhall be as the ſand of the ſea.* What though we do not ſee wayes how this promiſe ſhall be fulfilled for the preſent, yet let us beleeve it.

For (obſerve it) when God firſt made this promiſe to *Abraham*, that his ſeed ſhould be as the ſtarres of heaven, and as the ſand of the ſea ſhore, it required much exerciſe of faith in *Abraham*, for after this promiſe, it was 20. yeeres before *Abraham* had a childe; at laſt he had a childe, and a childe by promiſe, then he muſt go and kill that childe that was by promiſe; but he was ſpared: well, *Iſaac* growes up, and he was forty yeers old before he marryed, all this while there was but one of the promiſed ſeed, when *Iſaac* was marryed, *Rebekah* his wife continued 20. yeers barren, what became of the promiſe all this while, that the ſeed of *Abraham* ſhould be as the ſand of the ſea? here is 20. yeers gone, and 40. yeers gone, and 20. yeers more gone, and yet there is on other children of the ſeed by promiſe, but *Iſaac*. Nay it appears that upon their going into Egypt, which was 215. yeers after the promiſe, there was but threeſcore and ten of them all, where is the promiſe then that *Abrahams* ſeed ſhould be as the ſtars of heaven for multitude? But now marke, God afterwards comes on apace, for if you reade in the booke of *Numbers* you ſhall finde, that in the next 215. yeers (yea and then when they were under bondage) they were reckoned up when they came out of Egypt, and they were ſix hundred thouſand, and three thouſand, and five hundred and fifty fighting men of twenty yeeres old the youngeſt of them, beſides all the women and children, and beſides all the tribe of *Levi*, which was a matter of two and twenty thouſand too. In the firſt 215. yeeres they were but threeſcore and ten, and the next 215. yeeres, (and that when they were

Although God defers fulfilling promiſes for a time, yet at laſt he does it gloriouſly Numb. 1. 46. Chap. 3. 39

were in bondage) they increaſed to ſix hundred thouſand, and three thouſand, and five hundred and fifty, beſides women and children, and the tribe of *Levi*. Thus you ſee, though it was long, yet when Gods time came, how he fulfilled the promiſe to *Abraham*. So though we doe not for the preſent ſee God going on in the way of making good the promiſe, yet let us beleeve, for God hath wayes to fulfill all, and he will do it, and when he comes, he will come glorioufly above our faith.

Wee can hardly beleeve there ſhould be ſuch great things done in England as we deſire and expect, but there is nothing yet to do that is more hard then that which hath beene already done, therefore we may beleeve: and when God once commeth in the wayes of mercy, he uſeth (as I ſaid before) to go on very gloriouſly, therefore let us be willing to waite his time, and draw not an argument from what hath bin done in one time, that therefore no more ſhall be done in another. The Parliament hath ſate at it long, and there is but little done (ſo ſay ſome unthankfully and murmuringly) let us not proportion out Gods wayes, as if he would do no more at one time then he hath done at another: you ſee here what he did in the fulfiling of the promiſe to *Abraham*. So it was at firſt in the Churches beginning, and you may obſerve in your reading of the new Teſtament, what low beginnings there were of the Church at the firſt: Therfore ſaith Chriſt, *where two or three are gathered together*; as noting that there would bee but a very few at the firſt. And it is obſervable concerning *Paul* when he was called by a wonderfull viſion, in which he ſaw a man of Macedonia, appearing to him, and praying him to come over to Macedonia and help them; one would have thought that when *Paul* had gone to preach there, all ſhould have come flocking in, and there ſhould have been a glorious work done, that he ſhould have brought in a great number to the faith: But when he came to Macedonia, he was faine to go into the fields by a rivers ſide to preach, and onely a few women came there to heare him (there was all the Auditory he had) and amongſt them, there was but one poore woman wrought upon, *God opened the heart of Lydia*. Here was all the great do that was upon ſuch a mighty call; and yet we know how gloriouſly God went on with *Paul*. This I note to confirme you in this, that though the beginnings

Acts. 16. 9.

be very ſmall, yet we may expect a glorious increaſe afterward. As it was with the Church at the beginning, ſo it will be here: That which *Bildad* ſaid of *Iob*, *Chap.* 8. 7. may well be applyed to the Church, *Though the beginnings of it be ſmall, yet the latter end of it ſhall greatly increaſe.*

Obſer. But thirdly, As God hath a time to multiply his Church, ſo it is a great bleſſing to the Church of God when it is multiplyed. It is a fruit of Gods great grace and mercie to make the Church to be a numerous people: As *the multitude of Subjects is the glory of a Prince*, ſo it is the glory of Jeſus Chriſt, and therefore it was propheſied of him, that the Church ſhould come in as the *dew of the morning*. *Pſal.* 110. 3.

Pro. 14. 28.

Thus it began in the Primitive times in the Apoſtles dayes, and preſently after multitudes came into the Church. I remember *Ierome* Writing to *Cromatius*, ſaith that there might be computed for every day in the yeere (except in the firſt of January) five thouſand Martyrs: therefore the Church was grown to a numerous multitude. And *Tertullian* ſpeakes in his time that they were become ſo numerous then, that in his Apologetiques he tels the Heathen that they had filled their Cities, and that if they would they had ſtrength enough to make their party good againſt them, but they were patient and ſubmitted themſelves to their Tyranny.

I know many make this of *Tertullian* an argument that men muſt lay down their necks, and ſuffer their throats to be cut, if thoſe that are above them will it, and if they cannot obey actively, they muſt obey paſſively any thing that is according to the will of ſuch as are over them. Why (ſay they) did not the Chriſtians ſo in the Primitive times? Yes, the Chriſtians did ſo, they though they were under Idolaters, and were commanded to deny Chriſt, which was utterly unlawfull; yet though they could not obey actively, they obeyed paſſively, they did ſubject and ſubmit themſelves to all their rage; & though they had ſtrength, yet they would not reſiſt. Why ſhould not Chriſtians do ſo now?

You are exceedingly gulled with this argument many times: true, we are bound to obey authority actively or paſſively, & yet this argument doth not ſerve the turne. There is a great deale of difference between authority abuſed, and men that are in authority com-

commanding; here the difference lies not in authority abuſed, but in that which is no authority at all. For there is no authority that we are ſubject to now, but (as I have ſaid heretofore) according to the Laws and Conſtitutions of the Countrey where we live. Not to the commands and meer wills of men till it be brought to a Law are we bound in conſcience to ſubmit, no way, neither actively nor paſſively; though it be a good thing that is commanded, Conſcience doth not bind to it, *ea ratione* to yeeld to it, becauſe it is commanded, till it be brought to a Law. Now when things are brought into a Law, and be according to the agreements and covenants of the place and country wherein we live. And then ſuppoſe this authority be abuſed, and there be an ill Law made, then I confeſſe (if that Law be of force) we muſt either quit our ſelves of the Countrey or elſe ſubmit or ſuffer, for then the power of God is in it, though it be abuſed, and we are to be ſubject to all powers. When then it comes once to be a power, to be a Law, it is authority, though abuſed, and we muſt yeeld obedience to it either actively or paſſively. But we muſt enquire whether it be a power; It is not becauſe the man that is in authority commandeth it, except he command it by virtue of that authority, which is according to the nature and condition of the fundamental conſtitutions of the Countrsy where he liveth.

Anſwer to the argument from the ſufferings of the Primitive times againſt reſiſting tyranny.

Now in the primitive times they ſubmitted themſelves to ſuffer when they could not doe the things that were commanded (as to deny Chriſt) becauſe by the conſtitutions of that Countrey they had ſuch a kind of power given to them, a legal power to proceed againſt them; ſo that they had a power in their way given them, and they had authority, but they abuſed it in that they did. And therefore the Chriſtians were ſo willing rather to ſuffer any thing than to reſiſt, and were ours the ſame caſe we ſhould do ſo too, if once it come to paſſe that miſchief be eſtabliſhed by a Law, though it be miſchiefe, yet if we cannot obey it actively we are bound to ſuffer or elſe to quit the Country, one of the two, if it be urged upon us: We may ſeek what we can to get it alleviated, but we muſt either do or ſuffer if once it be framed into a Law, otherwiſe we are not bound in conſcience, bound we may be in regard of prudence, and in regard of preventing other diſturbances, but conſcience doth not bind to wils of men, but binds to Laws.

Thus

Thus much ſtill, for the ſatisfaction of Conſcience in this caſe.

But to come to what I brought this in for. The Chriſtians were wonderfully increaſed at this time. Now we know this is the point; we are to rejoyce when the Church is increaſed, and to eſteem it as the great bleſſing of God when they are made as the ſand upon the ſea ſhore. There is an admirable place for this in *Pſal.*72. where there is a large propheſie made of the Kingdome of Chriſt and of his Glory in this particular: *ver.* 8. *He ſhall have dominion from ſea to ſea, and from the rivers to the ends of the earth*, then *ver.* 11. *All Kings ſhall fall downe before him, and all Nations ſhall ſerve him:* and *ver.* 17. *His name ſhall endure for ever, and ſhall continue as long as the ſunne, and men ſhall be bleſſed in him, all Nations ſhall call him bleſſed.* Now marke upon this, how the Saints rejoyce and bleſſe God, what ſhall all Nations come in and ſerve Chriſt? ſhall there come multitudes in and joyne to the Church? *Oh bleſſed be the Lord God, the God of Iſrael who onely doth wonderous things, and bleſſed be his glorious name for ever and ever, and let the whole earth be filled with his glory, Amen and Amen* ſaith the Church of God then, let all the Saints ſend forth their eccho, *Amen*, yea and *Amen* too to this, that *all the earth ſhall be filled with the glory of Chriſt*, this is that they are affected with, this is that they deſire much, as if they ſhould ſay, This is a bleſſed thing indeed.

We ſhould rejoyce in multitudes joyning to the Church.

My brethren, it is a good and comely ſight in a gracious eye to ſee multitudes come in and to flock to Chriſt and to his Ordinances. It is true indeed, the ſpirit of Antichriſt that is in many makes them that they cannot looke upon his but with a malevolent eye, and their hearts doe vexe, and rage, and fret at this, as much as at any thing, they love ſcattering of them up and downe, but to ſee people come flocking to Ordinances, to ſee multitudes come in and joyne themſelves to Chriſt, this they cannot endure.

The ſame malicious ſpirit that was againſt Chriſt, that we reade of in the Acts of the Apoſtles, yea, and in the Goſpels too, we finde it ſtill in ſuch kinde of men. Marke that Text, *Act.* 13. 44, 45. There it is ſaid that *almoſt the whole Citie came together to heare the word of God*, to heare a Sermon. Now *the Phariſes when they ſaw the multitude they were filled with envie:* Why what

what hurt was there done? They ſaw no hurt done, but meerly ſaw the multitude, and they ſpeake againſt thoſe things that were ſpoken by *Paul* contradicting and blaſpheming: *When they ſaw the multitude*, they could have borne it otherwiſe.

Marke again the vile ſpirits of the Phariſees that envied at the multitude that followed Chriſt himſelfe: not onely did they envy at the Apoſtles, for they might be factious and ſingular men in their eſteem, but what ſay you to Chriſt himſelfe? *Iohn* 12. 19. *The Phariſees ſaid, behold, perceive ye how ye prevaile nothing? behold, the world follows him.*

Certainly the ſame Phariſaicall ſpirit hath beene a Prelaticall ſpirit in our dayes. We know it hath beene matter enough for a godly, painfull, conſcionable Miniſter to be outed of all he hath at an inſtant, and his mouth to be ſtopped, meerly upon this, though they had nothing againſt him, no, not for their own Laws, but becauſe he was a popular man, and multitudes followed him. What a dangerous thing hath it beene of late times for men to be popular, that is, to bee ſuch as multitudes ſhall come and flock to the word preached by them. Certainly it is an evill ſpirit, for the promiſe of God to his Church is, that there ſhall come multitudes and joyne with the people of God in the way of his Ordinances.

Yea but it may be they doe not envie at all that multitudes ſhould follow that that is good, but it is the humour and pride of ſuch men to have multitudes to follow after them. *Object.*

Take heed firſt of putting this off with ſuch a plea. Conſider whether it will hold at that great day. The Devill himſelfe did never plead againſt Chriſt or any of his wayes, but with ſome colour or other. And ſurely theſe men they judge thus by looking into their own hearts, becauſe they know that if multitudes ſhould come to them, it could not be but their hearts would be lifted up, and ſo they judge accordingly of others. But ſuppoſe it be ſo (for men are men) that they through corruption ſhould have any ſuch workings of pride, yet doe they ſay any thing that is not juſtifyable? do they preach any thing that is not according to Chriſt? If they doe not, then thou ſhouldeſt encourage that which is good, and for that which is evill leave it to the comming of Chriſt, except thou canſt by prayer and inſtruction helpe it *Anſ.*

it, leave it I ſay till then. It is worſe to envie at multitudes now then it was for the Jews to envie *Paul* for multitudes following him, for they thought they could contradict him in what he ſaid, and therefore for multitudes to follow ſuch as ſhould preach falſe doctrine (as they thought *Paul* did) they had ſome colour to contradict it, and to envie at the multitudes following of him. But here it is nothing elſe in the World but meerly becauſe multitudes come to heare the word, for though men preach firſt in corners privately, where they have but a few auditors, they will cry out of that, well, if they preach publikely, and multitudes come to hear them, then they cry out of that too. Nothing at all will pleaſe them, nothing can pleaſe envious and malicious ſpirits. If we keepe our ſelves retyred, that hath exceptions enough, and then if we come in a publike way they have exceptions at that too.

Malice of Sathan, in envying multitudes coming to the word.

Here the groſſe malice of Satan appeareth, becauſe when the thing it ſelfe cannot be excepted againſt, he runs to the intention of the heart, and to mens inward aymes, and bringeth an argument of that which he knows no man can confute him in: For who can ſay that that is either true or falſe that men have inward ames of pride, and vain glory, and ſelfe-ſeeking in multitudes, flocking after them?

Here is the wiſdome of the ſerpent too, becauſe if they goe upon other objections they may be anſwered by al the world that there is no ſuch thing as they pretend, but put them from thoſe, and you may be ſure to have ſuch objections as no man can anſwer: Oh but (ſay they) their hearts are lifted up and they have ill aymes and ill intentions. Who can anſwer this objection? nobody can confute this. Nay ſuppoſe we profeſſe before the Lord and Chriſt as we deſire to ſtand before him, and anſwer it at that day what our aims are, this will not ſerve the turne. Why then (my brethren) if men will chooſe ſuch an argument as cannot poſſibly come to be anſwered before the comming of Chriſt, and ſo make a ſtumbling-block, there is no helpe but men muſt ſtumble and fall, and many doe ſtumble and fall, and breake their necks.

However let *wiſdom be juſtified of her children*; Let the Saints rejoyce in this, that multitudes come in to the miniſtery of the word

word and to the ordinances of Chriſt. Be carefull and wiſe in this, and give no juſt occaſion, and therefore give all due reſpect that poſſibly can be to thoſe you have the moſt relation unto.

This you ſee is the promiſe that there ſhall come in ſuch multitudes to the Church. But marke then how the promiſe runnes;

As the ſand of the ſea.

Rabbin Ezra makes an alluſion from hence, as the ſand (ſaith he) keeps the waves of the ſea from breaking in, and drowning the world: ſo Iſrael, ſo the Saints keep the world from being drowned by the waves of Gods wrath. I do not ſay that this is the intention, but ſurely the intention of God is mainly this, to ſignifie the multitudes that ſhould come in to the Church: Onely this alluſion we may make uſe of, as being a comfortable and pretty alluſion, and it is a truth that Iſrael is as the ſand of the ſea, not onely in reſpect of multitudes, but as the ſand to keep in the waves of Gods wrath from drowning the world: and indeed were it not for the Church of God, the waves of Gods wrath that are abroad would overflow all the world, and the world would quickly be confounded. So ſaith he,

When the waves of Gods anger ſeeme as if they would overflow all the world; they do but ſee Iſrael, and they returne back preſently, they retire and are not able then to overflow the world as they do deſire.

Quando, ſi uctus maris volunt obruere, & ſubmergere mundum, vident Iſraelem & redeunt & franguntur in ſeipſis, & non poſſunt dominari mundo.

July 4. 1642.

The Fifth Lecture.

HOSEA 1. the middle of the 10. verſe, and ſo on.

And it ſhall come to paſſe, that in the place where it was ſaid unto them, Ye are not my people, there it ſhall be ſaid unto them, Ye are the ſons of the living God.

Then ſhall the children of Iudah and the children of Iſrael be gathered together, &c.

ACcording to the diviſion of the Chapter that *Luther* makes in his Comment upon this Prophet, we are already in the ſecond Chapter; for he makes the ſecond to begin at this tenth verſe. From that to the end, we have the promiſe of mercie to Iſrael that was to come, and both to Iſrael and Judah together. Some part of Gods promiſe of mercie to Iſrael we finiſhed the laſt day; now we are to proceed. *And it ſhall come to paſſe in that place, &c.*

In that place.]

This according to ſome hath reference to the very land of Canaan it ſelfe, that God will have a very glorious Church there, ſpecially in Jeruſalem before the end of the world come, and many Propheſies ſeeme to encline that way, as *Zach.* 12. 6. *Ieruſalem ſhall be inhabited againe, even in Ieruſalem.* This cannot be meant onely of their returne out of Captivity that was in *Cyrus* his time, for the Text ſaith, *In that day the feeble among them ſhall be as David, and the houſe of David ſhall be as the Angel of God, and God will poure upon them the ſpirit of grace and ſupplication, and they ſhall look upon him whom they have pierced*, and the like. It ſhall be in that day when Jeruſalem ſhall be inhabited, even in Jeruſalem. The returne of their Captivity at firſt was not ſo glorious, there was not ſuch a glorious ſpirit put upon them then; for if you reade the ſtory of it, you ſhall finde that even all that while they were in a contemptible condition before the Nations

about

about them. But God ſpeaks here and in other places of a glorious returne of their Captivity, and comming into their owne Land.

The Jews have a tradition, (*Buxtorfius* hath it in his *Synagoga Iudaica*) That there is a time that all the Jews where ever they die, ſhall come through *Meatus terræ*, and riſe again at Jeruſalem; and therefore ſome of them when they think they have not long time to live, they will ſell all their poſſeſſions, and goe and live neere Jeruſalem, at leaſt to prevent the trouble of comming through thoſe *Meatus terræ* that they ſpeak of. Thus they are deluded in their conceits.

But yet more generally, *In that place.*

Whereas the place of my people was confined into a little & narrow roome, hereafter it ſhall be inlarged, and even among the Gentiles that ſhal be made the ſpirituall Iſrael, where I was not knowne, amongſt the Heathen, even there ſhall I come to be known, and I ſhall have a people there, and not onely people, but ſons, the ſons of the living God, and that ſo apparently, that it ſhall be ſaid unto them, *Ye are the ſons of the living God.*

Thus Saint *Peter* ſeems to interpret this place, in the 1 *Pet.* 2. 10. ſpeaking of the Gentiles whom God would have a people among them, ſaith the Apoſtle, *Which in times paſt were not a people, but are now the people of God.* Generally Interpreters doe conclude that the Apoſtle had reference to this very place in *Hoſea*: And ſo we may build then upon this interpretation howſoever, that it is the intention of the Spirit of God, that God would call home the Gentiles to himſelfe, and ſo they that were no people ſhould become his people, his ſons: It ſhould be ſaid in that place where before it was ſaid that they *knew him not*, that now they are *his ſons*. Yea the Heathen ſhall be brought in, ſo as they ſhall be convinced of the vanity of their Idolatry. Wee worſhipped dead ſtocks; our gods were dead ſtones and ſtocks that we were vaſſals unto; but now we ſee a people that is come in to the profeſſion of this Chriſtian Religion, they worſhip the living God, their God is the true God, certainly here are the ſons of the living God. This is the ſcope of the holy Ghoſt.

For obſervations.

1. It is a comfortable thing to conſider that in thoſe places *Obſer.* 1

where God hath not bin known and worshipped, that afterward in those places, God should be known and worshipped.

That such nations, such Countreys and Townes that have lived in darkenesse, and idolatry, should now have the knowledge of the true God, that the true God should come to be worshipped amongst them, this is a blessed thing. England was once one of the most barbarous Nations in the world, and in that place where it was said *you are not my people*, where there was nothing but a company of savage barbarous creatures that worshipped the Divell; how in this place, in England is it said, even by the nations round about us, *surely they are the sonnes of the living God*! And so many times in darke corners in the Countrey where they never had the knowledge of Iesus Christ, but were nuzled up in Popery and in all kind of superstitious vanity, God is pleased to send some faithfull Minister to carry the light of the knowledge of Christ unto them, and efficaciously to work faith in their hearts, and now, oh what an alteration is there in that towne! the like of a family. It may be said of many a house and family, in which nothing but blasphemy, and atheisme, and scorn of Religion, and uncleanesse, and all manner of wickednesse hath been, now it is a family filled with the servants and sonnes of the living God. As it is a grievous thing to think of a place wherein God hath been truly worshipped, that afterward the Divel should come to be served there, so it is a comfortable thing to think of other places wherein the Divill hath been served, that God is now truely worshipped there. Some stories report of the Turkes having possession of the Temple at Ierusalem, there where was the Arke, and the Cherubins, and the Seraphims, there now are Tygres, and Beares, and savage creatures; But on the other side to consider that in places where there have been none but Tygres, and Bears and savage creatures, they should now be filled with Cherubins and Seraphims; this is a comfortable thing.

A comfortable thing to have Religion set up in Townes and families, where once it was not.

Secondly, *It shall be said they are the sonnes of the living God.*

Obs. *It shall be said so.* God hath a time to convince the world of the excellency of his Saints. They shall not onely *be the sonnes of the living* God, but it shall come to passe that it shall be *said* they are the sonnes of the living God: all about them shall see such a lustre of the glory of God shining upon them, that they shall all

say

ſay, Verily whatſoever other people have ſaid heretofore, whatſoever the thoughts of men have beene, theſe are not onely the ſervants, but the ſonnes of the living God. We have an excellent propheſie of this in *Zachar.* 12.5. *The governours of Iudah ſhall ſay in their heart, The inhabitants of Ieruſalem ſhall be my ſtrength in the Lord of hoſts their God.* Not onely the people ſhall be convinced of this, but the governors of Judah, they ſhall ſay in their hearts, our ſtrength is in the inhabitants of Ieruſalem, in the Lord of Hoſts their God. Howſoever they were heretofore ſcandalized, as ſeditious, and factious, and as enemies of the State, yet now the Governours of Judah ſhall acknowledge that their ſtrength is in them, and in the Lord their God, that this Lord of Hoſts is their God. That time will be a bleſſed time when the Governors of Judah ſhall come to be convinced of this; when God ſhall ſo manifeſt the excellencies of his Saints, as that both great and ſmall ſhall confeſſe them to be the ſonnes of the living God. It is promiſed to the Church of *Philadelphia*, *Revel.* 3.9. that the Lord would make them that ſaid *they were Iewes, and were not,* and ſaid they were the Church and were not, but *were of the Synagogue of Satan, to come and bow before their feete,* and to *know* (ſaith he) *that I have loved them.* There is a time that ungodly men ſhall be forced to know that God doth love his people.

The world ſhall one day be convinced of the excellency of the Saints.

And one thing amongſt the reſt that will much convince the men of the world of the excellency of the Saints, will be the beauty of Gods ordinances that ſhall be ſet up amongſt them, that ſhall even dazel the eyes of the beholders. For this you have an excellent promiſe, *Ezek.* 37.28. *The heathen ſhall know that I the Lord do ſanctifie Iſrael.* How ſhall they know it? *When my ſanctuary ſhall be in the middeſt of them for evermore,* then they ſhall know that I the Lord do ſanctifie Iſrael, when the beauty of my ordinances ſhall appeare in them, then they ſhall know it.

And if God be not onely ſatisfied in doing good to his people, but he will have the world know it, and be convinced of it; Let the people of God then not be ſatisfied onely in having their hearts upon God, but let the world know that they love God too. You muſt do that that may make it appeare to all the world, that you are the children of the living God. *Let your light ſo ſhine forth before men, that they ſeeing your good works may glorifie your Father*

Father which is in heaven. It is one thing to do a thing that may be ſeene, and another thing to do a thing that it may be ſeen. And yet Gods people may do both, not do good onely that may be ſeene, but (if they keepe ſtill the glory of God above in their eye, as the higheſt aime) they may deſire and be willing too that it may be ſeene to the praiſe of God. But this I confeſſe requireth ſome ſtrength of grace to do it, and yet to keep the heart upright. The excellency of grace doth conſiſt not in caſting off the outward comforts of the world, but to know how to enjoy them, and to over-rule them unto God: ſo the ſtrength of grace doth conſiſt, not in forbearing of ſuch actions as are taken notice of by men, or not to dare to aime at the publiſhing of thoſe things that have excellency in them; but the ſtrength of grace conſiſts in this, in having the heart enabled to do this, and yet to keep it under too, and to keep God above in his right place.

Obſer. Thirdly, *It ſhall be ſaid they are ſonnes, &c.*

It is a great bleſſing unto Gods children that they ſhall be accounted ſo before others.

Mat. 5.9. Not onely that they ſhall be ſo, but that they ſhall be accounted ſo. *Bleſſed are the peace-makers for they ſhall be called the children of God.* This is a bleſſing not onely to be Gods children, but to be called Gods children. We muſt account it ſo, and therefore we muſt walk ſo as may convince all with whom we do converſe that we are the children of God; and not thinke this ſufficient, well, let me approve my heart to God; and then what need I care what all the World thinkes of me. God doth promiſe it as a bleſſing to have his people called the children of God, then this muſt not be ſlighted. You ſhall finde it often in the Goſpell that Chriſt made a great buſineſſe of this to make it manifeſt to the world that he was ſent of God, he would have them to know that his Father ſent him, and that he came from him: So the people of God ſhould count it a bleſſing, and walke ſo as they may obtain ſuch a bleſſing that the world may know that they are of God.

Further. *In the place where it was ſaid unto them, Ye are not my people, there it ſhall be ſaid unto them, Ye are the ſonnes of the living God.*

Marke, It is not ſaid thus, that in the place where it was ſaid *they*

they are not my people, it ſhall be ſaid to them *they are my people*. No, but further, it ſhall be ſaid *they are ſonnes*, and *ſonnes of the living God*: this goeth beyond being *his people*. Hence then the Obſervation is, That

Obſ. The grace of God under the Goſpell, it is more full, and large, and glorious, then the grace of God under the Law.

For this is ſpoke of the eſtate of the Church under the Goſpell, They were Gods people indeed under the Law, but the ſonnes of the living God, this is reſerved for the times under the Goſpell. Sometime they under the Law are called by the name of *ſonnes*; but it appeareth by this Text that in compariſon of that glorious ſon-ſhip that they ſhall have under the times of the Goſpell, that they in former times were rather ſervants then ſonnes. There is very little of our adoption in Chriſt revealed in the Old Teſtament, no, that was reſerved for the Sonne of God to reveale, for him that came out of the boſome of the Father, and brought the treaſures of his Fathers counſell to the world, the revelation of theſe things were reſerved to the time of his comming, both adoption and eternall life was very little made known in the time of the law, therefore Saint *Paul* ſaith, *that life and immortality were brought to light through the goſpell.* 2 *Tim.* 1. 10.

Son-ſhip revealed by Chriſt.

2. *Sonnes*, Becauſe in the time of the Goſpell, the ſpirits of the Saints are of ſon-like diſpoſitions, they are ingenuous, not mercenarie. In the time of the Law God carried on his people in offering rewards, eſpecially in outward things: but in the time of the Goſpell we have no ſuch rewards in outwards, but the Scripture ſpeakes of afflictions moſt, there is not ſpoken ſo much of afflictions in the time of the Law, but much outward proſperity there was then: but in the time of the Goſpell more affliction, becauſe the diſpoſitions of the hearts of people ſhould not be ſo mercenary as they were before, they ſhould be an ingenuous, a willing people in the day of Chriſts power.

2.

3. *Sonnes*, Becauſe of the ſonne-like affection to bee much for God their Father out of a naturall στοργὴ, that they ſhould have more then in the times of the Law. I ſuppoſe ſome of you have heard of the ſtory of *Cræſus* his ſonne, though he was dumb all his dayes, when he perceived a ſouldier ſtriking his father, his

affection brake the barres of his speech, and he cryed out to the Souldier to spare his father. This is the affection of a sonne, and these affections doth God looke for from his children, especially in the time of the Gospell, that they should heare no wrong done to him, but though they could never speake in their own cause, yet they should be sure to speake in their Fathers cause.

4. *Sonnes*, Because they have not such a spirit of servility upon them as they had in the time of the Law. Christ is come to redeeme us that we might *serve the Lord in holinesse and righteousnesse before him without feare all the dayes of our life*, to take away the spirit of feare: Hence the Apostle saith, *We have not received the spirit of feare but of love, and of a sound minde*. And *Heb.* 2. 15. *Christ is come to redeem those who through feare of death were all their lifetime subject to bondage*. The spirit of a sonne is not the spirit of feare: *We have not received the spirit of bondage to feare again, but the spirit of adoption whereby we cry Abba Father*. It is unbeseeming the children of God, especially in the time of the Gospel, to be of such servile spirits as to feare every little danger, to be distracted with feare, and presently to be amazed. Hath not God revealed himselfe to us as a Father to his children that we must not feare? He would not have us feare himselfe, not with a servile feare as men doe, and therefore surely not to feare men be they what they will be. We are sons.

2 Tim. 1. 7

Rom. 8. 15

Sons must not feare.

Againe, Not onely sonnes, for so we might finde in Scripture, where the people of God under the Law, perhaps are sometimes called so, but elder sons, sons come to yeeres. It is true, they were before us, and so in that respect we are not elder; but sonnes that are come to our inheritance, that is it I meane that we are such sons; Not children under tutorage, not under Schoole-masters and governours, as they were in the time under the Law. You know what comparison the Scripture makes of the difference betweene the Church in the time of the Gospell, and that in the time of the Law. In the time of the Law it is true indeed they were *children*, but how? they were children that were *under tutors and Governours*, they were not as yet come to yeeres, they were but as young children that were put out to schoole. But now as the Apostle saith, *Gal.* 4. 15. *Christ hath redeemed us from being under the law; that we might receive the adoption of sonnes:*

ſonnes: marke, *that we might receive it*, ſo that now the ſtate of the Church it is like unto a childe that commeth to be of age, and ſo is freed from his tutors and Governours, and commeth to his inheritance, *ſui juris*, as it were, ſo is the ſtate of the Church now.

Therefore the Saints now are not to be dealt withall, as if ſtill they were in their childiſh condition. Now how were the Jews dealt withall, becauſe they were in their childiſh condition? Thus, they had outward externall things to gaine them to ſerve God, they worſhipped God much in externall things: As we deale with children. we give them apples and fine things to get them to doe what we would have them doe, ſo God dealt with them: And as children when they begin to learne they muſt have a great many gayes in their booke; ſo God taught the Jews with outward ceremonies, which afterward the Scripture calls but beggarly rudiments, poore things. Children you know are pleaſed much with gay things, and they that would bring in Jewiſh ceremonies, or ceremonies of their own invention in the Church, they make account the Church is in her childiſh condition ſtill, as if gay things would pleaſe them, therefore they muſt have pictures and Images, and ſuch things to pleaſe people, this makes the people of God beneath themſelves as if they were yet children, and were to be pleaſed with ſuch things as theſe. No, now in the ſtate of the Goſpell they are come to the adoption of ſonnes. And ſo children you know are pleaſed as with ſights, ſo with hearing of muſick, and pipes, and ſuch things, ſo men would bring ſuch things ſtill into the Church in the time of the Goſpel. I remember *Iuſt. Martyr* in the 107. *queſt. ad orthodoxos*, in anſwer to that about muſicall inſtruments, he ſaith that they are fit for children and fooles, as Organs and the like, and therefore, he ſayes, they were not in uſe in the Church. One of the moſt ancient writers we have after the Apoſtles time, gives this for a commendation of them. And indeed for the childiſh ſtate of the Church thoſe things are fit, but now when they are come to the adoption of ſonnes, other ſervices that are more ſpirituall, are more ſutable and honourable, as a man that is growne to bee a man, would thinke himſelfe wronged much to bee taught as a childe, to be put off with gay things; ſo ſhould the people of God under

Τὸ μὲν ἁβρὸν ἀλύχων ἐρχάνων ἁσμα τοῖς νηπίοις ἁρμόδιον, διὸ ἐν ταῖς ἐκκλησίαις παραίρεται ἡ χρῆσις ὀργάνων καὶ τὰ ἀλλὰ νηπιώδη ὄντα ἁρμόδια.

under the goſpell think it a great wrong that hath been done to them, when men have ſought to teach them with gayes and poor things, we are not ſtill children but ſo grown up to the adoption of ſonnes as to receive our inheritance, and therefore are to have the priviledge of ſuch.

Againe. *In that place where it was ſaid, ye are not my people, it ſhall be ſaid, &c.*

Iſrael that was caſt off from God, now ſhall be brought in more fully then ever he was before. Thence the obſervation is,

Obſer. When God is pleaſed to be reconciled to a people, he is as fully theirs as ever, yea ſometimes more fully. He comes rather with more full grace then ever formerly he did.

People before, but ſons now. O what an incouragement is this to all apoſtatizing ſoules that have fallen of from God! Come in, come in, and be reconciled to God, and thou ſhalt not onely finde God as good as ever thou didſt, but thou ſhalt find him much better and much ſweeter then ever thou didſt in all thy life. It is ſeldome we are ſo. When men fall out one with another, though poſſibly they may be reconciled, yet it is ſeldome that they are ſo fully reconciled, ſo fully one as they were before; they are but as a broken veſſel ſodered together, that is very weake in the ſodering place; or as garments that have beene rent, and are mended, ſoon torne and quickly ready to fall in pieces in the place where they were mended; It is not ſo between God and a penitent ſoul.

Again, *ſonnes*, not onely of *God*, but of the *living* God. There is much in this, that the people of God under the Goſpel ſhould be called *the ſonnes of the living God*: The life of God is the glory of God: he ſweareth by his life: by this he is diſtinguiſhed from the heathen gods, that he is the living God. Life is the moſt excellent thing in the world; *Auſtine* therefore ſaith, that the life of a very fly is more excellent then the ſunne in the firmament: and certainly it is the glory of God, that he is the living God. And as God is the living God, ſo he is the object of our faith, and ſo he is the happines of his people; *Truſt in the living God; my ſoule pants and thriſts after the living God, O when ſhall I come and appeare before God!*

1 Tim. 6. 17. Pſa. 42. 2.

But why is God called *the living God* in reference to his Church here? That is the thing we muſt enquire after.

This

This is a treaſure of comfort to his people that he is called the living God in reference to his Church. God would hereby declare to them that all that is in him ſhall be active for the good of his Church for ever; he will ſhew himſelfe not onely to be a God, but a living God, he will ſhew all his attributes to be living attributes for the good of his people. Did God ſhew himſelfe active for his people in former times? much more may his Church in the time of the goſpell expect the Lord to manifeſt himſelfe to be active amongſt them. Therefore we may make uſe of what we reade of Gods activenes for the good of his Church in former times, to pleade with God to ſhew himſelfe as much active now. You ſhall ſee how the Church made uſe of the former activenes of God, *Iſa.* 51.9. *Awake, Awake, put on ſtrength, O arme of the Lord, awake as in the ancient days, in the generations of old. Art not thou it that hath cut Rahab and wounded the Dragon? Art thou not it which hath dried the ſea, the waters of the great deepe? &c.* Thou haſt been active heretofore for thy people, oh be ſo ſtill. If they might make uſe of former times, much more in our times of the goſpel may we make uſe of former times, and pleade with God, O Lord haſt thou not ſhewen thy ſelfe glorious in defence of thy people, in helping thy ſervants in their great ſtraits, and in deſtroying thine enemies? wilt not thou be ſo ſtill? In the times of the goſpel, we may expect more activenes of God then ever he manifeſted ſince the world begun. Therefore when God would ſet out the eſtate of the Church of the goſpel, marke how he takes that title to himſelfe. *Revel.* 4.9. *The* 4. *living creatures* (mentioned in the verſes before, by which is meant the ſtate of the Church under the goſpell) they *give glory, and honour, and thanks to him that ſate on the throne, who liveth for ever, and ever*; and ver. 10. *The* 24. *Elders fell down before Him that ſate on the Throne, and worſhipped Him that liveth for ever and ever*, and Chap. 5.14. both joyne together, *The* 4. *living creatures and the* 24. *Elders fell down and worſhipped him that liveth for ever and ever.* and Chap. 10. 5.6. *The Angell which ſtood upon the ſea and upon the earth, lifted up his hand and ſware by Him that liveth for ever and ever.* Thus the attribute of Gods life is made uſe of for the ſtate of the Church in the goſpell, to ſhew how active God will be for them. Thence *Heb.* 12.22. the Church is called

Why God is called the living God in reference to his Church.

The Cities of the living God.

Now then if we expect that God ſhould be a living God unto us, it becomes not us to have dead hearts in his ſervice. If God be active for our good, let us be active for his honour. A living and a lively Chriſtian, is beautifull in the eyes of God and man. Let us labour not onely to be living, but to be lively, for God and his cauſe. Abundance of ſervice, and good, may living and lively Chriſtians do in the places where they live, ſpecially in theſe times. But oh what a few are there, who are active and ſtirring, and are carryed on by the ſpirit of wiſdome and zeale, for God and his cauſe! Away now with our cold and dead wiſhes, and luskiſh deſires, let us up and be doing, and the Lord will be with us. The adverſaries are lively, ſo ſaith the Pſalmiſt, *mine enemies are lively and they are ſtrong. Pſa.* 38. 19. We may well make uſe of that expreſſion too, our enemies they are lively and ſtrong; ſhall they be more lively and active for the Divel, and for their luſts, then we for the living God? As God is the object of our happines as he is the living God, ſo we are the object of Gods delight as we are living too. *God is not the God of the dead, but he is the God of the living.*

Chriſtians muſt be living and lively.

We ſhould be lively and active, for we live upon the bread of life, and drinke the water of life, we have lively Oracles, lively ordinances, therefore life and activity is required of us. *Rom.* 12. 11. *be fervent in ſpirit ſerving the Lord,* be burning, boyling up in your ſpirits, for you are ſerving the Lord, the living God, be boyling up in your ſpirits; dead ſpirits become not the ſervices of the living God.

Τῷ πνεύματι ζέοντες.

Grace is called the *Divine nature,* and God (we know) is a pure act, and it is called the very *life of God.* It is impoſſible then but a Chriſtian muſt needs be active ſeeing his grace is the very life of God in him.

2 Pet. 1. 4. Epheſ. 4. 18.

By being lively and active, we ſhall prevent abundance of temptations that otherwiſe will befall us: a dead luskiſh ſpirit is lyable to a thouſand temptations: as when the honey is ſcalding hot and boyling, the flies will not come to it; when it is ſet in the window and growes cold, then the flies come to it; ſo when the ſpirits of men are boyling hot for God, Belzebub the god of flies with his temptations, comes not then upon them, but when their ſpirits

ſpirits begin to coole, and grow dull and heavy, then comes Belzebub, then comes all manner of temptation upon the ſoul. The breath that comes from life we know it is warme breath, but artificiall breath that is cold; the breath that comes from the body of a man, thats hot, but the breath that comes from a paire of Bellowes that is cold becauſe is it artificiall breath: ſo when men are cold in the ſervices of God it is to be feared that their breath in praying and other duties it is but artificiall breath, it is not the breath of life, if it were living it would be warme. That was the reaſon why God would not have an aſſe offered him in the Law in ſacrifice, but his necke muſt be broken, becauſe the aſſe is a dull creature, God loves not dull creatures in his ſervice.

I remember I have read of a people that worſhipped the ſunne for their God, they ſacrificed to the ſunne a flying horſe; the reaſon was this, becauſe they would offer to the ſunne ſomewhat ſutable to it; they honoured the ſun, for the ſwiftnes of his motion, and a horſe you know is a ſwift creature, and therefore ſomewhat ſutable, eſpecially having that emblem upon him with wings. They that would honour the ſunne as a God for ſwiftnes would not offer a ſnayle, but a flying horſe; ſo if we do honour God for a living God, an active God, let us not offer ſnayles to him, dull, heavy, ſluggiſh ſervices, but quick and lively ſervices.

That which the Courtiers of *Nebuchadnezzar* flatteringly ſaid unto him, that in the name of God ſay I to you, *Live for ever. Ioh.* 6.57. ſaith Chriſt there, *As the living Father hath ſent me, and I live by the Father, ſo he that eateth me even he ſhal live by me.* Chriſt was active, exceeding active in his way, in the worke he was ſent about; Why? becauſe *the living Father ſent him*; ſo let us conſider that in all our ſervices and imployments, it is a living God that ſets us about them, and we ſhall be active as Chriſt was.

I am willing a little to inlarge this becauſe of the neceſſity of it in regard of our preſent times, and give me leave to doe it by telling you what this activenes is that I would put you upon in theſe three things.

Three things wherein Chriſtians muſt be lively:

1.

Firſt, ſtay not for company in any good cauſe. An active ſpirit will not ſtay till he ſee others to accompany him, but if he muſt go, rather then the cauſe ſhould fall he will go alone. Marke that

that ſaying *Iſa.*51.2. *I called Abraham alone and bleſſed him*: Be not diſcouraged, if God give thee an active ſpirit and others will not appeare, God calls thee *alone* and he will *bleſſe thee*.

2. Secondly, when you have company, doe not lag behind, but be willing to be formoſt rather then any cauſe of God ſhould ſuffer by your lagging; doe not ſtay to have others goe before you. Hence in *Prov.* 30.31. amongſt the comely goings of many things there, *the going of the he-goat* is ſaid to be *very comely*, why? becauſe the he-goat uſeth to goe before the flock. Thoſe that out of love to the cauſe of God are willing (if they be called to it) to goe before the flock, they goe comely in the eyes of God.

3. Thirdly, doe not forbeare the work till all difficulties about it be firſt over. That is a ſluggiſh ſpirit that will not ſet about the work till they can ſee how all the difficulties about the work are or may be removed. You muſt up and be doing, be doing preſently, fall to the work, and then when you are working, wiſely to prevent and avoid the difficulties that come in it; As thoſe active ſpirits did that we reade of in *Nehem.* 4.17. when they were at work, with one of their hands they wrought, and with the other hand they held a weapon; they did not ſtay the building of the wall of Jeruſalem, till all their adverſaries were quaſhed; but preſently they fell to it, and with one hand they wrought in the work, and with the other held a weapon. This is an active ſpirit.

Further, we muſt not be active in a ſudden mood, and upon a meere flaſh, and ſo gone, but in a conſtant ſolid way; Active, yet ſolid. Many indeed are ſtirring and active for the preſent, but as the flame of a wiſpe of ſtraw that makes a noiſe, and a great ſtir for the preſent, but ſoone after there remaynes nothing but black dead aſhes, But we muſt be conſiderately active; Therefore obſerve, the Scripture ſaith (ſpeaking of the Saints ſpecially in the time of the Goſpel) that they are *lively ſtones*, (you know the place in *Peter*) What a *ſtone*, and yet *lively*? A ſtone of all things is the moſt dead thing, and ſo it is uſed to ſet out a dead ſpirit in that ſtory of *Nabal*, when *Abigail* came to tell him of the buſineſſe of *David*, the Text ſaith, that his *heart died within him, and became as a ſtone*. What is this but to ſhew, that though we muſt be lively and active, yet we muſt be ſolid, firme, & ſubſtantiall in our

1 Pet.2.5.

Active and yet ſoled.

our activenes; and again, that when we are ſolid, firme and ſubſtantiall, yet we muſt be active. There are many that know not how to be active ſolidly, and therefore grow ſlight and vaine in their activity: and many others ſtriving to be ſolid and ſubſtantial, they quickly grow dull: many through a kinde of affected gravity, they would forſooth be accounted ſolid and wiſe, and ſo become at laſt dull, and heavy, and of very little uſe in the Church of God. Take heed of either, and labour to compoſe both together, that is acceptable to God, to be living ſtones before him.

Ver. 11. *Then ſhall the children of Iudah, and the children of Iſrael be gathered together, &c.*

Here you have a promiſe both to Iſrael and Judah together. Great was the enmity betweene Judah and Iſrael heretofore. They worſhipped the ſame God, but in divers manners. One worſhipped God according to his own inſtitution, Judah did. And Iſrael worſhipped the ſame God, but after their own wayes, according to their own inventions, ſo as might beſt ſute with their poltique ends. There was a great deale of bitterneſſe and vexation betweene theſe two people, though worſhipping the ſame God; and God here makes it a great matter to bring theſe two together, that they ſhould be gathered together in one. For that here we have the promiſe: Firſt, that there ſhall be an union: Secondly, that there ſhall be an union under one head.

Firſt, that there ſhall be an union. Hence then the firſt obſervation is this:

The enmity of ſuch as ſeeme not much different in matters of Religion, and yet doe differ is ſometime exceeding great and bitter.

Obſ. There ſhall be an union betweene Judah and Iſrael ſaith God. Here is a mercie, here is a wonderful worke of the Lord. In that God doth I ſay make this ſo great a matter, this obſervation doth ſpring forth of the Text clearely, that many times betweene ſuch as profeſſe the ſame Religion and ſeeme not to differ much, and yet do differ, their oppoſitions are moſt bitter and irreconcileable, and requires a mighty worke of God to bring them in and reconcile them.

It appeares it was ſo betweene Judah and Iſrael. I will give you but one Text for it. 2 *Chron.* 28. 9. The Prophet *Obed* tells

the children of Iſrael, when he came to reprove them after the ſlaughter committed by them upon the children of Judah, ſaith he, *Ye have ſlaine them in a rage that reacheth up to heaven.* What a rage was this? and yet thus the people of Iſrael were inraged againſt the people of Judah, their oppoſition was very bitter, yea, more bitter were they many times one againſt another, then they were againſt the heathen, the Philiſtims, and Aſſyrians, and Egyptians that were round about them, they were nothing ſo bitter againſt them as they were one againſt another.

Thus it hath beene, and (untill that bleſſed time come that here is ſpoken of in the Text) *thus* it will be. You know the *Calviniſts* and *Lutherans*, though they agree together againſt *Papiſts* in the maine fundamentall things, yet oh the bitterneſſe of their ſpirits one againſt another! A *Lutheran* is ſcarce ſo bitter againſt a *Papiſt* as he is againſt a *Calviniſt*. *Luther* himſelf complaineth,

Non ſolum hoſtes palam impii perſequuntur nos, ſed etiam hi qui fuerunt dulces amici noſtri, qui a nobis acceperunt doctrinam Euangelii, fiunt infenſiſſimi hoſtes noſtri perſequentes nos acerrime.

Not onely open wicked men are our enemies, but even our friends, & thoſe that at firſt received the doctrine of the Goſpel from us; even they perſecute us moſt bitterly. And he complaineth in particular of *Zuinglius*; *Zuinglius* (ſaith he) he accuſeth me of any wickedneſſe, of any cruelty, ſo that the Papiſts doe not teare me ſo much as theſe my friends. Again, ſpeaking of *Corolostadius*, He is more deadly againſt me, more ſet againſt me then ever any of mine enemies were. Even he that God did uſe together with *Luther* for great ends and purpoſes for the furtherance of the Goſpel, yet ſuch bitterneſſe was between them.

Nihil eſt ſcelerum aut crudelitatis, cujus me non reum agat, adeo ut nec papiſtæ me ſic lacerent hoſtes mei, ut illi amici noſtri. Ep. ad Mich. Stifelinum.

Infenſior mihi eſt quam ulli hactenus fuerint inimici. Luther. ep. ad Spalatinum.

And hath it not been ſo amongſt us? Thoſe that are Proteſtants and ſuch as are nick-named Puritans, though they doe agree in all the fundamentall points againſt popery, yet becauſe there is ſome difference in matter of diſcipline and ceremonies, Oh what bitterneſſe of ſpirit is there? and it is ſo much the more ſinfull in thoſe who ſay themſelves that diſcipline and ceremonies are but indifferent things, they themſelves are ſpecially to be blamed

blamed for bitterneſſe on their ſide, becauſe the conſcience of the other is bound up and cannot yeeld, yea, not onely ſuch as doe contend againſt popiſh diſcipline, but ſuch as doe goe a further degree in reformation of diſcipline it ſelfe, yet becauſe they are differing in ſome few particulars, oh the bitterneſſe of ſpirit that is many times even among them!

Theſe are times that call all the people of God to ſee what they can agree in, and in that to joyne againſt the common adverſary, and not to teare one another by diſſentions. God may juſtly give us over to our adverſaries, if we agree not among our ſelves, & they may chaine us together: Perhaps a priſon may make us agree, as it was ſaid of *Ridley* and *Hooper*, though *Ridley* ſtood much againſt *Hooper* in point of ceremonies, and they could not agree, yet when they came to priſon they did well enough there. The Lord deliver us from that medicine of our diſſentions, that we be not made ſo to agree: Yea that we be not ſodered together by our own blood.

A priſon will make men to agree.

Secondly, God hath a time to gather Judah and Iſrael both together, that is, to bring peace to his Church: God hath a time to gather all his Churches together in a way of peace, that there ſhall be an univerſall peace amongſt his churches. 2.

For though it is true it be meant here of Judah and Iſrael litterally, yet Iſrael and Judah is to ſet out to us all the Churches of God that ſhall be afterwards among the Gentiles: and as God will fulfill this Scripture litterally, ſo hee will fulfill it in the ſpirituall ſenſe, to bring Judah and Iſrael, that is, all the Churches of God to be under one head.

Iſa. 11.13. *Ephraim ſhall not envie Iudah, and Iudah ſhall not envie Ephraim.* Ephraim envied Judah, becauſe Judah challenged to himſelf the true worſhip of God, and Judah on the other ſide envyed Ephraim, becauſe he was the greateſt, there was vexing ſpirits one againſt another: this ſhall not alwayes be, ſaith God, but *the envie of Ephraim ſhall depart*, I will take away this envious, this vexatious ſpirit. Thoſe two ſtaves the holy Ghoſt ſpeakes of in *Zach.* 11.10, 11, 14. the *ſtaffe of beauty*, and *the ſtaffe of bands*, they were both *broken*, but God hath a time to *unite* them together againe, and for that marke that excellent prophecie in *Ezek.* 37.16, 17, 22, 24. There you ſhall finde fully ſet

out Gods bringing Judah and Iſrael, together, and joyning thoſe ſticks together again. *Son of man* (ſaith the Text there) *take thee one ſticke, and write upon it, for Iudah and for the children of Iſrael his companions; and then take another ſticke, and write upon it, for Ioſeph the ſticke of Ephraim and for all the houſe of Iſrael his companions; and joyne them one to another into one ſticke, and they ſhall become one in thy hand:* And then *ver.* 19. this is interpreted of the union of them, *Behold I will take the ſticke of Ioſeph which is in the hand of Ephraim, and will put them with the ſticke of Iudah, and make them one ſticke, and they ſhall be one in mine hand*: and ver. 22. *I will make them one nation in the land upon the mountains of Iſrael, and one King ſhall be King to all them:* And in the 24. *ver.* that King is ſaid to be *David* which we ſhall afterward ſhew more fully when we ſhal come to ſhew this head that they ſhall be under. Now this God hath never yet fulfilled that the ten Tribes and *Iudah* and *Benjamin* ſhould come together and be ſet in one ſtick, he hath never ſet together the ſtaffe of bands that was broken, and yet this muſt be done, and it is the great bleſſing of God upon his Churches, the bringing about of this union one with another. Marke that Text for this purpoſe, *Ier.* 33. God having promiſed there in the 10. *ver.* that in the latter dayes he would *bring Iudah and Iſrael together, and build them as at firſt*: then in the 14. *ver. Behold the dayes come, ſaith the Lord, that I will performe the good thing which I have promiſed to the children of Iſrael, and to the houſe of Iudah.* What is that *good thing* that God had promiſed to the houſes of Iſrael and Judah? That good thing (my brethren) is the building them up together as they were at firſt; that is the good thing, *Behold how good and pleaſant a thing it is for brethren to dwell together in unity: It is like the precious ointment upon the head that ran down upon the beard, even Aarons beard, that went down to the ſkirts of his garments, as the dew of Hermon, and as the dew that deſcended upon the mountaines of Zion, for there the Lord commanded the bleſſing, even life for evermore. Pſal.* 133. In the Churches of God where there is this peace and union, there is bleſſing, there is God commanding bleſſing, that is, bleſſing commeth powerfully, commeth efficaciouſly, and bleſſing of life, and life for evermore. O who would not then love union and peace in the Churches!

The peace of the Churches promiſed.

Zach.

Zach. 14.9. *The Lord ſhalbe King over all the earth, in that day ſhal there be one Lord and his name one.* The Churches now, they have one Lord, they all acknowledge God and Chriſt to be their Lord, yea but this Lord hath not one name, though they all pretend to Chriſt, and that they will honour Chriſt, and ſet up Chriſt, yet this one Lord hath many names. But here it is propheſied that there ſhall be but *one Lord* and *his name* ſhall be but *one* neither. And *Zepha.* 3.9. *Then will I turne to a people of a pure language that they may all call upon the name of the Lord and ſerve him with one conſent.* The word in the originall is, *one ſhoulder*; all the people of God ſhall have but one ſhoulder that they ſhal ſet to the ſervice of God. O bleſſed time when they ſhall come ſo to be united as to have but one ſhoulder! And the greater will this bleſſing be of Judahs and Iſraels gathering together, if you conſider theſe two things (I beſeech you obſerve them) and I goe no further then this very Scripture I am now opening to you.

שכם אחד

1.

Firſt that they ſhall have this perfect union together even then when Iſrael ſhall be as the ſand of the ſea: when there ſhall be ſuch multitudes comming in and flocking to the Church, yet then they ſhall be united into one, and then there ſhall be peace in the Churches. It is not a hard matter when there are but very few of a Church, perhaps halfe a dozen or halfe a ſcore, for them then to be of one minde, and to agree in one lovingly together, and to have no diviſions nor diſſentions among themſelves; but when a Church growes to be a multitude and a great many, then there lies the difficulty. When did ever any Church though never ſo well conſtituted at firſt, but increaſe in diviſions and diſſentions as they increaſed in number and multitude?

You ſee you finde it very hard when you have any meeting in any ſociety, when any buſines concernes a great many, you finde it I ſay a very hard thing ſo to agree together as to be of one and the ſame minde. An inſtrument, as a watch or any thing that hath many wheeles, is ſooner out of frame, then that which hath but a wheele or two. So when a great many come together about any buſineſſe it is mighty hard to bring them to be united in one. There are few families that have many perſons in it, but quickly diſſentions and brablings grow among them: perhaps where there are two or three in a family they keep well enough

A hard thing to agree when there are many.

together: but where there are many, where there are but ſeven in a family; they can not ſo well agree, nor ſo long a time together as the ſeven Divells did in *Mary Magdalen*, they agreed better and longer then many a ſeven in a family: But God hath made this promiſe to the Church, that though it ſhall increaſe as the ſand on the ſea ſhore, and that Multitudes ſhall come flocking to the Church, yet they ſhall be all gathered together into one under one head, and they ſhall have peace, for certainly that is the ſcope
2. of the holy Ghoſt here.

Secondly, They ſhall agree in one, not onely when they are a multitude, but when they ſhal come to enjoy their ful priviledges, and the full libertie that Chriſt hath purchaſed for them, even then there ſhall be a bleſſed agreement. For it is ſpoken here of thoſe times when they ſhall come under one head, and Chriſt alone ſhall rule them, and not mens inventions; Chriſt will grant his Church thoſe priviledges that he hath purchaſed for them, and rule them according to thoſe, and then there ſhall be a bleſſed agreement among them all. Men now thinke it impoſſible that the Church ſhould have thoſe liberties Chriſt hath purchaſed without diſſentions, oh ſay they, grant them but ſuch and ſuch things, let them have but ſuch liberty as they ſpeak, of and we ſhall have nothing but brabling and diviſions; what ſhall every man be left to do what he liſt? why then we ſhall have nothing but breaches in the Church, and heart-burning one againſt another. No, Chriſt hath never purchaſed ſo much liberty for every man to doe what he liſt in things apparently unlawfull againſt the common principles of Religion, In thoſe there may be compulſion. But that liberty that Chriſt hath purchaſed, is the lawfull uſe of the things of indifferency, and the lawfull uſe of his ordinances. And though now men thinke that even in ſuch things that are in themſelves indifferent, if men be left at their liberty there will be ſuch heart-burning, and ſuch diſſentions, and no peace at all in the Church; they are much miſtaken in this, for the onely way to have true peace in the Church, is to leave things as Chriſt hath left them, and to force nothing upon mens conſciences that Chriſt would not have forced, this is the way of peace; and the ſpeciall way of diſſention (we have had experience of it) hath been and ever will be, the urging upon mens conſciences

thoſe

thoſe things Chriſt would not have urged, this is it that makes the greateſt rent and diviſion in the Church. The urging of uniformity in all indifferent things as neceſſary to unity is a moſt falſe principle, you will finde it ſo. It is a principle that many have been led by, but it is an extreame, falſe, and corrupt principle, and is and will be found to bee the cauſe of the greateſt diſtractions.

Urging things indifferent the cauſe of diviſions in the Church.

When this time comes that is here propheſied of, there ſhall not be any ſuch neede of any Antichriſtian chaine, to chaine the ſervants of God together, but they ſhall be one without any ſuch doings. It is true, Papiſts and Prelaticall men, they cry out of others; there are ſuch diviſions among them ſay they, none of them can agree, there is more uniformity and unity with us than there is with them, every one there among them runs up and downe and doth what he pleaſeth.

Marke theſe two Anſwers to that.

1. Firſt, They have little cauſe to brag of their unity if we conſider all; for in the meane time though many thouſands of Chriſtians, and hundreds of faithfull, painfull, and conſcionable miniſters of God that did more ſervice to God and his Church then ever they will do, though they be baniſhed out of their Countrey, and put upon miſerable extremities, and endure ſore afflictions for their conſcience ſake, this is no breach of unity with them at all, though through their violent urging of thoſe things they have cauſed many thouſands to ſeparate from their aſſemblies. This is no breach of unity with them.

2. But ſuppoſe by their power they could have brought all to an uniformity, in their own inventions and innovations as they deſired. What then? they have little cauſe to brag of that unity neither. Certainly there the remedy would have beene worſe then the diſeaſe, and worke a greater miſchiefe. Their bragging then of unity would have beene no other but thus, as if a couple of priſoners chained to a block, and kept cloſe all day, ſhould ſee others goe abroad in the ſtreets at a diſtance, and they ſhould cry out to them, Why doe you not take example by us? you keep at a diſtance one from another, doe you not ſee that we keepe cloſe together from morning to night? pray take example by us, and doe not goe ſo diſtant one from another. Would not ſuch an argument be moſt ridiculous? What is the reaſon of their union but their

their chaine? Certainly there is the ſame argument in theſe mens pleading for that uniformity that they force men to by ſuch a kinde of Antichriſtian chaine. What breach of unity is it if in a broad ſtreete one goes a little diſtant from another? and ſo what breach is it if in matters of indifferencie one take one way and another another? It is the corrupt and perverſe ſpirits of men that thinke they cannot have unity, and yet have things as Chriſt hath left them. Chriſt needes no ſuch things to cauſe unity in his Church, the ſpirit of his people that ſhall love truth and peace is enough to cauſe that unity he would have. And O that this time that this gathering together were come, of all Churches to be made one, and to be under one head! for abundance of miſchiefe is done now among the Churches, and in the world by the ſpirit of diviſion and diſſention. The devill delights (eſpecially that devill that is the ſpirit of diviſion) to live in the region of the Church. There are ſome devils ſpecially that are ſpirits of pride, (as the dumb devill) and ſome of diſſention, and ſome of one kinde and ſome of another; and I remember *Cajetan* hath a note upon that place of the Goſpell, where our Saviour Chriſt caſt the devills out of the *poſſeſſed man*, they beſought him that he would let them *enter into the ſwine*, and that he would not *ſend them out of that Region*, becauſe (ſaith he) they have ſeverall Regions where they moſt haunt, and they that are in ſuch a Region, they are loath to be put out of it, but would faine keepe their place. Whether that be ſo or no we will not ſay, but this we ſay, that if there be any Region in the world that the uncleane ſpirit of diviſion loveth to be in, and is loath to be caſt out; it is the Region of the Church, for there he doth the greateſt miſchiefe. But Chriſt hath a time to caſt this uncleane ſpirit out of the Region of the Church, and that ſo, as hee never ſhall returne anymore.

Mar. 5. 8. 9.

This point in regard we meete with it ſo fitly, and is ſo fully agreeable to the neceſſity of our times, I cannot tell (though I goe a little beyond the ordinary way of expoſitions) how to get off from it.

This union of the Churches is that which will be the ſtability of it. You have an admirable place for this, *Eſay*. 33. 20. *Thine eyes ſhall ſee Ieruſalem a quiet habitation.* O that our eyes might be bleſſed to behold Jeruſalem a quiet habitation, then we ſhould be

be willing with old *Simeon* to ſay, *Lord now letteſt thou thy ſervant depart in peace, for mine eyes have ſeene thy ſalvation.* Marke then what followes, *a quiet habitation, a tabernacle that ſhall not be taken down, nor one of the ſtakes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken, but there the glory of God will be unto us a place of broad rivers and ſtreames, wherein ſhall go no galley with oare, neither ſhall gallant Ship paſſe thereby.* The kingdoms of the world though they ſeeme to be built upon mountaines, yet God will toſſe them up and down, and they ſhall come to nothing: but the Church when it is made a quiet habitation (obſerve it) though it be but a tabernacle and ſet upon ſtakes, yet this tabernacle ſhall not be taken down, nor one of the ſtakes thereof ſhall ever be removed, though it be tied by lines, yet not a cord thereof ſhall be broken. Yea in this the glory of the Church doth conſiſt, for ſo ſaith the Text there, when it is a quiet habitation, the glory of God ſhall be there, God ſhall dwell among them as a glorious God.

The bleſſednesse of union.

No Church more honourable then the Church of *Philadelphia*, for that is the Church the Adverſaries muſt come and *bow before*, *Rev.*3.9. and that Church carryeth *Brotherly love* in the very name of it, for ſo it ſignifies.

*Cant.*6.9. *My dove, my undefiled is but one, the oncly one of her mother.* What followeth? *The daughters ſaw her and bleſſed her, yea the Queenes and the Concubines, and they praiſed her.* When Chriſts dove and undefiled comes once to be but one, the daughters ſhall ſee her and bleſſe her.

Eſay 11.7, 8. &c. There you have a promiſe of *Iudah* and *Ephraims* joyning together. Mark what follows, *Chap.*12.1. *In that day thou ſhalt ſay, O Lord, I will praiſe thee.* (Obſerve, *In that day.*) And againe, *verſe* 4. *In that day ſhall you ſay, Praiſe the Lord, proclaime his Name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord, for he hath done excellent things; crie out and ſhout thou inhabitant of Zion.* Then indeed God doth excellent things, when he makes *Ephraim* and *Iudah* come to be but one: Therefore ſaith the Apoſtle, 1 *Cor.*12.31. *Yet ſhew I unto you a more excellent way.* What is that way? In the Chapter following he falls upon the commendation of *Love*, where you have the higheſt commendation

of it that is in all the book of God; that is the more excellent way.

*Cant.*3.9. there the Church is compared to the Charet of *Solomon: The pillars of it* (ſaith the Text) *were of ſilver, the bottome thereof of gold, the covering of it of purple, and the middeſt thereof being paved with love.* Then indeed doth the Church ride in triumph in her Charet, when there is much love and peace in the midſt of it.

It is true (my brethren) conſidering the weakneſſe and peeviſhneſſe of mens ſpirits (yea of good men as well as evill) wee may wonder how ever this ſhall come to paſſe; Is it poſſible that this ſhall ever be ſo? Indeed it muſt be a mighty work of God to doe it. We muſt not think to effect it by ſtrugling one with another, and to ſay, We will make them be at peace and unity, or they ſhall ſmart for it, and we will pull them together by Law. This will not doe it, but we muſt look up to God for the accompliſhing of this great thing. *Ier.*33.3. *Thus ſaith the Lord, Call unto me and I will anſwer thee, and ſhew thee great and mighty things which thou knoweſt not.* What are thoſe great and mighty things that we muſt call to God for? Amongſt others this is one principall one, *ver.*7. *I will cauſe the captivity of Iudah and the captivity of Iſrael to returne, and I will build them as at the firſt*, and ſo make them both one. And then *ver.* 9. *It ſhall be to me a name of joy, a praiſe and an honour before all the Nations of the earth, when they ſhall heare all the good that I do unto them.* Marke, joy, praiſe, honour, yea a name of joy, praiſe, honour, followes upon this bleſſed union, and that before all the Nations of the earth. For the accompliſhing of this, *Come Lord Ieſus, come quickly!*

Yet let us further obſerve the difference between the ſcattering of the wicked, and the ſcattering of the Saints. Judah and Iſrael they were ſcattered, but now they ſhall be gathered together.

Obſer. There is a great deale of difference between the ſcattering of the Saints, and the ſcattering of the wicked: When God ſcatters the Saints, he ſcatters them that they may be *gathered*; when he ſcatters the wicked, he ſcatters them that he may deſtroy them, *Pſal.* 68.1 *Let God ariſe, and let his enemies be ſcattered.* How ſcattered? *As ſmoake is driven away; ſo drive them away.* Smoake you know is driven away and ſcattered, ſo as it comes to nothing.

Pſal.

Pſal. 144. 6. *Caſt forth lightning and ſcatter them, ſhoote out thine Arrowes and deſtroy them.* This is the ſcattering of the wicked: but as for the Saints, they may be ſcattered, but it is to ſpread abroad the goſpell by them in the world. *Act.* 8.4. The Text ſaith, *they that were ſcattered abroad by reaſon of the perſecution of Saul, went every where preaching the word:* but within a while our God ſhal come & all his Saints with him, & he wil gather together the out caſts of Iſrael, with abundance of mercy: ſo Micah. 4. 6. *In that day ſaith the Lord, I will gather her that is driven out and her that I have afflicted*; and Iſa. 54. 7. *For a time, for a ſmall moment have I forſaken thee, but with great mercies I will gather thee.* God will gather his people with great mercyes.

God hath (my brethren) fulfilled this in a great part, in our eyes even this day. Many of thoſe that were driven out of their places and Countryes, thoſe that were afflicted, and thoſe the land could not beare, God hath gathered together theſe out caſts of Iſrael. Let every one take heed how he hinders this worke of the Lord, and how he addeth affliction to thoſe that have been afflicted.

Again further. *They ſhall be gathered together in that day.* That is, in the time of the Goſpell, when that ſhall prevail then Judah and Iſrael ſhall be gathered together. Then,

The more the Goſpell prevailes, the more peace there ſhall be.

The Goſpell is not the cauſe of diviſions then, of ſeditions, of factions; No, It is a goſpell of peace, the Prince of it is a Prince of peace, the Ambaſſage of it is an Ambaſſage of peace. It is next unto blaſphemy, if not blaſphemy it ſelfe, to ſay that ſince the preaching and profeſſion of the Goſpell, we had no peace, but it cauſes factions and diviſions among the people. It is true, people that are in the darke ſit ſtill and quiet together, as it is ſaid of the Egyptians, when they were in the darke for thoſe three dayes together, they ſtirred not from their ſtooles, there was no noiſe among them; ſhall the light be blamed becauſe afterward when it came, every one ſtirred, and went, one, one way, and another, another? ſo when we were in groſſe darkneſſe, we ſaw nothing, we knew nothing; Now light begins to breake forth, and here one ſearcheth after one trueth, and another

Obſer. The Goſpel is not the cauſe of diviſions.

nother after another, and yet we cannot attaine to perfection; ſhall we accuſe the light for this?

Yea but we ſee too apparently that thoſe that ſeeme the ſtricteſt of all, that would worſhip God (as they ſay) in the pureſt manner in his ordinances; yet there are wofull diviſions and diſtractions even amongſt them. How then is the Goſpell a Goſpel of peace?

But a word in anſwer to this; to ſatisfie your conſciences, that the Goſpell may not be blamed, for indeed where the Goſpell comes, there is promiſed peace. Conſider this one reaſon that may be given for it. Becauſe ſo long as we are here we are partly fleſh and partly ſpirit. Yet thoſe that have the Goſpell prevaile with their conſciences, they come to be of this temper, that they cannot move any further then they can ſee light for, and their conſciences will give them leave. But now other men they have more liberty, they indeed quarrel not one with another, why? becauſe they have wide, checker, lyther conſciences, and having ends of their own they will yeeld to any thing for the attaining of thoſe ends; ſo that here they have this advantage, that if they ſee that the contention will bring them more trouble then they conceive the thing is worth, they wil cõdeſcend though it be againſt light of conſcience. But other men upon whom the light of the Goſpell hath prevailed have that bond upon conſcience, that though all the world ſhould differ from them; they muſt be content to ly downe and ſuffer, they cannot yeeld, though you would give them all the world they cannot goe againſt that light. But indeed they may ſearch, and it may trouble them that their apprehenſions of things ſhould be different from the apprehenſions of their brethren, and that they cannot yeeld to that which their brethren yeeld to. It is true they ſhould be humbled, and ſuſpect their hearts, and look to themſelves, and fall down before God and pray, and uſe all meanes for advice and counſell, and conſider of things again and again. Well, but ſuppoſe they have done all this, and yet the Lord doth not reveale to them any further light, though it be a ſad affliction to them yet they muſt ly downe under it, for they cannot yeeld, one knowne truth is more to them then all the world, therefore unleſſe others will beare with them in their infirmity, they muſt ſuffer whatſoever men will lay upon them.

The reaſon why godly men are not ſo yeelding as others.

True

True indeed, the world calls this ſtoutneſſe, and ſtifneſſe, and being wedded to their own opinion. But they know it is otherwiſe, they can appeale to God and ſay, Lord thou knowveſt what a ſad affliction it is unto me that I cannot ſee what my brother ſees, and that I cannot yeeld to what my brother yeelds to, thou haſt hid it from me: I will wait upon thee till thou ſhalt reveal it, and in the mean time I will be quiet, and not make diſturbance in the places where I come, but pray, pray, pray for light, and that thou wouldſt incline the heart of my brethren unto me, that they may not have hard thoughts of me. Doe but thus, thou ſhalt have peace with God, and in thine own heart howſoever.

But again marke, *Iudah* and *Iſrael* they ſhall be *gathered together.*

Obſ. The Saints love to gather together. קהלת

So ſoone as any are converted to the faith, they are of a gathering diſpoſition. They deſire to gather to the Saints preſently. Every childe of God that is converted is a gatherer, as *Solomon* is called *Eccleſiaſtes*, ſo in the Greeke, but the Hebrew word is interpreted by ſome *a ſoule gathered*, becauſe it is in the fæminine gender. None in the world love good fellowſhip ſo as the Saints of God. They fly as doves to their windows, and doves you know uſe to fly in great flocks, thouſands together. The more ſpirituall any one is, of the more joyning and uniting nature he is. Thouſands of beames of the ſunne will meete together in one better then the beames of a candle will doe. The Saints of God in the Apoſtles times when they were converted, it is ſaid, *they were added to the Church*, they gathered preſently. So in *Eſay 66.* (it is an obſervable place) *ver.* 20. the Text ſaith, *They ſhall bring their brethren as an offering to the Lord out of all Nations, upon horſes, and in chariots, and in litters.* How comes this? There ſhall be many that dwell a great way off, they ſhall not make that their excuſe for their not joyning to the people of God, becauſe they are afar off, It is a great journey; No, but there be horſes to be got: But it may be ſome cannot ride? Then get Charets: But ſome perhaps are ſo weake that they can neither ride on horſes nor in Chariots, then they will get litters, and litters you know are to carry weake and ſick perſons. This ſhewes the intention of ſpirit that is in the people of God to bee gathered to the Church, either to be carried on horſes, or in Chariots, or in

Litters, one way or other they will come and joyn themſelves to the people of God. For there is the preſence of Chriſt, and the protection of Chriſt, and the communication of Chriſt in their union and communion, and *Where the carkaſſe is, there will the Eagles reſort.* O they love alife to be going towards Sion, gathering one to another, as in *Pſal.*84.7. *They walk from ſtrength to ſtrength, and at laſt they all appeare before God in Zion.* From ſtrength to ſtrength, that is thus: From one place of the country perhaps there comes halfe a ſcore, or twenty, to go toward Zion, and perhaps before they come to ſuch a town or turning, they meet with halfe a ſcore more, and ſo they grow ſtronger; when they are a mile or two farther, perhaps they meet with another town comming, and they joyn preſently and are ſtronger, and ſo they goe from ſtrength to ſtrength comfortably together till they come before God in Zion.

They ſhall appoint themſelves one Head.

Although they be multitudes, and be as the ſand of the ſea, yet this is no great matter, unleſſe they come under one Head, and a right Head too. It is not multitudes that is a ſufficient argument of truth. A multitude comming under one Head, under Chriſt as one Head, they are the true Church. The Papiſts they give this Note of the Church, Univerſality, that there are ſo many Papiſts in the world. We muſt not regard people how many they are, but under what Head they are: *They ſhall be gathered under one Head,* look to the *Head* they follow; for S. *Paul* tells us that *there ſhall be an Apoſtaſie before the revelatinn of that man of ſin,* 2 *Theſ.*2.3. And *Revel.*13.3. *All the world wondred after the beaſt:* and *ver.*2. *The dragon gave him his power, and his ſeat, and great authority:* and *Revel.*17.1. *The whore ſitteth upon many waters;* and *ver.*15. theſe *many waters* are interpreted to be *peoples, and multitudes, and nations, and tongues.* The whore doth *ſit upon them,* that is, doth uſe them vilely and baſely, ſits upon the very conſciences of them in a baſe manner, as if a whore ſhould ſit upon you and keep you under. And who doth ſhe ſit upon? upon peoples & multitudes. It is not an argument then of a true Church though they are multitudes, though they be as the ſand of the ſea, though they be gathered together, for they muſt be gathered under one Head, under Chriſt.

Se-

Secondly, neither is Unity a ſufficient Argument of the verity of the Church. They ſhall be gathered together, they ſhall bee joyned together in one way, with one conſent; yea but if it be not under one Head, it is like *Simeon* and *Levi*, brethren in iniquity. It is not enough that we be one, unleſſe we be one in Chriſt; and that is a bleſſed union: For a great deale of unity there ſhall be under Antichriſt, *Revel.* 17.13. *Theſe have one minde* (ſaith the Text) *and they ſhall give their power and ſtrength to the beaſt.* And *Chap.* 18.5. *Her ſins reach unto heaven.* Their ſins cleave together, and ſo get up to heaven. A union of perſons, and a union of ſins there is amongſt them. The Turks have as little diſſention in their Religion as any; they are all united in one. But well may that garment have no ſeame, that hath no ſhape. And a notable place we have in *Pſal.* 83.3,4,5. &c. *They have conſulted together with one conſent, they are confederate againſt thee.* There are two or three things exceeding obſervable in this Scripture about the union of the wicked: Firſt you have ten Countreys joyne together againſt the Church; there is the *Edomites*, the *Moabites*, &c. And it was not by accident that they joyned, but in a deliberate way, *They conſulted together*, and not onely conſulted together, but conſulted together *with one conſent*, or *heartily*, for that which is tranſlated there *with one conſent*, the word in the Hebrew is, *with heart together*, their very heart was in the conſultation; but mark, it was againſt *thy hidden ones*, ſo *verſe* 3. Let them conſult together, let ten of them conſult together, and conſult with their hearts, yet the Saints are Gods hidden ones. *Eſay* 54.15. *They ſhall ſurely gather together, but not by me; whoſoever ſhall gather together againſt thee ſhall fall for thy ſake.* My brethren, Peace, though we ſhould all deſire it, yet ſo as not to have it too chargeable: Peace is then too chargeable when it coſts us the loſſe of any truth. Take heed of any ſuch coſtly Peace: There may *hand joine in hand together in wickedneſſe*, yet they ſhall *not be unpuniſhed*, *Prov.* 16.5. And *Nahum* 1.10. *While they are folded together as thorns, they ſhall be devoured as ſtubble fully dry.* Wicked men they are as thorns to prick the people of God, yea they are thorns folded together, there is a peace amongſt them: yet though they be folded together, they ſhall be devoured, they ſhall be devoured even in their folding. The diviſion that comes by

2.

συμπλόκης αἱ ἀμυθίαι.

לבי יחדו

Amicus Plato, *ſed magis amica Veritas.*

by truth, is better then the union that comes by errour.

Potius quam aliquid regno Christi, & gloriæ ejus decedat, ruat non solum pax, sed cœlum & terra. Luther.

It is a notable speech of *Luther*, Rather then any thing should fall of the Kingdome of Christ and his glory, let not onely peace goe, but let heaven and earth goe too: so we should love peace, yet peace and truth.

July 18. 1642.

The Sixth Lecture.

HOSEA 1. the middle of the 11. verse.

And appoint themselves one head, and they shall come up out of the land.

FRom the tenth verse to the end, you have heard that God promiseth mercy to an Israel that he will in time raise up: although for that Israel to whom the Prophet spake, they shall go into captivity and shall not returne as Judah did.

Secondly, Mercy to Israel and Judah both together, and that first In the multitude that shall be gathered, secondly, In the excellency of the state of the Church at that time above that which was before; before they were *People*, but then they shall be *Sons:* Thirdly, In the unity of them, Israel and Judah shall be both gathered together under one head.

Some time was spent in the last exercise about unity, and the excellency of the unity of the Churches; wherein we laboured to convince you that uniformity in judgement, and practice is not necessary for unity in the Churches, for unity of hearts. It is a false principle that runnes in the world, that all men must needs be brought to believe and do the same thing or else there can be no peace.

If we would have light let in to us, we must so prise it as to be willing that in the discussion of truths there should be some hazard of some differences in lesser things.

If a man have a house closed on every side with a thick brick-wall,

wall, and he is ſo deſirous to keepe his houſe ſafe and ſtrong, that he will rather all his dayes ſit in the darke, then be at the trouble to have a hole digged or a few bricks broken to let in any light, we would accuſe that man of folly. It is true indeed, we muſt not be ſo deſirous of light as to break ſo much of the wall as to indanger the houſe, we muſt keepe that ſafe; but yet it is hard to let in light but there will be ſome bricks taken away, and there muſt be ſome trouble. A childe when he ſees the worke-man with his tooles breaking the wall and making a deale of rubbiſh, he thinks he is pulling down the houſe, but a wiſe man knowes it is but a little trouble for the preſent to let in light that ſhall be for the beauty of the houſe afterward.

Unity in the Churches is lovely. But it muſt be under one head. *They ſhall be gathered together and appoint themſelves one head.*

Agreement in errour is farre worſe then diviſion for the ſake of trueth. Better to be divided from men that are erroneous, then to agree with them in the wayes of their errour. A company gathered without the covenant of peace, without the obſervance of Gods law is a headleſſe multitude, ſaies *Bernard*, it hath much of Babylon, but little of Jeruſalem.

What is this *Head?*

I finde both the Jewes and divers of the Ancyents, *Theodoret*, *Cyrill* and others, that would make this head to be *Zerubbabel*, and onely to have reference to the returne of the people from their Babyloniſh captivity. But this certainly cannot be, upon theſe two reaſons, to name no more.

ubi ſive fœdere pacis, ſive obſervantia legis, ſive diſciplina & regimine Acephala multitudo congregata fuerit, non eſt civitas ſed confuſio, Babylonem exhibet, de Hieruſalem nihil habet Bern. Ser. 5. de ded. Eccleſ.

Firſt, Becauſe both Iſrael and Judah are here to joyne together and to returne out of the land: there it was Judah, and not the ten Tribes that were delivered from their captivity. 1.

Secondly, Compare this Scripture with others that are but a Comment upon it and we ſhall finde that *Zerubbabel* cannot be meant. *Ezek.* 34. and 37. (you may reade the Chapters at your leaſure) In thoſe Chapters we have expreſſions ſuch as plainly appeares that they are but Comments to this Text of *Hoſea* (for *Ezekiel* prophecyed after *Hoſea* did:) and eſpecially in the 37. *Chap.* we have a prophecy of the union of all the Tribes together, 2.

Judah and Israel, and *ver.* 24. *David my servant shall be King over them*, and *ver.* 25. *My servant David shall be their Prince for ever.* That one head that they shall have when they come together shal be *David.* And so in *Chap.* 34. *ver.* 23. *I will set one shepheard over them, and he shall feed them, even my servant David:* and *ver.* 24. *I the Lord will be their God, and my servant David a Prince among them.* That head then that they shall have shall be *David*, not *Zerubbabel.* Now by *David* we are to understand *Christ* cleerely, for so in other places, as *Esay.* 55. 3. *I will give unto you the sure mercies of David*, they can onely bee meant of the sure mercies of *Christ*, and so it is interpreted by S. *Paul*, *Acts* 13. 34. Therefore then we conclude certainly this is meant of Christ; they shall appoint Christ to be their Head.

This is then the first great point that we have in this Text, a head-point of Divinity indeed, that JESUS CHRIST is the head of the Church. And secondly, he shall be so *appointed.* We shall shew you what the meaning of that is when we come unto it.

Christ the Head of the Church

Obs.

JESUS CHRIST It is he that is the head for the Church, and shall appeare so hereafter further then now he doth.

The honour of the Church is in Christ their Head

The Church is not a headlesse multitude, it is a community of Saints that hath a glorious Head. That body cannot bee contemptible that hath a Head so honourable. It is he that is *the brightnesse of the glory of his Father*, in whom *all fulnesse dwelleth*, yea, *the fulnesse of the godhead bodily.* It is he by whom all things consists, that is the beginning of all things, he that is the head of Angels themselves. *Col.* 2. 10. *You are complcat in him which is the head of all principalitie and power.*

The Head of Angels, how?

How *Christ* the Head of Angels.

1. First becaus the Angels are joyned together with the Church, and are part of the Church triumphant, and so Christ is their Head.

2. Secondly, Yea the Angels have influence from him. That grace which they have from God, which is beyond naturals; it is from Christ, for Christ is *canalis gratiæ*, the channell of grace from God. Their establishment in their condition it is from Christ, for it is not due to them in a naturall way, yea the glory they shall have in joyning with the Church, it is above that which is due

due to their naturalls and all that is from Chriſt.

2. He is the head of all men, 1 *Cor.* 11. 3. *The head of every man is Chriſt.*

2. How *Chriſt* the Head of every man.

The head of every man, how? What are all men in the world the body of Chriſt? if he be the head, then it ſeemes they are all the members.

No, though Chriſt be the head of Angels, yet Angels are not ſaid to be members of him, yea in the ſame place of the *Corinths*, God is ſaid to be the *Head of Chriſt*, and yet Chriſt is not a member of God. So that he may be the head of every man, and yet every man not a member of Chriſt.

The head of every man in regard of that ſuperiority that Chriſt hath over every man, and ſome kinde of influence even from Chriſt commeth to every man; *he inlightneth every man that comes into the world.*

3. Chriſt is the Head of all things.

Thirdly, Yea, he that is the head of his people, of his Church, is the head of all things, *Epheſ.* 1. 22. *God hath given him to be the head of all things to the Church.* Marke it, it is a moſt admirable place, that Chriſt is *the head of all things.*

But how? *To the Church*, for the ſake of the Church, as ayming at the good of the Church eſpecially. Sure it is the honour of the Church to have ſuch a head, that is thus the brightneſſe of his Fathers glory, the head of Angels, the head of every man, the head of all things for the good of his Church.

2. The ſtrength of the Church in Chriſt their Head

And as their honour conſiſteth in it, ſo ſecondly it is their ſtrength. Chriſt is the Head of the Church in regard of the ſtrength that the Church hath by him.

An oppreſſed multitude cannot helpe it ſelfe if they have no head, but if God ſhall pleaſe to give them ſtrength and a head, and that in a legall way, if they have hearts they may deliver themſelves from oppreſſion, this God hath done for us; if therefore God doth not vote us to miſery and ſlavery, if we be not a people given up of God to ruine, we may have helpe.

The Church is a communion of Saints oppreſſed here in the world, their ſtrength is in heaven, it is in their Head, that hath received all power to exerciſe for them, in him is their ſtrength, to him doe they cleave, for him they bleſſe God even the Father, becauſe he is their ſtrength.

3. The Church holds all on Christ.

Thirdly, He is their head because the Saints do hold all upon Christ, all that they have they hold *in Capite*, as the best tenure of all, the Tenure upon which the Saints hold all their comfort, all their good in this world, it is in another way then other men hold it: other men have what they have thorough the bounty and patience of God; but the Saints hold all *in Capite*, in their head, in Christ, in the right they have in him.

4. Safety in Christ.

Lutherus apud illos Satan est, sed Christus regnat & vivat.

Fourthly, Their head, because their safety is in him: though the Church, all the members be under water, yet all is safe when the head is above water, our head is in Heaven. It is a speech of *Luthers*; He saith he was even as a Divel to them they did so accuse him, but let Christ live and raigne, Christ is above, the head is above water.

5. Christ the Head, hath compassion of the members.

Fifthly, Their head in regard of his compassion to his Church and people. The meanest member here below, if wronged, Christ is sensible of it. When but the toe is trodden upon, the head cryes, why do you hurt me? Christ the head cryes, *Saul, Saul, why persecutest thou mee?* And observe, the meaner and the poorer the Members of Christ are here in the Church, the more is Christ sensible of their sorrowes and afflictions, and the more will he appeare for them, when he shall appeare a head yet more gloriously then ever he hath done. For this that forenamed place *Ezek.* 34. from the 16. *ver.* to the 26. is very notable. You shall finde there Christ is said to be *one shepheard* to his people and *a Prince* to them; but marke what is promised, *That he will binde up the broken, and bring back again that which was driven away, and strengthen that which was sicke, but as for the fat of the flocke and the strong he will destroy them, and feed them with judgement; and he will judge betweene cattell and cattell, between the rams and the hee-goats, he will judge betweene the fat and the leane cattell; he will judge those that thrust with side and with shoulder, & push at the diseased with their hornes, till they have scattered the sheep abroad.* When Christ shall appeare, he will not shew such respect to the jolly spirits of those that were in the Church, to your brave, stout, jolly hearts, that thought to carry all before them with force; No, he will look to the poor of the flocke, and those that thrust with the side, and pushed with the hornes, and scattered the poor, and the leane; they shall be judged.

My

My brethren, have you not knowen times when ſtout-hearted and cruel-hearted men have thruſt with the ſide, and puſhed with the horne, and ſcattered up and down in divers Countryes thouſands of the weake ones and tender conſcienced Chriſtians? Well, but here is a promiſe, that Chriſt our head will come, and he ſhall be one ſhepheard, and he ſhall ſhew his tender affection toward the poor afflicted of the flocke, he ſhall take away from the land the evill beaſts, as you have it there in the 25. *ver.* He is the head in regard of his compaſſion.

Sixthly, Chriſt is their head in regard of guidance and direction. The body is to be moved and guided by the head: ſo all truths, all doctrines of Religion muſt hold on Chriſt; they hold on Chriſt *in Capite. Coloſ.* 2. 19. The Apoſtle rebuking worſhipping of Angels and other falſe opinions, he ſaith, *that they did not hold of the head*; All doctrines in the Church therefore muſt hold of the head, and muſt not be obtruded upon the Church, but as they come from the head and hold there.

6. Chriſt the Head in regard of Guidance.

Seventhly, And that principally, and which we muſt ſtick upon a while, which is intended here in the Text moſt of all. Chriſt is the head in regard of his rule, in regard of his government; and therefore he that is called *one head* here is called *a Prince* in thoſe two fore-named *Chapters*, *Ezek.* 34. and 37.

7. Chriſt the Head in regard of his Rule.

It would ſpend time needleſly to ſhew you in Scripture how Governours are called *heads*, that I ſuppoſe you are all acquainted with. This therefore is the maine thing that we are now to open unto you, how Chriſt is the head of the Church in regard of his rule and government.

There are many things of concernement in this point. I ſhall deſire to decline what poſſibly I may, all things that are controverſall, eſpecially with our brethren, and onely ſpeake of what I thinke for the preſent you are fit to beare.

4. Things in Church Government belonging to the Headſhip of Chriſt:

Firſt then, There are foure things eſpecially of the governement of Chriſt in his Church, for which he is to be accounted the head.

1. All offices hold on Chriſt the Head.

Firſt, All Offices and Officers in the Church hold upon Chriſt and are from him as from the head. As (you know) it is in a Civill body, the Offices of a Civill State holds of the King;

holds upon him in a legall way; the power of the King being regular, it regulateth all power in all other Officers; that which is done, is done (you know) in the name of the King. So all the Officers and Offices in the Church, are in the name of Chriſt, they all hold on him.

Three differences between Civil Government & Church Government.

1. Firſt, that there can be no officer nor offices in the Church, but ſuch as Chriſt himſelf hath appointed, for they muſt hold of him, they muſt be by inſtitution. I beſeech you obſerve the difference between Officers in a Civill State, and Officers in a Church. A Civill State becauſe it directly reacheth but to the outward man, hath liberty to appoint what officers it pleaſe according to the rules of prudence and juſtice; to appoint more or leſſe according to the neceſſity of the Country and place. But it is not ſo in the Church, there we have no liberty to goe according to the rules of prudence meerly, to erect any office, becauſe we think it may make for the good and peace of the Church; I ſay, therefore to erect any new office that is not erected before in the Word, wee have not that liberty, we cannot doe it, we are too bold if we ſhall doe it, for ſuch an office will not *hold of the Head.* In the State none can erect new Offices, new Courts, but by the ſupreame power, the ſupreame Legiſlative power: So in the Church, none can erect new Offices, but onely from the Head. In the Civill State God leaveth a great deale of liberty; there may be change of Officers, thoſe that are good now, perhaps they may ſeem not to be ſo fit afterwards, and thoſe that are in one Countrey may not be ſo fit for another. But for the Officers of the Church they muſt be all the ſame in all places, where they can be had, and no more but thoſe that are appointed by Chriſt.

2. Againe, further, the difference between the Civill State and Church State in their Offices and Officers is this: The Civill State may limit their officers as they think fit. They may chooſe one into an office, but he ſhal go but ſo far, he ſhal have power but in ſo many things, this ſhall be the object of his power, when he is come hither, there he ſhall ſtop, though he that was before him had more power, yet he that comes after him may not have that power, the Civill State may limit that, if they ſee it fit. But now in the Church State it cannot be ſo. And upon this ground, becauſe they hold upon the Head. Indeed the men that beare any office

office in the Church, are deſigned unto it by the Church, but they doe not hold of the Church, they hold of Chriſt the Head, therefore it is not in the power of the Church to limit them being in it, but they muſt goe to the Word, for their office once taken upon them, (whether it be the office of Teachers or of Paſtors) they cannot then be limited by any power, but what the Word ſaith is the office of a Teacher or of a Paſtor, that they muſt doe; they cannot have the rule ſo propounded to them, as, You ſhall go but thus far, and you ſhall doe ſo much of the office of a Teacher and no more, but when they are once in, they are in without any limitation of the power of their office: it is onely from Chriſt the Head.

Yea further, in a civill State there may be alteration, raiſing the dignity of the office, and making of it lower then before; but in the Church no ſuch thing, the officers of the Church are alwayes the ſame, no raiſing, no depreſſing, why? becauſe they hold upon the Head. Others depend upon mans prudence, but theſe are inſtitutions by Chriſt, and hold of the Head. 3.

2. Chriſt is the Head in regard of rule, becauſe all Ordinances hold on Chriſt too, and all Lawes. I will put both together, Ordinances, and Laws, and Inſtitutions doe hold upon Chriſt the Head. It is not in the liberty of man to erect any new ſpirituall Ordinance in the Church, no nor to make Laws in the Church that are ſpirituall, that ſhall tend to the ſpirits of men, (according as I ſhall open it by and by.) No new Ordinance, no new Inſtitution can be in the Church. In the civill State there may be thouſands of new Inſtitutions. 2. All Ordinances hold on Chriſt the Head.

I call that an Inſtitution that hath an efficacie in it for the attaining of ſuch an end by virtue of the Inſtitution, not by virtue of any naturalneſſe that is in the thing. As for example, to inſtance in Divine Inſtitutions. The Sacrament is an Inſtitution, and therefore there is a virtue, a ſpirituall efficacie to be expected from that and by that, through the ſtrength of the Inſtitution more then it hath in it in any naturall way. So in preaching the Word, and Eccleſiaſticall cenſures, there is more to be expected, more efficacie to work upon the ſoule, for the ſpirituall man, by virtue of the Inſtitution, then there is in the naturall things that are done there. What the nature of an Inſtitution is.

So

So for Laws. Christ makes a law in the Church, it being an institution, there is to bee expected a spirituall efficacie and virtue to goe along together, with that thing that Christ commandeth, beyond what it had before it was commanded.

Now then in this way no man in the world can make any Church institution, no, nor Law for the Church, so as to appoint any thing, to have any spirituall efficacie by vertue of that institution beyond what it hath in a naturall way. We must take heed of being so bold, that when Christ hath made an institution, an ordinance, and revealed it to us, for us to thinke we may imitate Christ and make another Ordinance, or another institution like that, because Christ hath done so, because we finde such a thing in the Word therefore we may do so too: No, this is too bold, this is *to set our post by Gods post*, for which the Lord did charge the people, *Ezek.* 43. 8. In *Esay* 33. 22. it is said, *The Lord is our Iudge, the Lord is our Law-giver, the Lord is our King* in this thing.

But yet you will say, how is that opened further? (for indeed it needeth opening) that there can bee no new institution, nor no new Law made in this sense, but all must hold of Christ?

No man can make any new institution in the Church.

For the opening of that I shall afterward come to speake more fully about the power of Governours and what their authority is, but thus much for the present. We are to consider that there are some things belonging to the Church (I beseech you observe), that are common with all other societies, and therefore they have that belongs to them, that is naturall and civill, and there may be Laws made, there the power of man may come in, there the rule of prudence may order things. Those things I say that belong to the Church, that yet are not so proper, but belong to other societies too, there mans reason may come in.

As for instance.

First, a Church is a spirituall societie and community, they must meete together, and if they doe meete they must meete in some place: This is common to all societies in the world, if they will meete they must meet in a place.

Yea

Yea Secondly, if they meete in a place; this place muſt be determined where it ſhall be. This alſo is common to all ſocieties.

Thirdly, this likewiſe is common to them with all other ſocieties, that what they doe in that place muſt be done decently and in order, all things ought to be managed in an orderly decent way. As if there be many things to be done, one thing muſt be before another, one thing muſt not exclude another; if they come together, they muſt come together as befitting men in a decent way. Therefore that rule of the Apoſtle, *Let all things be done decently and in order*, it is not properly an inſtitution, it is nothing but the dictate of right reaſon, ſo that if we had never found ſuch a ſentence, ſuch a maxime in Scripture, as *let all things be done decently and in order*, it had beene a truth that wee were bound in conſcience to.

Again, If men will come and meete together, it is naturall and common to all ſocieties, that they ſhould be decent in their garments and otherwiſe.

But then you will ſay, When commeth it to an Inſtitution? I meane an Inſtitution that is forbidden, that none muſt meddle withall, that is proper to Chriſt.

What makes an inſtitution ſo as if man preſume to do it, it is unlawful. 1.

Thus, when any man ſhall by vertue of any Law, any impoſition, put more into the thing then God, or then nature hath put into it, when they ſhall make their inſtitution to put any efficacie into it for the worſhip of God more then God hath, this wee call ſinfull.

As for inſtance.

Suppoſe we ſhould inſtance onely in garments. That all that meetes together in Chriſtian Aſſemblies, ſhould meete decently in decent garments, Miniſters and others, the light of nature tels us, and there may be law if men will be refractory to compell them unto it, to meete ſo as they may meete decently in regard of their garments.

But now if it come thus far, that we leave naturall decencie, and ſuch or ſuch a garment ſhall be made decent for Gods worſhip becauſe it is appointed, whereas if it were not appointed it would not be decent at all. When I ſay all the decencie doth not depend upon what God hath put into it, or what is naturall to it,

but depends meerly upon the inſtitution of man, for take away that inſtitution it would not be decent; as in ſome kinde of garments, put caſe men were left to their freedome, that there were no inſtitution, I put it to your Conſciences whether it would be decent to weare them: If it would not be decent, then it ſeems it is the inſtitution that puts all upon it; and now here we muſt take heed. This then puts more upon that creature then nature or the God of nature hath put upon it, then in way of common prudence (I ſay were it not for an inſtitution, that ſeemes to go further, that ſeemes to intrench upon an ordinance) would be done.

2. Further, there is more put upon a thing then nature hath put into it, when there ſhal be expected by vertue of an inſtitution, ſome kinde of ſpirituall efficacy to worke upon the ſoul, then it comes to be ſinfull. As thus, when that creature by virtue of the inſtitution, and appointment ſhall be made, and eſteemed, or accounted of more effectuall to ſtirre up my minde, or to ſignifie ſuch a thing, as purity or holynes, then another creature that hath as much in it naturally to ſignifie the ſame thing, and to ſtirre up my minde; this is to imitate Gods inſtitution, which is too much boldnes in any man.

As, when God doth appoint a thing in his Church, a Ceremony or the like, he will take ſome thing that hath a reſemblance to put men in minde of ſuch a holy thing, that hath ſome kinde of Metaphor or likenes in it. But when God hath taken this creature and ſeparated it from others, this creature muſt be expected to have more efficacy to ſignifie the thing to my ſoul, and to ſtirre up my ſoule to thinke of this holynes, then any creature in the world not ſo appointed, though other creatures have as much in them naturally to do it. This is Gods inſtitution. Now mans inſtitution, that commeth neere to Gods, where there is a ſetting our poſt by his poſt, is when man ſhall take one creature from thouſands of others, and all thoſe thouſands have as much in them naturally, and put into them by God, to put me in minde of holyneſſe, and to ſtirre up my heart; now this creature ſhall be ſeparated from the reſt, and by virtue of an inſtitution put upon it, there ſhall be expected more efficacy in this to ſtirre up my minde, and to draw my heart nearer to God then other creatures that

that onely do it in a naturall way, here I ſay is intrenching upon that which belongeth to the governement of Chriſt.

Therefore I beſeech you my brethren be not miſtaken in this, becauſe I know you are ordinarily led by that ſpeech of the Apoſtle, *let all things be done decently and in order*. Underſtand it aright, It is true we muſt do ſo, and it is a ſinne, not to do things decently and in order, in the worſhip of God: but this doth not at all countenance any inſtitution of mans when it comes to be ſpirituall, to draw the heart nearer unto God, or God nearer unto the heart, by vertue of mans ſeparation of it from common uſe.

I might inſtance in other things, in places, That there ſhould be a convenient place for Gods worſhip, the light of nature will tell us: but when any man ſhal ſet one place aſide ſeparated from another, and ſhall make the worſhip of God to be better, and have more efficacy to draw men nearer unto God, or God nearer unto men, then another place that hath as much naturall decency and fitnes in it as that place hath; here it commeth to have the evil.

By theſe few inſtances you may judge of all things, when they doe come to be inſtitutions in Gods worſhip, and beyond the rule of the Apoſtle, *Let all things be done decently and in order*. This is the ſecond thing of Chriſts governement, that all ordinances, all lawes in the Church muſt hold on him the head.

3. VVhat comes from Chriſt the head, binds conſcience in another manner then mans lawes can doe.

The third thing in Chriſts governement in the Church is, that thoſe lawes that hee makes for the ordering and governement of his Church, do not onely hold on him as the head, but have ſuch a virtue and efficacy in them comming from the head, that they doe binde the conſciences of men, becauſe they come from him that is the head of the Church, they do lay bonds upon conſciences, and that primarily in another way, and more efficaciouſly then any law of any man in the world can. Yea they lay ſuch a bond upon conſcience, that though a thing be commanded that hath no other reaſon for the command but meerly the will of Chriſt, and that we cannot ſee to what other good the thing doth tend, but meerly becauſe Chriſt will have it, yet we are bound to obey, yea and that in ſecret; Yea ſo farre as the rule

goeth, we are bound to do what is required by it, though we ſhould ſuffer never ſo much prejudice to our ſelves. Here is the binding power of Chriſt in binding conſcience.

But there is no law of man doth in this way bind conſcience, perhaps theſe things, with ſome others that are yet to be delivered may at the firſt naming of them ſeeme to be ſomewhat tickle points: yet I know there is a neceſſity, and a kinde of abſolute neceſſity to informe the conſciences of men in them, eſpecially in theſe times, and becauſe they fall ſo full here in my way I could not out of conſcience omit them: and yet ſtill if you diligently obſerve, I hope we ſhall carry on all ſo as to ſpeake modeſtly and yet ſafely and fully too. I ſay therefore, the lawes of men are different from the Lawes of Chriſt. It is a part of the headſhip of Chriſt to lay bonds upon the conſcience.

But what will you ſay then to that Text of Scripture (I ſuppoſe it is in every one of your thoughts, & would be ready in every one of your mouthes if you were from the aſſembly) *Rom.* 13. *Let every ſoul be ſubject to the higher powers; for there is no power but of God. Whoſoever reſiſteth the power, reſiſteth the ordinance of God, and they that reſiſt, ſhall receive to themſelves damnation.* Yea ver. 5. *You muſt be ſubject not out of feare of wrath, but for conſcience ſake.* This Text ſeemes to imply that the lawes of men do binde the conſcience; And we finde it by experience how this is urged by many upon every thing, there is no kinde of inſtitution of man whatſoever (except we can apparently ſhew, it is contrary to the word of God) but they thinke by vertue of this Text the conſciences of men are bound; and ſo they flie upon men, that they are not men of conſcience, that they will not obey authority. In that they do not ſubmit to authority, they ſin againſt their conſciences, &c. You ſhall have many men that will jeere at thoſe that are ſo conſcionable in Gods commands that ſeeme to be but little things (and in themſelves are little things) oh they dare not diſobey becauſe they are bound in conſcience, they will jeere at the ſcrupuloſity of their conſciences there. But when it comes to mans commands, then they muſt obey in the leaſt thing what ever it be, though in its owne nature it be never ſo indifferent; yet they muſt obey for conſcience ſake.

Anſwer to that place *Rom.* 13. brought to prove humane laws to binde conſcience.

I ſhall deſire as fully and as clearly as I am able, to ſatisfie Con-

Conſcience in this very thing. To open therfore that Scripture unto you.

Firſt, you muſt obſerve, that every one is bound to *be ſubject to the higher powers:* (Mark) It is not to the *Man* firſt, but it is to the *Power: Let every ſoule be ſubject to the higher power,* where ever this power lyeth. It is not to the will of a man that hath power, but it is to the power of that man. Now the power, the authority is that, that man hath in a legall way. That firſt muſt be underſtood.

Secondly, we muſt conſider in what they muſt be ſubject: The laws of men are of three ſorts.

Some perhaps command that which is ſimply unlawfull, that we all yeeld the Scripture doth not bind us to be ſubject, there *we muſt obey God rather then man.*

But ſecondly, there are other things that are commanded, that are lawfull, and they are of two ſorts.

Either ſuch things as do tend by the rules of juſtice & prudence to the publique good, to the good of the Community of which we are members: And there we are bound to obey for Conſcience ſake. But ſtill this is not according to that obedience we owe to Chriſt our Head, this is ſecondarily, not primarily, becauſe commanded by man, but becauſe the rules of Juſtice & prudence doth require this for the publique good, of which we are a community; and then becauſe there commeth a Law of Chriſt to us to walk and live according to the rules of Juſtice and prudence: ſo we are bound for conſcience in thoſe things, but not primarily, and ſo they cannot be ſaid to binde Conſcience, ſo as Chriſts Laws do.

There are other things that are commanded by man (and that eſpecially concerns our queſtion) and theſe are ſuch things as indeed are neither here nor there for the common, for the publique good, the good of the community doth not at all depend upon them, and there is nothing in them but meerly the ſatisfaction of the wills of thoſe that are in authority above us. Now here is the Queſtion, How far thoſe Laws bind men, and bind Conſcience? Indeed many poore Chriſtians that are conſcientious have been extreamly ſnared in theſe things.

To that I anſwer: That though ſuch things ſhould be com-

manded to be done, yet if they be not done, (ſo be it they be not omitted out of contempt, nor ſo as may bring ſcandall upon the authority that doth enjoyne them; and thoſe that doe omit them ſhall patiently and willingly ſubmit to what puniſhment the Law of the Land ſhall require) in ſuch things this mans conſcience ſhall not, nor need not bind him over to anſwer before God, that he hath ſinned againſt that rule.

You will ſay, How doe you prove that? How doth it appeare? For that muſt be made out.

I will make it appeare from the Text, from the nature of ſubjection that is required in the Text, and from Reaſon.

Firſt, this Text here in *Rom.* 13. giveth this as the ground why we are to be ſubject, *Becauſe* (ſaith the Text, *ver.* 4.) *he is the miniſter of God for thy good.* So that that which is the ſpeciall ground of our ſubjection, is, becauſe they that are in place are miniſters for our good. But here is then an abuſe of their power, if they will command what is not indeed tending to the good of the publique, but meerly the ſatisfaction of their owne mindes.

But ſuppoſe it be an abuſe, the Text ſaith we muſt be ſubject.

Mark therefore, The Text ſaith not, *You muſt doe the thing for conſcience ſake,* (I beſeech you obſerve it) it ſaith, *You muſt be ſubject,* we muſt not reſiſt, but be ſubject: The words are, *We muſt be ſubordinate for conſcience ſake,* (ſo it may be tranſlated) Here is all that is required, that I muſt be ſubordinate and not reſiſt, that is, though there be a thing commanded by authority, though this authority ſhould be abuſed, yet I may not reſiſt, I muſt be ſubject.

ἀνάγκη ὑποτάσσεσθαι.

If then out of that reverent reſpect I have to authority, though I

1. doe not doe the thing, yet I doe not forbeare out of contempt: It is a thing exceedingly prejudiciall unto me, and it is not for the common good, but yet I am ſo carefull that authority ſhall not

2. be deſpiſed that I will keep it ſecret, I will not refuſe to doe it,

3. ſo as ſhall be a ſcandall unto authority. And yet further, if authority ſhall ſo far urge upon me as to inflict puniſhment becauſe I doe not doe it, I will patiently beare it. Now when theſe three things are done, here is that ſubordination to authority that the Apoſtle in that Scripture requires.

And the reaſon why this of neceſſity muſt be granted, is, becauſe

becauſe otherwiſe all that Chriſtian liberty that the Scripture ſo much ſpeakes of, may be utterly taken away in regard of the practice, that it is in the power of man wholy to deprive us of it.

This Scripture cannot be ſo underſtood, that all that liberty we have in all things in their own nature indifferent ſhould bee ſo under the power of men, as that we for the practice, and for our conſciences too muſt be tyed that we cannot have liberty, no not in ſecret, certainly that is that which is againſt the judgement of all Orthodox Divines of the Reformed Churches.

But it may be ſaid, who ſhall be Judge whether things be tending to the publike good yea or no? will you take upon you to judge your ſelfe?

To that the Anſwer is thus plainly, that indeed thoſe that are appointed by Law have the power to judge legally, and authoratatively to judge ſo as to binde others. But every man hath liberty ſo far as concernes his own act to judge at his perill. And that a twofold perill. Every one muſt judge of his own act, but yet at a two-fold peril.

Firſt at his perill, leſt hee judging himſelfe ſhould ſinne againſt God in this, that he ſhould judge that not good for the publique, which indeed is good; that he ſhould perhaps judge that to be of an indifferent nature that juſtice and prudence requireth of him: Here he miſ-judgeth at his perill, he ſinneth againſt the Lord, againſt the rules of juſtice and prudence, and indangereth his own ſoule if he goe amiſſe in this. 1.

Secondly, if he miſ-judge it is at his perill that comes by the Laws of men, that he is in danger then to ſuffer what the Laws of men ſhall inflict upon him: And ſo ſubmitting this way, his conſcience may have ſome eaſe; and yet no gap open at all to liberty, or any diſturbance to any lawfull authority for all this. 2.

This is neceſſary for men to know that they may underſtand aright how to anſwer that queſtion about Lawes binding of conſcience. You heare it is the prerogative of Chriſt our head, ſo to be our Law-giver, ſo as to lay bonds upon conſcience in ſuch a manner as no man can doe the like. That is the third. 3.

Fourthly, Chriſt is the Head of the Church (in regard of ſome) even perſonally, ſo as to come and rule in the world in a glorious manner perſonally, and ſo they thinke this may bee interpreted, 4.

that

that Chriſt ſhall be a head (how ſaid to be appointed, we ſhall ſpeake of when we come unto it) that he ſhal come perſonally, and rule and governe things even in this world. As Chriſt in his own perſon did exerciſe his Prieſtly and Propheticall offices, ſo they thinke in his own perſon he ſhall exerciſe his Kingly power and office. Which opinion, becauſe the further diſcuſſion of it, I ſuppoſe generally you are not able to beare yet, therefore in modeſty I will forbeare, and though out of modeſty I ſhall for the preſent forbeare, yet out of conſcience I dare not altogether deny it, but ſo we will leave it, to ſee what truth may be in this, wee muſt expect to have light let in by degrees.

In theſe foure things then we have the rule of Chriſt, three determined of, the fourth onely propounded, which Chriſt in time will ſhew further light unto us in. Chriſt is then the Head.

Now from all this there follows three conſequences that are very uſefull.

1. Hence we learne that the ſeeking after the right government of Chriſt in his Church is not a light matter, it doth concern the Head-ſhip of Chriſt.

2. By what hath beene ſaid we ſhall come to bee inſtructed to know what is properly Antichriſtian and what not.

3. Wee ſhall come to have light how far the King may bee ſaid to be head of the Church. Theſe things you will finde needefull for conſcience to be informed in, and I ſhall carry them on too I hope with modeſty, fulneſſe, and ſafety.

Not a light matter to ſeek after the right government of Chriſt.

Firſt, I ſay it follows from hence that it is not a light matter to ſeeke after the right government of Chriſt in his Church, it concernes the head-ſhip of Chriſt. The headſhip of Chriſt in a ſpeciall manner conſiſteth in that there are ſome other things in which it doth conſiſt, which perhaps may be ſpoken of hereafter, but here in this place eſpecially that. Indeede in the primitive times there the greateſt contention was about the Doctrines of Religion, what Doctrines ſhould hold upon Chriſt and what not, and the people of God did there ſuffer moſt for contending about the doctrines that held upon Chriſt the Head, they would not receive a Doctrine but what held on Chriſt, and what was obtruded upon them, not holding upon Chriſt the Head they did reject

reject. And *Luther* upon this place hath this ſpeech, he tells us how much the Church in after time did ſuffer for this very thing; ſaith he, What kinde of dangers did inviron the *Church*, and do inviron it for acknowledging *Chriſt* to be the head, theſe our times do ſufficiently teſtifie. And further, becauſe we preach *Chriſt* to be the whole head, therefore we are ſubject to *Anathemas*, and to all kinde of puniſhment. And in theſe latter times it is like that the great contention will be, rather about the headſhip of *Chriſt* in the point of his governement then in the other, the other being ſo cleare unto us; and the ſufferings of the people of God will be ſo much the more grievous, becauſe that this is accounted ſuch a little thing, ſuch a poore buſineſſe: And further, becauſe this doth not ſeeme to be altogether ſo clearely revealed in the Scripture, as other Doctrinall points that hold upon *Chriſt* the head. And *Chriſt* the rather hath ſo diſpoſed of things, that this ſhall not be ſo clearly revealed, becauſe he intended to ſuffer Antichriſt to riſe to his height: and it cannot be imagined that if the Doctrine of *Chriſts* governement in his *Church* had been clearly and demonſtratively laid down, ſo as there could have been no gaine-ſaying of it, I ſay it cannot be imagined how it is poſſible for Antichriſt to have riſen to that height that he hath; *Chriſt* becauſe he intended to bring about many paſſages of his providence, and many great workes of his that way in ſuffering Antichriſt to ariſe; therefore he hath left this point ſo in the word as is ſubject to many doubts, and may occaſion many objections againſt it. But the nearer the time comes for Antichriſt to fall, the more clearly this ſhall be revealed.

Quæ pericula eccleſiam exceptura ſunt Chriſtum caput agnoſcentem tempora noſtra ſatis oſtendunt, quia Chriſtum totum prædicamus caput noſtrum Anathemati & omnis generis ſuppliciis ſubjicimur

Secondly, By this that hath been ſaid we may learne what to account Antichriſtianiſme, and what not: for there are many amongſt us that cry out againſt every thing that diſpleaſeth them, that it is Antichriſtianiſme, that it is Antichriſtianiſme, and yet underſtand but very little what Antichriſtianiſme is. But by this that hath beene ſaid, you muſt know that Antichriſtianiſme is not every errour: It is true in a large ſenſe Antichriſt is as much as againſt Chriſt, and ſo every ſin, every error is againſt Chriſt, and is Antichriſtianiſme, if you take it ſo. But you are to know the Scripture ſpeakes of the Antichriſt, and of Antichriſtianiſme in a ſpecall acceptation. What is that?

2.

VVhat is to be accounted Antichriſtianiſme, what not.

This my brethren is Antichriſtianiſme, that which ſhall oppoſe Chriſt as a head, and ſet up another head-ſhip; here is the propriety of Antichriſt and Antichriſtianiſme; as in all thoſe four things named before.

1. Firſt, Whoſoever ſhall obtrude any Doctrine upon the Church to be believed, by their own authority, he is guilty of Antichriſtianiſme, not whoſoever ſhall preach or hold an error in the Church. But when any ſhall preſume to obtrude upon the Church, any Doctrin that holds upon humane authority, to be urged upon the authority of thoſe that do impoſe it, this I ſay is properly Antichriſtianiſme, for it doth oppoſe Chriſt in his head-ſhip.

2. Secondly, The intruſion of ſuch offices and officers in the Church as meerly belong to the ſpirituall man, ſuch as are properly Church offices, that do not hold upon Chriſt the head, but onely hold upon them, this is Antichriſtianiſme.

3. Thirdly. The impoſing of any Ordinance, any new inſtitutions that are, as hath been opened, upon the Church, belongeth to Antichriſtianiſme.

4. Fourthly, The impoſing of lawes ſo to binde conſcience as the lawes of Chriſt do, here is Antichriſtianiſme.

This is Antichriſtianiſme, and that not onely becauſe theſe things are directly againſt the head-ſhip of *Chriſt*, but becauſe theſe things do ſet up another head too; and ſo the word *Antichriſt* may ſignifie as well *for one to be in ſtead of Chriſt* (for ſo ἀντὶ, the Greeke ſignifieth, ſometime as well *for*, as *againſt* as *of his fulnes we receive grace for grace*, it is χάριν ἀντὶ χάριτος, in in the Greeke, *grace for grace*) ſo Antichriſt is one that ſhall ſet up himſelfe as head of the *Church* in ſtead of *Chriſt*, one that ſhall clayme unto himſelfe that head-ſhip that is proper unto Jeſus *Chriſt*, and not to be communicated to any from Jeſus *Chriſt*. This is Antichriſtianiſme.

Now the Apoſtle ſaith that there were many Antichriſts in his time, and this myſterie of ungodlineſſe, of iniquity did work then; but now it comes to grow to a height in that great Antichriſt of Rome, for (you know) in theſe foure are the ſpeciall things wherein he is the Antichriſt; Becauſe he obtrudes Doctrines, Articles of Faith upon the Church by his owne authority; He makes all Offices of the Church to hold on him; And appoint-

eth

eth Laws, Ordinances and Inſtitutions likewiſe to hold on him; And claimeth the binding of Conſciences, ſo as is proper to Jeſus Chriſt. And all thoſe that hold thus on Antichriſt, and are thus abettors of him in theſe things, theſe are guilty of this great ſinne of Antichriſtianiſme. That for your right information about the ſin of Antichriſtianiſme. 3.

The third conſequence. You ſay Chriſt is the Head, but you know the *King* is called *the Head of the Church*, in what ſenſe are we to underſtand that? Or how may we come to underſtand aright that Oath that is given, of Supremacie?

Theſe things (my brethren) are neceſſary for information of Conſcience, and the burthen lies upon us to make out theſe as cleerly unto you as we can, that you may go along with the more freedome of ſpirit and conſcience in your way, and yet give every one their right too.

You are to know therefore that the Oath of Supremacie came into England thus: In the time of Popery, the Pope claimed unto himſelfe the Head-ſhip of the Church: He being excluded, then came in that Oath to acknowledge the King or Queen the Head of the Church, But now you muſt know, firſt, that this title, *The Head of the Church*, as it hath been attributed to the King, hath been much abuſed, and it hath given ſome advantage to our adverſaries, for the King is not the Head of the Church, neither as Chriſt is, nor as the Pope claimed it.

Not as *Chriſt* is: *Chriſt* is the Head to governe unlimitedly. No limits or bounds are ſet to the Goverment of *Chriſt*, but onely his own minde, his own will. It is not ſo with any Prince in the world, he is not ſo the Head to governe. But all Governours have a two-fold limit; They are limited by the Laws of God, and they are limited by the Laws of man too.

Neither is he the Head, as the Pope challengeth unto himſelf. How is that? you will ſay. In the fore-named foure things, the Pope challengeth holding of doctrines, and holding of offices, and the like, upon him. Offices doe not ſo hold upon any Governours, upon the King or others, as the Pope challengeth to hold upon him. how doth he challenge them to hold upon him? Thus, that all are in him virtually, and ſo to be derived from him to others. And indeed in great part doe many of our Prelats

ſay that they are the head of the Church, thus: that is, that all the offices hold on them, that they are all in them virtually, and ſo goe from them unto others: and hence it is they accouut all other Miniſters but their Curats, and they muſt not pray but as they will, and doe nothing but what they wil. Why? becauſe they are but their ſubſtitutes, as if all offices were virtually in them, and ſo came from them unto others; whereas every officer in the Church, even the meaneſt, holds upon Chriſt the Head.

Now it is true, in the civill State in ſome ſenſe it may bee ſaid that the officers of the Common-wealth are in a kinde virtually in the King, he being the ſupreame, but you muſt not thinke that all are thus virtually in him in Church affaires, for if they were virtually in him, then he could himſelfe diſpence thoſe things that others by virtue of their office, can but that he cannot, as to give the Sacrament and the like.

But how is he the head then, or in what ſenſe may wee quiet our conſciences in acknowledging the King to be the head of the Church?

Onely thus he is ſaid to be the head, becauſe he is the ſupreame to governe in a civill way, not onely the Civill State but even affaires that belong to the *Church* too. We doe not deny the power of Princes even in affaires that belong to the *Church*. And becauſe he is the ſupreame in that civill power, to governe in a civill way by civill Laws, ſo as to ſee *Chriſt* not diſhonoured, ſo as to keepe out Idolatry, to protect the *Church*, to puniſh enormities that are there, to defend it from enemies: In that ſenſe he is ſaid to be the head, but that title of ſupreame Governour being underſtood in a civil way is more proper.

That the King hath power in Church affaires, and how.

To make that a little out unto you; that there is ſome ſupremacie in this, not onely in the civill State but in Church affaires: For we muſt not exclude the King quite out of all Church affaires, as ſome would doe, no we doe not; but though we would informe your conſciences aright, yet we would not by any meanes take away any lawfull power God hath put into him. Now that hee hath power even in Church affaires, there are many reaſons that fully move me to be perſwaded in it.

The firſt that I ſhall name, I think it will leaſt prevail (though it be the moſt ordinary) with them that make moſt doubt of it, therfore

fore I wil not ſtand upon it, only name it. We know that all along among the Jews in the time of the Old Teſtament, the Governors there, and Kings and Princes had power in affaires that belong to the Church as well as to the State. But this I ſay I doe not thinke to be the greateſt ſtrength in this point, eſpecially to perſwade them that make any ſcruple of it, they will tell us that the power there was but Typicall and the like, and ſo bindeth not now.

There are therefore other reaſons that perſwade the ſame thing.

The firſt is this, becauſe I finde that in the prophets, where we have a propheſie of the ſtate of the Church in the times of the Goſpell, God doth promiſe that he will make *Kings* to be their *nurſing fathers*, and *Queenes* to be their *nurſing mothers*. Now if they be to be nurſing fathers of the Church, ſurely they muſt have ſome influence by their power into it. 1.

Secondly, that place in *Rom.* 13. ſpeakes indifferently and ſaith, *he is the Miniſter for thy good.* It doth not ſay for this good or that good, for this civill good or Eccleſiaſt call good, but *he is the Miniſter for thy good*, for all good unto thee ſo far as his power can reach. It is a hard thing you know (if men will put us unto it) to ſhew in the New Teſtament the power that Kings had, becauſe there was then no King but Heathens, yet ſaith he, they are Miniſters for thy good, and he ſpeakes to Chriſtians. 2.

But thirdly, and that which yet may ſeeme to have more in it, I finde this in the New Teſtament that Saint *Paul* when he was accuſed by his brethren in matters of Religion, he did appeale unto *Cæſar*, *Act.* 25. 9. who was a Heathen Magiſtrate, his accuſation was in matters of Religion, in queſtions about their Law, and about one JESUS that was dead, whom *Paul* affirmed to be alive. And yet in his anſwer to thoſe things he appealeth unto *Cæſar*, therefore there is ſomewhat that *Cæſar* hath to doe in over-looking of the affaires of the Church, that concernes the wayes of Religion. 3.

But you will ſay, How can he be a competent Judge? Can *Cæſar* a Heathen be a competent Judge in matters of Religion? Is that poſſible? Or ſuppoſe that a Governour be wicked, can he be a competent Judge in matters of Religion?

I answer, the wickednesse of a Governour, though he bee a Heathen, yet loseth not his power, he hath still a true and lawfull power; yea he hath some oversight in things that concerne Church affaires.

Quest. How can that be?

Ans. Christianity gives not the authority, but inables to execute that authority, a heathen magistrate hath authority, it is his duty to see that Christians be not wronged, and if he doth not it is his sin, but if he becomes a Christian, he is the better able to do what he ought, but this puts not the power into him.

Quest. But if a man be wicked, and understands not the things of the Church, how can he be a judge?

Ans. Thus. Though the King be not a competent judge of the Principles upon which the Church goes, whether right or no, he hath not skill to do that being such a one: yet he may have ability to judge between man and man, whether one doth wrong to the other yea or no, and that in matters of Religion. As thus; though he doth not thinke the Principles upon which they goe to be right, yet he can judge whether according to those Principles they do right one to another, whether according to their Principles, they doe not wrong one the other. And this is a great matter to be able to judge and to punish with civill punishment when any of the Church wrongs his brother against the Principles that himselfe doth professe.

As for example, though he be not a Physitian, he doth not understand the difference between the poyson and a wholesome medicine, yet when things are brought before him, he may be a competent judge, by evidence so as to condemne a Physitian that hath poysoned a man in stead of giving of him wholesome Physicke. And that objection against his competency in judging in the affairs of the Church hath no more power then if it should have been objected that he must not judge upon a Physitian, whether he hath poysoned a man or no, because he himself is not a Physitian.

Thus we have done with these three consequents that follow upon the opening of the head-ship of Christ in point of his governement. And now we see more clearly how Christ is head and none but Christ, and what glory we are to give unto Christ as the head of the Church.

There

There is one thing more belongs to the head-ſhip of Chriſt which muſt not be paſſed by, though it be not ſo fully aimed at in the text as what hath already been ſaid, and that is the influence of ſpirituall life, that comes unto the Church by Chriſt the head, as the animall ſpirits come from the head to the members.

And this is the very reaſon, firſt, why grace in the Saints is of ſuch a beautifull and glorious nature as it is, becauſe it comes from Chriſt the head. Secondly, this is the reaſon of that power and efficacy that there is of grace in the Saints, becauſe it comes from Chriſt the head. Thirdly, this is alſo the reaſon why grace in the Saints is of ſuch an everlaſting nature, and that beyond that of *Adam*. It hath more beauty then the grace *Adam* had, and it hath more power and efficacy then the grace *Adam* had, and it is of a more everlaſting nature then that was, upon this ground, becauſe the grace of the Saints holdeth upon Chriſt the head, and hath an influence from Chriſt, God-man in a ſpeciall and peculiar way, ſuch an influence as *Adam* had not. This is the excellency of grace in the Saints.

The excellencie of grace in the Saints above what was in *Adam*.

And to conclude this point of the Headſhip of Chriſt. The rather hath God the Father thus advanced Chriſt to be the Head, becauſe he was willing to ſtoop ſo low, to be as a worme under foot, for ſo he ſaith of himſelfe, *Pſal.* 22. 6. *I am a worme, and no man.* Chriſt was low in his owne eyes, and ſubmitted himſelfe to ſuch a condition, and now behold the Father hath advanced him, for ſo it is ſaid *Epheſ.* 1. 22. *God hath made him head over all things,* hath made him head over principalities, and powers, and dominions, over Angels, and over all men and all things in the Church, hath advanced him to this high and glorious dignity, we ſee ſomewhat of it now, and we ſhall ſee more glorioully the head-ſhip of Chriſt hereafter.

In this God the Father doth ſhew that as he hath dealt with his Sonne, ſo he is willing to deale with the Members of his Son, in a proportion. His Sonne that was willing to be ſo low and under foot, is now advanced to ſuch high glory that all muſt ſtoop, and yeeld, and ſubmit unto him. Let us be willing to lye low, and though it be under foot, to be trodden upon by the wicked and ungodly in the world; though we cannot expect to be advanced to be head, yet we may expect to be advanced to glory and dignity.

You

You know what God ſaid to *Saul*, 1 *Sam.* 15. *When thou wert little in thine own eyes then I made thee King.* The leſſe any of us are in our own eyes, the more are we like to be advanced by God, for God will obſerve a proportion between his dealings with Chriſt the head, and his dealings with all his members.

The Seventh Lecture.

HOSEA 1. 11. the latter part of the verſe.

And appoint themſelves one Head, and they ſhall come up out of the Land, for great ſhall be the day of Iezreel.

They ſhall [appoint] *themſelves one Head.*

EPheſ. 1.22. it is ſaid, *God gave Chriſt to be Head over all things to the Church.* How then is it ſaid here that *they ſhall* [appoint] *to themſelves one Head?*

It is true, God the Father hath advanced his Son, and extolled him above all things, and hath given him to be Head over all: but yet when the Church, when the Saints ſhall chooſe this Chriſt to be their Head, when they ſhall come in freely, and willingly ſubmit themſelves unto Chriſt, lifting him up above all, honouring his ordinances, laws, inſtitutions, depending upon him for light; They are ſaid to appoint Chriſt to be their Head.

As, though Gods eternall Decree hath made himſelf to be the God of his Saints, yet when the Saints doe chooſe God to be their God, God doth account himſelfe to be made their God by them: they make God to be their God in chooſing of him. So though Chriſt by the Father be appointed to be the Head over all, yet the act of the Church in chooſing Chriſt, and comming to him freely, and ſubmitting unto him as to the Head, is accounted even an appointing of Chriſt to be Head.

This is that happy work which the Saints have been doing, and which

which we are to doe, and they will doe to the end of the world, appointing Chriſt a Head. Though there be ſome ſpeciall time that this Text hath reference unto (of which by and by) yet in all Ages of the Church, when the Saints doe chooſe Chriſt to be their Head, they are ſaid to *appoint* him.

Let us joyne in this bleſſed work, an honourable work for creatures to appoint the Lord JESUS to be Head over them. Let us ſay as *Huſhai* did in another caſe, 2 *Sam.* 16.18. *Him whom the Lord, and this people, and all the men of Iſrael chooſe for King, his will I be, and with him will I abide.* So, He whom God the Father ſhall give to be Head over all things, him whom the Saints have in all times choſen for their Head, it is he that ſhall be our Head and our King, his will wee be, and with him will wee abide.

Let us give Chriſt the preheminence above all, prizing his government, his ordinances above all the comforts we have in this world. *Pſal.* 137.6. *If I prefer not Ieruſalem above my chiefe joy,* The words are in the Originall, *If I make not Ieruſalem to aſcend above the head of my joy*; Whatſoever is high in our thoughts, as a Head, let Chriſt be above it; Chriſt in his ordinances muſt be above the head of our joy. על ראש שמחתו

For otherwiſe he is not a Head unto us. If you invite a man of quality to your table, though you provide never ſuch chear for him, yet if you ſhould ſet any people of meane quality above him, he would not regard all your courteſies. When you tender up any thing unto Chriſt, when you ſeeme to entertaine him with the greateſt reſpect, yet if there be any thing you ſet above him, eſpecially if a vile luſt be ſet above him, he cares not for all your entertainment.

We reade in that *Col.* 2.19. (the place we made uſe of in opening the former point) that there were ſome blamed for *not holding of the Head*; What is that? Becauſe they gave more honour to Angels then was due unto them. It is ſpoken about the worſhipping of Angels, though never ſuch glorious creatures, yet by over-prizing they come, not to hold of the Head. What, is the giving undue honour to Angels enough to take us off from Chriſt the Head? Certainly then the proſtrating our ſelves before our vile and baſe luſts, doth much more take us off from holding Chriſt to be the Head.

Let us look at all the offices and ordinances of Chriſt, as holding upon him the Head, (as you heard before) that ſo we may have a more reverent eſteeme of them.

Let us depend upon him for influence of life, and not depend upon means.

Let us manifeſt in our converſation the ſpirit and life that wee have received from ſuch a Head as Chriſt is, that we may not be a diſhonour to this our Head.

VVe muſt not diſhonour our head. Ἡμῖν ἀγγέλων βελτίωσιν ἔδωκεν ὁ Χριστὸς ἀρχὴν ἡμῖν ἄρχων ἀγγέλων μείζονας, &c.

I remember *Chryſoſtome* in his Comment upon that firſt of the *Epheſians*, ſayes, in this regard we muſt be better then Angels, yea greater then Arch-angels, and he hath three moſt excellent expreſſions about this, that Chriſtians ſhould take heed of *diſhonouring Chriſt their Head.*

Firſt, ſaith he, ſuppoſe a man had a precious Diadem upon his head, or a crowne of gold, that would be ſome argument unto him to make him take heed of doing things unworthy of that ornament that is upon his head: but we (ſaith he) have not a Diadem, we have not a crowne of gold upon our heads, wee have Chriſt himſelfe to be our Head, therefore let us doe nothing unworthy of this our Head.

Secondly, he hath this expreſſion. O the honour (ſaith he) that God affordeth unto us in this! the thought of this were enough to terrifie us from ſin, more then the ſetting of hell it ſelfe before our eyes. And indeed ſo it is. The right underſtanding of Chriſt to be our Head, and we having ſo neere an union with him, is of power to terrifie us from ſin more then the ſight of hell, if it were before us.

Thirdly, he goes on farther. Saith he, What, is Chriſt your head? do you know next unto whom this your head doth ſit in heaven? Is he not placed at the right hand of the Father above all principalities and powers? And ſhal the members of this head be trampled upon by the divell? God forbid.

And yet ſo honour the head as to give due honour likewiſe to all that are under him, to thoſe that he hath placed for the adminiſtration of any ordinance of his unto us. We muſt not under pretence of giving Chriſt all the honour, diſhonour thoſe that are ſet over us by Chriſt. We have a notable expreſſion of the Apoſtle *Paul*, 1 *Cor.* 1. 12. where reproving the diſſentions of the

Church

Church of Corinth; *There are ſome* (ſaith he) *that ſay we are of Paul, and others we are of Apollo, and others ſaid, we are of Cephas, and others we are of Chriſt.* Why, are theſe all blamed? how could thoſe that ſaid that they held of Chriſt be blamed? It is apparent that the Apoſtle blames them all, as well thoſe that ſaid they did hold of Chriſt, as thoſe that ſaid they did hold of *Paul*, or *Apollo*, or *Cephas*.

How is that?

Thus. Amongſt the Corinths there were ſome that made diviſions, ſome were for ſome officer, others for others; we are for *Paul* ſaid ſome, we for *Apollo* ſaid others, and we for *Cephas*, and for our parts (ſaid others) we are for none of them all, we are neither for *Paul*, nor for *Apollo*, nor for *Cephas*, but we are for Chriſt, what are men? what are officers? what are Ordinances? what are all thoſe to us? Chriſt is all in all unto us, he is our head, and we are compleat in him, and we hold upon him, we are for neither of all the other. Theſe are blamed as well as the other. We muſt ſo hold upon Chriſt, as yet to give all due honour to the Ordinances, to the inſtitutions, to the officers and offices of Chriſt.

Yet I confeſſe when any that are in Chriſts ſtead to diſpence his ordinances unto us, if they prove to be wicked, of all people in the world they are the moſt contemptible, and a juſt judgement of God it is upon them. *Eſay* 9.15. *The ancient and honourable, he is the head, and the Prophet that teacheth lies, he is the taile.* Marke, the Prophet there ſpeakes againſt thoſe that were in place and power, though they were naught, yet ſtill they retained the name of *ancient and honourable*, but *the Prophet that teacheth lies*, a contemptible name is put upon him, he is *the taile*, no generation in the world more contemptible then thoſe when once they degenerate.

But you will ſay, though they ſhould be vile in their lives, yet the wickedneſſe of them that are in office doth not hinder the virtue and efficacie of the ordinances, it depends not upon them.

True, the efficacie of no Ordinance depends upon men, and it is not either becauſe the Miniſter is vile, or Communicants are vile that communicate with you that can hinder the virtue of an Ordinance. If the Church contract no guilt upon themſelves by retaining ſuch in place, and by not caſting out ſuch as doe come

into communion with them. Take but that for granted that there is no guilt contracted: It is not the wickednesse then of the Minister or of the people that hinders the efficacie of any Ordinance at all. But if it prove that there bee guilt contracted upon the Church through the negligence of their duty this way, then the case is the same with those of Corinth, 1 *Cor.*5.6. *A little leaven leaveneth the whole lump*, what is that *whole lump* but their Communion?

Quest. But was not Christ the Head before, because now it is said, *They shall appoint themselves one Head?* It is spoken of a glorious time when the Jews shall be called again, and Israel and Judah shall joyne together. Now *they shall appoint themselves one head*, Christ to be their Head. Christ was the head to the Fathers under the Law, how now is he appointed their head?

Ans. Christ indeed was a Head to the fore-fathers, but now in the times of the Gospell, especially at these times that are spoken of here, at the calling of the Jewes, and that glorious time that shall be then, Christ will appeare to be a Head in another manner, to governe in another way, far more gloriously then now he doth, and far more influence of grace and light will come from him unto his members then now. Though Christ hath alwayes beene a Head to his Church, yet there is a time comming when the *seventh Trumpet* shall be sounded (spoken of *Revel.*11.15.) when that voice shall be heard that yet was never heard, *The Kingdomes of the earth are the Lords, and his Christs, and he shall reigne for evermore.* A time comming wherein Christ shall say unto his people; *To him that overcommeth I will grant to sit with me in my Throne, even as I also overcame and am set downe with my Father in his Throne.* The Throne that Christ sits upon now, is his Fathers Throne; he doth not call it his, and at the day of judgement the Scripture tels us that he shall *give up the Kingdome unto his Father.* There is a time therefore for the Throne of Christ to be here further then it hath beene, which Christ hath promised to those that doe overcome. A time comming when there shal be heard *the noise*, not onely of *many waters*, but as *a mighty thunder, saying, Allelujah, for the Lord God Omnipotent reigneth.* He shall be a Head another way.

Revel.3.21.

Rev.19.6.

Now if it bee true that Christ himselfe is appointed by the Church

Church to be head, then the officers and Miniſters of the Church ſhould not thinke much to be appointed in their places by the Church too. It is true, their offices hold on Chriſt the Head, but the deſignation of the perſons it muſt be from ſome Church-worke or other. Who of the Church, ſhould do it, we do not now liſt to enter into any ſuch controverſie, but that there muſt bee more than a civill act to make any man that was not before in the place of a Paſtor or teacher of a Church, now to be ſo, ſomewhat to make my conſcience to yeeld and ſubmit unto him as an officer that JESUS CHRIST hath placed over me, ſome Church-worke there certainly muſt be in this: Chriſt himſelfe would be appointed a head by his people, that they might ſubmit to him the more chearfully, and give glory to him with the more freedome of ſpirit. And as for all ſuch as ſhall thruſt themſelves upon a people, no marvaile though they complain of want of reſpect from them, or of their going away from them. They never did any thing towards the appointing them officers over them.

They ſhal appoint themſelves a head. Not force Chriſt upon others by fire and ſword. Heretiques are to bee burnt with fire (ſaith *Luther*) but with what fire? the fire of charitie.

Igne charitatis comburendi ſunt hæretici. Luther.

They ſhall appoint to themſelves. Let others doe what they wil, let others chooſe what head they pleaſe, yet the Saints will appoint to themſelves the Lord Chriſt to be their head, they will bleſſe themſelves in Chriſt, he ſhall be a head unto us, whatſoever he be unto others. Others it may be will chooſe unto themſelves other heads, but the Saints ſay as they in *Micah* 4. 5. *All people will walke every one in the name of his God, and we will walke in the name of the Lord our God for ever and ever.* Other people they will walke in their wayes, and chooſe to themſelves ſuch as they may have moſt liberty under, they perhaps thinke the government of Chriſt to bee too ſtrict for them, but for us we will bleſſe our ſelves in our Chriſt, we will never proſtitute our conſciences ſo to men, to luſts and humors as we have done, it is Chriſt ſhall be our head and we wil ſubmit unto him, it is he that is our Law-giver. *Secreta mea mecum* (it is an Hebrew proverb) *my ſecret is with my ſelfe*, what good we finde in Chriſt it is to our ſelves; Let Chriſt be *a ſtumbling-block* and *a rock of offence* to others, to

Cant. 5. laſt.

us he is *precious*, he is *one of ten thouſand*, he is *altogether lovely*.

They ſhal appoint to themſelves *one head*. But one; The Church is not a Monſter of divers heads. It hath but one head. There cannot be a miniſteriall head of the Church, Chriſt is alwayes preſent, and hath left his lawes with his people. If we conſider the difference between Eccleſiaſticall power and Civil power, we ſhall ſee it cleare that there cannot be a miniſteriall head of the Church (indeed there is a contradiction in the very mention of it: a miniſteriall head? it is abſurd to ſpeake it) It is true in the civill power, it is not againſt any inſtitution of Chriſt that there ſhould be one head over all the world, nor againſt any law: But for to have one head over the Church, yea to have any generall officers over all the Churches (to challenge a head-ſhip) it cannot be. The reaſon is, becauſe there can be no delegation of power that belongs to the Church. There may be a delegation of a Civill power, one man may be King over many Countreyes, and he may appoint ſubſtitutes under him, and delegate them that they ſhall officiate under him. There is no ſuch matter in the Church, there is no delegation of power from one to another. Grant but once delegation of the teaching power here you ſtabliſh *Non-reſidency*; grant but delegation of the ruling power and you preſently eſtabliſh a papacy. There is no ſuch thing therefore.

There can be univerſall officer in the Church as in the State, and why?

Againe, the civill power is by way of coaction, a Magiſtrate is not alwayes bound to give a reaſon of his injunctions, he may by way of compulſion require obedience. But Church power is to deale with conſcience; and therefore every one that hath any power muſt officiat himſelfe, and deale with the conſciences of men to perſwade and to inſtruct.

Theſe two things being granted it is impoſſible that there can be a head over all the Churches, yea or over many.

But one; We muſt joyne nothing with JESUS CHRIST, in the way of his head-ſhip. As *Alexander* ſaid to *Darius*, when he ſent unto him that he would be willing to divide the Kingdom; No, ſaith *Alexander*, there is but one Sun in the firmament, and there can be but one King in a kingdome. So ſaith Chriſt, but one head; He head alone or no head at all: nothing muſt be joyned with him as head. Indeed the heathen gods were contented to divide their honours, and to have but

ſome

ſome, and other to have ſome other: and hence the Senate of *Rome* rejected Chriſt from taking him in to be a God, after they conſulted about it, for ſaid they, if Chriſt come to be acknowledged a God, he will not ſhare with the reſt, he will have all himſelf, and ſo upon this reaſon they refuſed him. Thus do many reject Chriſt for a head, and for a God, becauſe Chriſt will not ſhare with others; he muſt be but one.

And a ſpeciall helpe is here to our faith in looking up to Chriſt for helpe and protection when all meanes faile (I beſeech you obſerve it) What, doth Chriſt require of us that we ſhould make him head alone and joyne nothing with him as head? Then we may well expect from him in all our wants, a protection, and that he alone ſhould helpe us; or otherwiſe, the condition of a Chriſtian were the worſt condition in the world, were worſe then the condition of a heathen: For the gods of a heathen would be content to have but part of the honour of the heart and life becauſe they could helpe but in part. If a heathen god ſhould require the whole ſoul to be lifted up above all, and he alone to be honoured & worſhipped as a God, and yet when it comes to a matter of helpe and protection, he could do nothing without ſome other joyned with him, a heathen might well reaſon the caſe againſt him as doing him wrong, certainly Chriſt will never wrong his people, ſo as to challenge from them, that they ſhould lift up him alone, and joyne no other with him, and yet when it comes to their help and ſuccour that there ſhould be need to call in others beſides himſelfe to their help. Therefore as Chriſt doth challenge it from us to make him our head alone, ſo we may challenge it from Chriſt to helpe us alone when there is no other help for us.

Thus we have finiſhed both the head-ſhip of Chriſt, and the Churches appointing him to be that head.

Now followes the next mercy, the next bleſſing, and that but in a word, and then we come to the concluſion of this Chapter.

They ſhall come up out of the land.

A terrenis affectibus, So *Ierome*, he makes it a comming up from their earthly ſenſes, earthly affections. *A vita miſerabili*, ſo *Luther* upon the place, makes it a comming up from their miſerable life and condition.

But rather thus, *Come up out of the land*, that is, out of their captivity

tivity. Iudah and Iſrael they ſhall joyne together in comming to Ieruſalem, and ſo joyne in the ſame kinde of worſhip, as they were wont to come out of all parts of the countrey to worſhip at Ieruſalem, and there were united in one kinde of worſhip, ſo they ſhall now come from all parts of the world where they are ſcattered, and joyne in the ſame way of worſhip, yea and it is very probable in their own land.

There was a time when the people of God did ſing ſongs of praiſe in the wilderneſſe. *Exod.* 15. But the time ſhall come when they ſhall do it in their own land; and this ſhall be a bleſſing of God upon them.

Iſa. 26. 1. *In that day ſhall this ſong be ſung in the land of Iudah, We have a ſtrong City, ſalvation will God appoint for walls and bulwarkes.* It ſhall be ſung in the land of Judah.

Ezek. 20. 40. *In the mountains of the height of Iſrael, ſaith the Lord God, there ſhall all the houſe of Iſrael, all of them in the land ſerve me, there will I accept them, and there will I require your offerings, and the firſt fruites of your oblations, with all your holy things.*

Ezekiel 37. 21. *I will take the children of Iſrael from among the heathen whither they be gone, and will gather them on every ſide, and bring them into their own land.*

This bleſſing hath God granted unto many of his ſervants this day; who never thought to have ſeen their own land, their own good land: but God hath bin pleaſed to gather them up that they are come not onely into their own land, but they finde the armes and hearts of the Saints open to imbrace them, and call them to publike imployments. It was not long ſince that the land couldnot beare them; we hope that the time may come ere long that the Lord Chriſt may ſo rule and that in our land, that it will as hardly beare wicked and ungodly men as it hath borne the Saints; though it were hard to ſay that there ſhould be ſo much violence uſed even to keep them from ſome ſinnes, as hath beene uſed here againſt the Saints to keep them from their God, yet time may come ere long that wicked men may be glad to flie (though not forced unto it) out of their own choice, into another land, becauſe they cannot have the enjoyment of their luſts ſo freely here: As the Saints have beene forced to flie out of their land that they might

might ſerve the Lord and keepe their Conſciences clear.

But we let this paſſe, and come now to the cloſe of the Chap. to the *Epiphonema* of it all.

For great ſhall be the day of Iezreel.

They ſhall appoint themſelves one head, and come up out of the land, *for* great, *Licet*, ſo *Tremelius* turnes it, *although* the day of *Iezreel* be great: and indeed the Hebrew particle כי ſignifieth *quamvis* as well as *quia*, It may be tranſlated [*although*] as well as [*for.*] And he tranſlating it ſo, *although the day of Iezreel be great*, he takes it in this ſenſe, that is, although the people of Iſrael ſhall be brought into great affliction, yet God will be ſo mercifull then when his time comes, as they ſhall be gathered together again, and appoint themſelves one head, and come up out of the land. And from ſuch an interpretation of the words there might be an excellent meditation raiſed, and that is this.

Obſer. That the greatnes of the miſery of the Church is no hindrance to the courſe of the freenes and abundance of Gods mercy to it.

Although the day of *Iezreel*, their day be never ſo calamitous, never ſo afflictive, never ſo grievous, yet they ſhall come up out of the land and appoint themſelves one head. The greatnes of the Churches miſery is no hinderance unto the Churches delivery: Why? becauſe their deliverance dependeth upon a God who doth delight not onely to manifeſt ſome power, but the excellency, and the glory, and the choice of his power in their deliverance.

For that take this Scripture *Iſa.* 62. 8. Where ſpeaking of theſe very times that we ſhall heare of afterward, of Gods being mercifull unto his people, he ſaith, *The Lord hath ſworne by his right hand*; and we have not onely mention there of Gods right hand and ſwearing by it, but the arme of God too; Marke that, *The arme of God and the arme of his ſtrength*: There is Gods hand, Gods arme, the arme of his ſtrength, and God ſweareth by it. Surely when God delighteth to put forth ſuch power for the deliverance of his Church, it is no great matter whether the afflicted eſtate be great or ſmall. It makes no great matter for the hinderance of the Churches delivery, no more then if you ſhould ſee two bubbles of water riſe up, and one hath a little thicker skin then the

The greatnes of the Churches affliction is no hinderance to the deliverance of it

other. Now there is as much difference in the difficulty that the thicke skin bubble makes when a mighty Cannon or peece of Ordnance ſhall be ſhot off with a mighty Bullet to reſiſt it, from the thinner skin bubble, as the greateſt and ſoreſt affliction that the people of God were ever under in this world makes a difference in the difficulty of their deliverance (when they have to deale with an infinite God) from the leaſt affliction that ever the Church was in. The difference is no more. If a child indeed ſhould ſee the thicker skin bubble, hee might thinke tis harder to bee broke then the thinner skin, but if a Cannon be ſhot off, nay if it be but a Fillip, it makes no difference. Now the afflictions of Gods people they are to this right hand of Gods power, and the arme of his ſtrength, but as a bubble of water before a mighty Cannon. Yea if there bee not helpe at all to deliver Gods people in time of affliction, yet God can create helpe, *He will create Ieruſalem a rejoycing, and their people a joy.* Yea ſuppoſe their condition be ſuch as yet never was the like ſince the beginning of the world, yet *Iſa.*64.4. *ſince the beginning of the world men have not heard, nor perceived by the eare, neither hath the eye ſeene, what God hath prepared for them that waite for him.*

And as the greatneſſe of the Churches deliverance is no hinderance of Gods power in delivering them, ſo it ſhould be no hinderance to the worke of our faith. Common prudence and reaſon will go a great way to uphold us under ſome affliction, but when the affliction comes to be ſore, and grievous, and long; prudence and reaſon then ſinketh under the burthen; but then ſhould faith lift up it ſelf, and caſt an eye upon this right hand of Gods power, this arme of his ſtrength that he hath ſworne by, and exerciſe it ſelfe in the glorious acts of it. For certainely faith is appointed for ſuch a time as this, when the Church is under grievous extremities. The ordinary afflictions of the Church do not call for ſuch a work of faith, but when they come to extraordinary that requires ſuch a power of God for their deliverance, then there is called for a work of faith proportionable. As *Alexander* when he was in great danger, Now (ſaith he) there is a danger fit for the ſpirit of *Alexander* to incounter withall. So when the Church comes to be in any great danger, all the members

Jam periculum par animo Alexandri.

bers of it ſhould ſay, here is a danger, here is a trouble fit for the ſpirit of Chriſtians, fit for the ſpirits of thoſe that are able to exerciſe the moſt noble and glorious acts of faith.

This glorious exercciſe of faith, I may even ſay we are ſcarce yet for the preſent put to it, for reaſon and ſenſe ſees much help, they ſee that the cauſe of God at this day hath the better of the adverſary; reaſon I ſay and prudence may ſee far this way. Let us not look upon every difficulty as a thing that calleth for ſuch a mighty glorious worke of faith, whereas men by reaſon and prudence, may carry themſelves under ſuch difficulties much better then moſt of us doe. But wee do not know but the Lord may call us unto ſuch difficulties and dangers as requires ſuch a faith as hath ſuch a kinde of work as I have ſpoken of. Let us therefore lay up this Inſtruction for the time to come.

Again, *for great ſhall be the day of Iezreel.*

If the words be read thus (as they are in your Bibles) and yet have reference to the calamitous time, and grievous extremities of the day of *Iezreel*, then there will be theſe two excellent meditations from thence.

The firſt is, That Gods bowels of compaſſion do work toward his Church becauſe of the greatnes of their affliction. When their afflictions ſhall be very great, and the greater they are, the more do Gods bowels of compaſſion work toward them. *Obſ.*

We know the miſery of Gods people in *Ex.* 3. was a marvailous quickning argument to the compaſſion of God (as I may ſo ſpeake) *I have ſeene, I have ſeene* (ſaith he) *the affliction of my people and their ſorrowes, and therefore am come down to deliver them.*

If the greatneſſe of the affliction of the Church move the bowels of Gods compaſſion, then let not the greatneſſe of affliction hinder our faith. Let not the greatnes of trouble reaſon down our faith, but rather let it reaſon up our faith, for ſo indeed it ſhould; and ſo the Saints of God heretofore have done, by the greatnes of the trouble we muſt reaſon up our faith as thus: *It is time for thee O Lord to work, for men have almoſt deſtroyed thy law; yea the high time is come for thee to have mercy upon Zion, for thy people begin to favour the duſt thereof.* What, was this a good argu- Afflictions ſhould raiſe our hearts.

argument, *Have mercy upon me, and pardon my sin, for it is very great*, to move God withall? Surely then this is a good argument, Deliver us in our afflictions, for they are very great: for sin makes a great deale more distance between God and us then afflictions: yet if the greatnesse of sinne shall come to be put as an argument for Gods mercy and compassion to work, much more the greatnes of afflictions. Yet this is the grace of God in the second Covenant that even the sinnes that before made the creature an object of hatred, those sinnes come now to make it an object of compassion. So afflictions that before were part of the curse, they come now to be arguments for the moving of the bowels of Gods tender compassion toward his people.

Obser. Another note (if you read it so, *for great is their affliction*) is this, the promise is the onely support of the soul, and that which carrieth it thorough the greatest affliction. Afflictions are as leade to the net, the promise is as the corke, the promise keepes above water when the lead pulls downe. But I leave these meditations, though I finde many interpreters run this way. And I rather take it as a further expression of Gods wonderfull mercy unto his Church.

For great shall be the day of Iezreel, That is, God hath a great day of mercy for *Iezreel*. That is the meaning, they shall appoint themselves one head, they shall be gathered together and be made one, they shall come up out of the land, why? For God hath yet to come a great day of mercy to his people, *A great day of Iezreel*.

And herein therefore God makes use of the name of *Iezreel* in a good sense. They that carry it the other way would carry the signification of the name thus, for great is the day of *scattering*, of the scattered people, so *Iezreel* signifieth (as you heard in the beginning of the Chapter) But *Iezreel* signifieth likewise *the seed of God*. Before God made use of their name in the worse sense, that he would scatter them according to their name; now he makes use of their name in the best sense, they are the seed of God, and there is great mercy from God for them.

Obser. When God is reconciled unto a people, he takes all in the best sense and makes the best acception of every thing, as he doth here of the name *Iezreel*.

We

We have onely theſe two things to conſider of in this expreſſion.

1. That the Saints of God, and the Church, they are Gods *Iezreel*. That is, they are the ſeed of God.
2. That there is for this ſeed of God a great day.

1. They are the ſeed of God. The ſeed of the bleſſed, & there is a bleſſing in them. They are the precious ſeed that God preſerves in the world, and hath done ever ſince the beginning of the world. They are that ſeed that preſerveth the glory of God in the world. Were it not for a few gracious, holy people in the world, where would the glory of God be? What would become of it? Thoſe that are godly, however contemptible in the world, they are the precious ſeed that God reſerves in the world for great and glorious ends. They are the ſeed to preſerve the continuation of the Doctrine of the Goſpel, and the bleſſed truths of God; as *Iſa.* 6.13. *The holy ſeed ſhall be the ſubſtance thereof.* Though they ſhall be under great afflictions, yet there ſhall be a holy ſeed that ſhall be the ſubſtance thereof, and there ſhall be his bleſſing. *Pſal.*72.17. *His name ſhall endure from generation to generation:* the words are read by *Montanus*, *His name ſhall be childed*, that is ſo continued as families are continued, one generation after another, one begetteth another: and ſo ſhall the name of Chriſt continue in the world, and ſo it hath done.

The godly are precious ſeed. *Filiabitur nomen ejus*

And though ſeed be but a handfull in compariſon of the harveſt, ſo the Saints of God then were, and yet are but as a handfull in compariſon of the glorious harveſt that ſhall be, yet they are very precious before God, and God will make the world hereafter know that they are the precious ones of God. *Iſa.*61.9. *All that ſee them ſhall acknowledge them that they are the ſeed which the Lord hath bleſſed.*

Seed (you know) a man will be carefull of that what ever becomes of his other corne. In time of dearth the husbandman will rather pinch his own belly, then have his ſeed-corne to be ſpent. So in times of common calamity, of common dearth, yet Gods care is over his ſeed; the Saints are (as I may ſay) Gods ſeed-corne to preſerve his name in the world, to other generations that are to come, he will not therefore have them deſtroyed.

Seede is the most precious of the corne, which is most winnowed and made cleane, and so are the Saints, the cleane ones and the most precious ones. God perhaps doth winnow them and fanne them more than he doth others by the fannes and winnows of afflictions, why? because they are his seed. Perhaps other corne that hath drosse in it, the husband-man will give the fowles and the cattel that, he bestoweth not much winnowing upon it, but the corne that is for seed he winnows that, he would not willingly have a dernell amongst it. It may be thou complainest thou art more winnowed, more fanned then other men; perhaps thou art more precious in Gods eyes, thou art to be reserved as seed, as the seed of the blessed.

The wicked indeed they are seed too, but a corrupt seed, *a seede of evill doers*, *Esay* 1. the grand-father was an enemie unto God, yea the great grand-father, and the father, and the children after him continue enemies to God. And God in mercie unto his Church doth many times cut downe the wicked before they doe seed too much. As you that have gardens, if they have weeds in them, and you see the weeds come up and grow to seed, you think then that it is time to pul them up, you will not suffer them to seed. God lookes upon many families and sees wretched and sinfull men as a seed of evill doers, and sees they are ready to seed, and if they be not cut downe suddainly there will be a wretched brood of wicked ones in such a family. This is the reason of Gods suddain cutting downe of many wicked families.

The wicked are corrupt seed.

But to come to the point that is chiefely intended, that is, That this seed of the Lord shall have a great day. *Great shall be the day of Iezreel.*

The men of the world they have their day in which they ruffle it out, and they have all the doings. Saint *Paul* seemes to speake of this in 1. *Cor.* 4. 3. he saith there that he did not passe *for mans judgement*, the word is, ἀνθρωπίνης ἡμέρας, *for mans day*. Now men have the day, they have all the bravery of the world, well saith Saint *Paul*, I doe not passe for mans day, I expect another day, besides mans day. I know not how it commeth to passe to be otherwise translated, you translate it judgement in your books, but in the Originall it is *day*, Man hath a day.

As men have a day, so shall Gods Saints have a day too. We use

uſe to ſay many times when we ſee the Malignant party jocund and merry, ſurely they hope to have a day. My brethren bee joyfull in the Lord, God hath a day for you, and a great day too, *Great ſhall be the day of Iezreel.* The beginning of Gods mercie to his people is called *a day of ſmall things, Zach.* 4. 10. and that muſt not be deſpiſed, *Let no man deſpiſe the day of ſmall things.* It was the beginning of the reformation and deliverance of the people of Judah from their captivity. But God hath a day of great things, and certainly that day ſhall be honourable.

A day firſt in which the glory of God ſhall exceedingly appear, wherein God ſhall be (as I may ſo ſpeake with holy reverence) as it were in his robes: As we know Princes upon great dayes put on their robes, ſo the King of glory ſhall have a day for his people, wherein even he himſelf wil put on his robes, *Pſ.*102.16. *When the Lord ſhall build up Zion he ſhall appeare in his glory.* It ſeemeth while the Church is in affliction, while the witneſſes propheſie in ſack-cloath, God is as it were cloathed in ſack-cloath, In all their afflictions he is afflicted, but becauſe God hath a day, a great day to his Churches, he will reſerve his robes till then, and when that day commeth he will put on his robes, for *when hee ſhall build up Zion* (ſaith the Text) *then the Lord ſhall appeare in his glory.* A great day it ſhall be for *Iezreel*, for the ſeed of the Lord. 1.

Secondly, it ſhall be a great day, for this day ſhall be *the riches of the world.* Marke that place in *Rom.* 11. 12. ſpeaking of the Jews, *If their fall* (ſaith he) *be the riches of the world, and their diminiſhing the riches of the Gentiles, how much more their fulnes?* It was a rich mercy to the Gentiles when they were brought out of darkeneſſe, and called into the knowledge of Jeſus Chriſt, here was riches to the world of the Gentiles: But God hath a greater day then that, for it is ſpoken here of a day that is to come, that is, their fall was the riches of the Gentiles, much more their calling in again. So then there is ſuch a day of calling home the people of God, as ſhall be the riches of the Gentiles, the riches of all the world. 2.

Yea Thirdly, Great ſhall be this day, for it ſhall be as a day of reſurrection from death to life: ſo *Dan.* 12.2. *Many of them that ſleepe in the duſt ſhall awake, &c.* It is not ſpoken of the great reſurrection 3. That place *Dan.*12.2. opened, not underſtood of the generall reſurrection at the laſt day, and why.

ſurrection at the laſt day of judgement, for

Firſt, It is ſpoken but of *ſome* that ſhall ariſe:

Secondly, The greateſt glory that is here put upon the juſt, is but to *ſhine as the ſtars in the firmament*, but at the laſt day the Saints ſhall *ſhine as the ſunne in the firmament*, more and above the ſtarres. Yea,

Thirdly, This that is here revealed to *Daniel* muſt be *ſealed up as a great ſecret till the appointed time come*; but for the Reſurrection at the laſt day that is no great ſecret, that they knew well enough, it is not as a ſecret to be ſhut up and ſealed from men till the time appointed come. But this Reſurrection here ſpoken of, it is to be ſealed up as a great ſecret that was not known in the world, nor ſhould be much knowne till the appointed time ſhould come. And then

Laſtly, It was promiſed to *Daniel* in the 13. *ver.* that he ſhould *ſtand up in his lot*, as a peculiar and ſpeciall favour that God would beſtow upon him. Now it is not ſuch a peculiar and ſpeciall favour for a Saint to ſtand up at the great day, at the laſt day, this was a favour to *Daniel* as an eminent Saint, that he ſhould ſtand up thus in his lot. Therefore this Reſurrection is the ſame with this great day of *Iezreel*, wherein there ſhall be ſuch a glorious work of God in calling Iſrael and Iudah together and the fulneſſe of the Gentiles, that it ſhall be as the Reſurrection from death to life; ſo the Apoſtle calls it likewiſe in that *Rom.* 11. 15. *What ſhall the receiving of them be but life from the dead?*

4. *Great ſhal be the day of Iezreel*, for this day ſhal bring refreſhing to all the Saints, this is *the time of the refreſhing*, *Act.* 3. 19. There ſhall be ſuch things then as will refreſh and revive the ſpirits of all the Saints. Yea,

5. It ſhall be the day of reſtitution of all things. *Act.* 3. 21. *Vntill the times of reſtitution of all things come, which God hath ſpoken by the mouth of all his Prophets ſince the world began.* I know it is ordinarily carryed by many another way, concerning the laſt day; but that it cannot be ſo, it appeares, becauſe that then there ſhall not be the reſtitution of all things, but the annihilation of many things.

Further, this ſpeaks of a reſtitution of all things, that was ſpoken of by the mouth of all the holy Prophets. Now the holy

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Prophets ſpake but very little concerning the day of Judgement, or another life to come, we reade little of it in the Prophets; and therefore the Apoſtle in 2 *Tim.*1.10. ſaith, that *life and immortality was brought to light through the Goſpel.* Not but that it was knowne ſomewhat before, but it was very darkly known, there was very little ſpoken of life and immortality in the Prophets: But this ſpeaks of a time that all the holy Prophets ſpake of, as an argument that was the generall theame of them all. And indeed there is no argument whatſoever that is more generall among the Prophets, then this great argument of this great day of *Iezreel.*

Againe, 6. *A great day*, for it ſhall be a new creation; a new heaven and a new earth ſhall be made when this great day of *Iezreel* ſhall come. *Eſay* 65.17. *Behold I create new heavens and a new earth:* And in *ver.*18. if you obſerve it, you ſhall ſee what this *new heaven* and this *new earth* is: *But be glad and rejoyce for ever in that which I create, for behold I create Ieruſalem a rejoycing, and her people a joy.* Thoſe are the new heavens and the new earth that are to be created: and this is meant of the Church plainly, for the Text, *ver.*21. ſpeaks of *building houſes*, and inhabiting them, and of *planting vineyards*, & *eating the fruit* of them, upon theſe new heavens and this new earths creation. And 2 *Pet.*3.13. *Neverthleſſe according to his promiſe, we look for new heavens and a new earth, wherein dwelleth righteouſnes.* Now where is this promiſe? This is uſually taken for the Kingdom of heaven hereafter. But where is this promiſe? We do not find it anywhere but in that place I named before, *Eſay* 65. Now it is apparent that promiſe doth ſpeak of an eſtate of the Church here in this world; & there is ſpoken of a new earth, as wel as of a new heaven; if it were only ſpoken of new heavens, it had bin another matter, but it ſpeaks of a new earth likewiſe, therfore meant of an eſtate in this world, a new creation of a new heaven & earth, that is, there ſhalbe ſuch glorious things done by God, as ſhall manifeſt a creating power, as if God did now make *new heavens* and a *new earth.* 6.

7. *Great ſhall be the day of Iezreel*, for it ſhall be as another world, when this day commeth. *Heb.*2.5,6,7,8. *Vnto the Angels hath he not put in ſubjection the world to come, whereof we ſpeak. But one in a certaine place teſtified*, (this certaine place is in *Pſal.*8.4.) *ſaying, What is man that thou art mindfull of him, or* 7.

the son of man that thou visitest him? Thou madest him little lower then the Angels, thou crownedst him with glory and honour, and didst set him over the works of thy hands, thou hast put all things in subjection under his feet. This is cleerly interpreted of Christ, (as verse 9. and so on): that all things must be subjected to him as man, *What is man that thou shouldst regard him?* That is, that thou shouldst advance the nature of man so far as to unite it even to thy Son, and put all things in subjection under his feet. This the Apostle interpreteth of Christ. But saith he, we see not yet all things put under him, that time is yet to come, for, saith he, *We speak of things that concern the world to come.* Therefore (mark my brethren) there must be such a time wherein all things, all creatures must be put under subjection to Christ, and this is in the world to come. Not in that world to come where the Saints shall raigne gloriously in heaven, it cannot be meant of that, for the heavens must depart as a scroll, and many things shall then rather be annihilated, and the *Kingdome* must then be *given up by Christ to God the Father*, so the Apostle saith, 1 *Cor.* 15. that is, when the Saints shall reigne gloriously with Christ in heaven. But here this place speaks of a time when all creatures must come under subjection to Christ, and it is called *the world to come*, why? because of the great change there shall be of things, it shall be (as it were) a new world. As we call this world from *Noahs* time a new world, and when we speak of the other world we call it the old world; so the Scripture calls it, 2 *Pet.* 2. 5. *God spared not the old world*: And Chap. 3. 6. *The world that then was being overflowed with water, perished.* So this world that we live in is as the old world, and there is this day of *Iezreel*, in which there shal be such a glorious change, all things being put in subjection under Christ, that it shall be as it were a new world. God hath made an excellent world in which there is much beauty and glory, and yet his enemies have the rule here; what then will that world that God intends for his Saints?

8. 8. *Great shall be the day of Iezreel.* It shall be such a great day that all former things shall be even forgotten because of the luster and the glory of that great day. As *Isa.* 65. 17. *The former heavens and the former earth shall not be remembred nor come into minde*; And so Ier. 3. 16. *In those dayes saith the Lord, they shall say no more*

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the Arke of the Covenant of the Lord, neither ſhall it come to minde, neither ſhall they remember it; at that time they ſhall call Ieruſalem the Throne of the Lord, and all the nations ſhall be gathered unto it, to the name of the Lord, to Ieruſalem, neither ſhall they walke any more after the imagination of their evil hearts (marke my brethren) *In thoſe dayes the houſe of Iudah ſhall walke together*, ver. 18. It is apparent that it is ſpoken of this great day of *Iezreel*; for now God ſaith he will *gather Iudah and Iſrael together*, and here he ſaith that they ſhall *walke together*, and that then former things ſhall be forgotten; they ſhall call Ieruſalem the Throne of the Lord; heretofore even the Temple it ſelf the glory of Ieruſalem was but as the place of Gods feet, and the Arke of God was but Gods footſtool. 1 *Chron.* 28. 2. *It was in mine heart* (ſaith *David*) *to build a houſe of reſt for the Arke of the Covenant of the Lord, and for the footeſtoole of our God:* and Iſa. 60. 13. *I will make Zion the place of my feet glorious.* But now in this great day, *Ieruſalem* that was but *Gods footſtoole*, the place of his feet, ſhall be *Gods Throne*; a great day certainly this ſhall be when all things ſhall be thus forgotten.

In the laſt place, *a great day*, becauſe it ſhall be a day after which there ſhall be no night. And that you will ſay will bee a great day indeed, after which the Saints ſhall be raiſed to ſuch a ſtate of proſperity and happineſſe that ſhall never fall again, that ſhall never come to be darkened any more. The Churches here many times have had ſome little releaſe, they have had their dayes of peace for a while, but it hath ſoone growne to be night, and a diſmall night of darkneſſe. But when this great day ſhall come it ſhall be a day that ſhall never have night, for ſo God promiſeth here to his *Iezreel*; to make it to be an *eternall excellencie*, and to make Ieruſalem an *everlaſting joy*, and *Dan.* 2. 44. God ſhall in the dayes of thoſe Kings ſet up a *Kingdom that ſhall never be deſtroyed*, that is, the great day of *Iezreel*. 9.

The firſt thing that ſhall be done in this great day of *Iezreel*, ſhall be the deliverance of the Churches from wofull affliction which they ſhall be found to be in a little before. For ſo the Scripture tells us, *Dan.* 12. 1. that *before this day there ſhall be a time of trouble ſuch as never was ſince there was a nation even to that ſame time, and at that time thy people ſhall be delivered.* 1

might tell you much how some of the Ancients have spoken of this, that though it be a point that seemes to be somewhat strange to us, yet it was one of the most ordinariest things that was knowen in the Primitive times. It was then so generally acknowledged, that I remember *Iustin Martyr* (who was but 30. yeeres after Saint *Iohn*) hath such an expression as this, There is no man (saith he) that is of the Orthodox faith in all things, but he doth acknowledge it. And *Lactantius* in his 7. book, *cap.* 15. 24 28. and divers other chapters he spends in shewing the glory of this great day of *Iezreel*, but withall he shewes that a little before there shall be most grievous times that shall fall out, such times saith he, as that all right shall be confounded, the law shall perish, no body shall know what is his own, the wicked they shall have the preheminence, and the Saints they shall be persecuted, so that (saith he) though in this our time wickednesse is growne to such a height, that a man would think it could increase no higher, yet in comparison of the time a little before that great day, these times may be called Golden ages. These expressions he hath, So that great times of affliction wil be before that great day; and it is therefore called *a great day*, because of Gods appearing so gloriously in the deliverance of his Church at that day. The Scripture speakes of wonderfull things that God will do, and shew himselfe marvaylous as he did in the people of Israels comming out of Egypt. Who knowes but that God now sendeth abroad so much of the light of his Gospel, and is so working in the hearts of men, and giveth us such a time of reviving, and calleth home so many young ones as he doth purposely because this great day is at hand, and because before this day we may have a day of dismall darkenesse? and by this he will prepare people for those times, God will have a great seed that he intends to be in the world, therefore so many young people are converted and are so forward, because I say God meanes to prepare them by this light that we now have, for this seed, for this great day. And you that are young may expect

Ego autem & qui sunt per omnia orthodoxæ sententiæ Christiani, &c.

ut jam nostra hæc tempora quibus iniquitas & malitia usque ad summum gradum crevit, fœlicia, & prope aurea possint judicari. Si tum forte fuerint boni, undique prædæ sint sceleratis, ac divexentur, soli autem mali opulenti sint, boni vero in omnibus contumeliis atque in egestate, confundetur omne jus & leges peribunt, nihil tunc quispiam habebit, vi omnia possidebunt. Lactant. l. 7. c. 15.

expect to goe thorough ſome difficulties and hardſhip before this great day comes, but be of good comfort, you may hope to live to ſee all the glory of this great day, and God gives you now time that you may lay up, and be fit ſeed for ſuch a glorious day as this, that you may not when ſufferings come, be found among the number of the *fearefull* ones, ſpoken of in *Revel.* 21. 8. that ſhall *have their part in the lake which burneth with fire and brimſtone*; Thoſe that through baſe cowardlineſſe and complyance ſhall yeeld to baſe vile ſuperſtitious vanities ſhall be caſt out amonſt *dogs* when that great day comes. God now gives you a day that you may ſee the evil of ſuperſtitious vanities, that you may have truths revealed to you with more freedom then formerly, I ſay who knowes but this may be to prepare you for that darkeneſſe that may come a little before this great day of *Iezreel.*

Secondly, a great day in ſubduing the adverſaries of the Church. Though they ſhall come to have a great deale of power a little before; yet when that great day of *Iezreel* ſhall come, they ſhall certainly be all ſubdued and brought under. *Revel.* 19. 13. Chriſt when he ſhall come in this great day hee ſhall have his *garments dipt in blood*, in deſtroying the wicked and ungodly, and *Revel.* 15. the ſaints when they ſee the wicked deſtroyed as the Egyptians were in the ſea, the Text ſaith that they *ſung the ſong of Moſes.* What was this ſong of *Moſes*, but the prayſing of God for the deſtruction of their adverſaries in the Sea? God hath another Sea to deſtroy the wicked, and God hath a day for his Saints to ſing over the ſong of *Moſes* again, and eſpecially for the deſtruction of popery. My brethren be not troubled to ſee Papiſts make a concourſe and flock together, be not troubled at it, for when this day ſhall come, God will ſo order things that his adverſaries ſhall come and flock together, but it ſhall be that they may be deſtroyed, for God hath a great feaſt and a great Sacrifice, and he will ſacrifice them eſpecially. And therefore *Lactantius* that I ſpoke of before, and is one that lived 1300. yeeres ſince, ſaith hee, (ſpeaking then of this day) I have a thing to ſay, but I even tremble to ſpeake it, but I muſt ſpeake it, and what was it? *Romanum nomen* (ſaith he) *de terra tolletur*; thoſe are his words, the Roman name ſhall be taken off

2.

Romanum nomen horret animus dicere, ſed dicamquia futurum eſt tolletur de terra. Lactant. l. 7. c. 15.

from the earth. He in thoſe Primitive times prophecied of the deſtruction of *Rome*. Perhaps though he did not ſee it ſo cleerely, yet God might ſo order it, as though he underſtood it not, God might intend it for theſe times. God will deſtroy the enemies of his Churches then. Yea, *Ezek.* 28.24. there is a promiſe to the Saints that there ſhall be no more a *pricking bryar, nor any grieving thorne* of any that are round about them that deſpiſe them, and in another place God ſaith that he will *take away the Canaanite out of the Land.*

3. Further, the third thing that ſhall be done in this great day, is the glorious preſence of Chriſt among the Saints, let it be perſonall or what it wil, we determine not, but thus far wee may confidently affirme that there ſhall be a more glorious preſence of Jeſus Chriſt among his people, then ever yet was ſince the beginning of the world. *Revel.* 21. 22. *The Lord God Almighty, and the Lamb, ſhal be the Temple of it*: and *Chap.* 22. 3, 4. *The throne of God and of the Lamb ſhall be in it, and his ſervants ſhall ſerve him, and they ſhall ſee his face*, and *Ezek.* 48. the very laſt words of the Chapter, *The name of that place ſhall be* Jehovah-ſhammah, that is, *the Lord is there.*

4. Fourthly, the glory that ſhall be put upon the Saints at that day, ſhews it to be a great day. Glory ſhall be put upon them, firſt in regard of their admirable gifts and graces they ſhall bee heightned and inlarged, the weake ſhall be as *David*, and they that are as *David* ſhall be as the Angel of God at that day. The bowing downe of their adverſaries before them. The high eſteeme that they ſhal have, even in the thoughts and judgements of many great ones of the world, they ſhall be called up to heaven, that is, thoſe that are in higheſt place and dignity, ſhall call them up and honour them in that day, yea the Text ſaith, *The Kings of the earth in that day ſhall come in, and bring their glory to the Church.* Therefore it is apparent, that place *Revelat.* 21. 24. cannot be underſtood of heaven, for it is ſaid, *the Kings of the earth ſhall bring their glory*, they ſhall not bring their glory to the Church, when the Church ſhall bee in heaven.

5. Again fiftly, a great day it ſhall be in regard of the wonderfull change of all creatures, glorious, fruitfull times, ſo I remember

ber *Lactantius* ſpeaks of that time, that the rocks themſelves ſhould iſſue forth honey and precious things; but that we cannot ſay, yet that there ſhall be a wonderfull change of all things, and all creatures brought to a further happineſſe (even the ſenſitive creatures as well as others) then they had before, the Scriptures are cleare enough in it. And literally we are to underſtand many Scriptures that tend this way concerning the fruitfulneſſe of the earth, and the outward externall glory that there ſhall be in the creatures. As upon a great marriage feaſt or Coronation day, all the ſervants of the Prince are in their beſt array; ſo when Chriſt this Bridegroom ſhall come and meet with his wife, with his Spouſe, all creatures ſhall be put into a new dreſſe, ſhall have farther glory.

Terra aperiet fœcunditatem ſuam, & uberrimas fruges ſua ſponte generabit, rupes montium melle ſudabunt, per rivos vina decurrent, flumina lacte inundabunt, omnis natura lætabitur; erepta & liberata a dominio mali, & impietatis, & erroris; non beſtiæ per hoc tempus ſanguine alentur, nec aves præda, ſed quieta & placida erunt omnia. Lactan. l. 7. c. 4.

And laſtly, that which we have here in the Text, the multitudes of all nations and people that ſhall flock to the Church, that they ſhall be as *the ſand of the ſea*. But this I have ſpoken of before at large. Now put all theſe things together, and *Great ſhall be the day of Iezreel.* 6.

Tunc qui erunt in corporibus vivi, non morientur, ſed per mille annos infinitam multitudinem generabunt, & erit ſoboles eorum ſancta, & Deo chara. Lactant. ibid.

Yea, but ſhall theſe things be ſo? ſhall they be ſo?

Though fleſh and blood may reaſon againſt theſe things, yet I may apply that place, *Zach.* 2. 13. *Be ſilent, O all fleſh, before the Lord, for he is raiſed up out of his holy habitation.* Fleſh may ſay, How can theſe things be? But let all fleſh be ſilent, for God hath made knowne in his Word, the great things he intends to bring to paſſe. And *Zach.* 8. 6. *Thus ſaith the Lord of Hoſts, if it be marvailous in the eyes of the remnant of this people in theſe dayes, ſhould it alſo be marvailous in mine eyes? ſaith the Lord of Hoſts.* It may be applyed to this as well as the other. Theſe things may ſeeme marveilous to your eyes, eſpecially becauſe we have beene but little acquainted with them, but they are not marveilous in the eyes of God. Yea we find it out of the word that theſe things were to be kept hidden till the appointed time ſhould come, till we draw neerer to that great day; we are not to

to wonder why theſe things have not beene opened unto us, for God tels us *Dan.* 12. that they were to be *ſealed up even to the time appointed*, and *Revel.* 10. 11. God telleth *Iohn that he muſt propheſie again before the Kings of the earth*, that is, before the time of the fulfilling of all things, that booke of the Revelation ſhall be made out as cleere as if *Iohn* were come to propheſie again before men. And we hope it is comming, becauſe God beginneth to let in light that way, and the morning ſtar ſeemeth to begin to ariſe.

In *Zach.* 14.6. you have mention of a day, that we may apply to the preſent day that we have now. *And it ſhall come to paſſe* (ſaith the Text there) *that the light ſhall not be cleere nor darke, but it ſhall be one day which ſhall be knowne to the Lord, not day nor night, but it ſhall come to paſſe that at evening time it ſhall bee light.* Marke what ſhall be in that day, *ver.* 8. *And it ſhall be in that day that living waters ſhall goe out from Ieruſalem*; and *ver.* 9. *In that day ſhall there be but one Lord, and his name one*; and then *ver.* 20. *In that day ſhall there be upon the bels of the horſes, holineſſe to the Lord*; and *ver.* 21. *In that day there ſhall be no more the Canaanite in the houſe of the Lord of Hoſts.* Certainly my brethren theſe Scriptures ſpeake of a glorious day that is a comming, but yet in the beginning of it it is juſt like ſuch a day as we have now for the preſent, wherein the light is neither cleere nor darke: It is true, not long ſince it was darke, now this darkneſſe beginneth to be a little diſpelled, but it is not cleere yet, many things for the preſent darken the light, and there is oppoſition and many dampes upon the hearts of Gods people, and things goe not on as we deſire; but bleſſed be God it is not night with us, though it be not full day it is not darke at it was, though it be not as cleare as we deſire; therefore this is now a day which is neither cleere nor darke, but even as it were twilight. Well but it ſhall be one day that is one ſpeciall day, and indeed it is our day now, it is the greateſt day that ever yet England had. It ſhall be one day which ſhall bee knowne to the Lord, a day wherein the Lord hath great thoughts and purpoſes to doe great things, and certainly this our day is knowne to the Lord, great things God is about to doe for his Churches, and laying a foundation of glorious things for the good of his people.

And

And then marke, though it be neither *day* nor *night*, yet *at the evening time it ſhall be light*. What a ſtrange expreſſion is here? It ſhall be a duskie cloudy day all day, and then a man would thinke that at evening it ſhould be quite dark, what to be cloudy at noone and to be darkiſh at three or foure of the clock in the afternoone, what then will it bee in the evening? ſurely then it muſt needes bee more darke: No, though it bee not cleare now, though it bee a cloudy day and part of it darke, yet at the evening time it ſhall bee light: When it ſhall bee leaſt expected to have light, and when we ſhall moſt feare darkneſſe, when we ſhall bee ready to conclude, O our day is gone, once indeed God did bring a day to England, a comfortable day though it was a little darke, yet there was a glorious light in compariſon of what we had before, but now it is growne towards evening, the evening begins to ſhut upon us, wee looked for light but behold darkneſſe. Perhaps many will bee complaining, if they ſee things go on with any difficulty and oppoſition they wil be ready to have their hearts ſink within them, and to cry out, now our day is gone and the evening is comming, and wee muſt look for darkeneſſe, yea and feare a diſmall darkneſſe. Now my brethren, be of good comfort, for *at evening time it ſhall bee light*; when we think it ſhall be evening, when it is moſt unlikely to be light, then ſhall the light of the Lord breake forth moſt glorioufly: For whenſoever this day of *Iezreel* commeth, there muſt be ſuch a glorious work of God as may magnify his name before the eyes of all men, and therefore at the evening it ſhall be light. *And in that day living waters ſhall go out from Ieruſalem:* We have had ſome drops of living waters in this our day, but there is a day a comming wherein living waters ſhall even flow out of Jeruſalem.

In the evening time it ſhall be light.

Now to winde up all. There is a day for the Saints, a reſt for the people of God, a day wherein God will deliver them from all afflictions. I have met with one, that ſpeaking of the Sabbath, that the Jews might kindle no fire upon their Sabbath, becauſe that reſt was to ſignifie the reſt of the Saints, he applyeth it thus: That was (ſaith he) a type that there is ſuch a time of reſt for the Saints, that they ſhall be delivered from all fiery tryals, all their afflictions ſhall be gone and taken

away. *Great ſhall be the day of Iezreel.*

Exhortat. to come in to embrace godlines, to joyne with the Saints.

The conſideration of this (me thinks) might be a ſtrong argument to draw in all people to the wayes, to the love of godlines and Religion; to come and joyne with the Churches in appointing Chriſt head over them. All you wicked ones that have forſaken the Lord hitherto, come in and joyne now, and ſubmit unto Jeſus Chriſt as your Head, *for great ſhall be the day of Iezreel.* There is a great day for the Church of God, a day of glory, a day of abundance of wonderfull mercy of God to the Churches. They ſhall have their day; come you in and embrace Religion, that you may partake of their glory. Certainly the Saints of God ſhall have the better of it, ſhal have the day of all the world, let the world ſtrive againſt them what they can. Every man deſires to follow the ſtronger party and to cleave to that: would you cleave to the ſtronger part? Cleave to the Saints of God, to the Church, for certainly it is the ſtronger part; It is a going up, it is a riſing, and will riſe more and more till it be riſen unto the heighth. Though there be ſome oppoſition, yet it is ſuch as ſhall make the glory of the day ſo much the more.

Thoſe men that now ſhall ſtand to pleade for Antichriſt, and to oppoſe the work that God is about, certainly they are men borne out of time, borne in an ill houre. Your Papiſts and ſuperſtitious people that heretofore ſtood for that way, they proſpered in their way, becauſe the day of God was not ſo neare, but the day of his patience in permitting Antichriſt to continue, was then. But doeſt thou come now? what ſuperſtitious now? what oppoſing the worke of God now? when God is comming out to fight againſt Popery and ſuperſtition, when God is about to do ſuch great things for his Churches as he certainly is, Thou fighteſt againſt God, and God will fight againſt thee, and thou ſhalt be throwen upon thy backe, Thou art borne in the worſt time that poſſibly could be, worſe then all the adverſaries of the truth in former times.

2. And if there be ſuch a day, let us be willing to ſuffer a little for a while, let us be willing to mourne for the Churches a while in that way of mourning that God calls us unto, for there is a recompence comming, glory enough comming even in this world. There is a time of triumphing, let us be content with our warfare here for a while. Thirdly,

Thirdly, let us ſtudy theſe things: Theſe things are uſefull for people in theſe times to look into, to ſearch into theſe truths of God, that ſo they may be the better prepared to meet Chriſt their Bride-groome when he commeth. Marke that place *Ezek.*40.4. It is ſpoken of the glorious times of the Goſpel, eſpecially of theſe times I am ſpeaking of; where God ſaith to the Prophet, *Behold with thine eyes, and heare with thine eares, and ſet thine heart upon all that I ſhall ſhew thee.* And what did God ſhew him? he ſhewed him the meaſure of the Temple and all the glorious things that there ſhould be in the Church in future times. So I ſay to you my brethren concerning that I have ſpoken of the great day of *Iezreel*; behold with your eyes, look into Gods book and ſee what is ſaid there (for I have named but little) and heare with your eares, and ſet your hearts upon what hath been ſet before you. So in *Iſa.* 41. 20. You have a place ſomewhat like this, ſpeaking of the mercies of God to his Church in latter times, ſaith the text, *That they may ſee, and know, and conſider, and underſtand together, that the hand of the Lord hath done this, and the Holy One of Iſrael hath created it.* Mark how one word is heaped upon another, that they may *ſee, and know, and conſider, and underſtand* what God would do for his people. And when God came to reveale the glorious things he intended for his Churches in future times in the book of the *Revelation* (which is the ſpeciall book that declareth this unto us) Mark how the Lord beginneth; It is ſaid *God* gave this firſt to *Chriſt*; ſecondly *Chriſt* to the *Angel*, thirdly *the Angel* to *Iohn*, and then there is pronounced a *bleſſing* to him that *reads and hears the words of this propheſie and underſtands it.* What a ſolemne way of bleſſing is here! There is not ſuch an expreſſion in all the booke of God: where have you a bleſſing ſo ſolemnly proclaimed to the reading and hearing of any of the bookes of God as to that book? Therefore though they are things that ſeeme to be above us, yet certainly God would have us to enquire into theſe things. It is the fruite of the purchaſe of the blood of Chriſt to open theſe ſeales. *Revel.* 5.9. we reade that *there was no man in heaven nor in earth that was able to open the book and to looſe the ſeales thereof, onely the Lambe that was ſlaine and that hath redeemed us unto God by his blood, he was onely worthy to open the ſeales.* It 3.

is a fruit I ſay of the ſlaughter of Chriſt and of his blood, and therefore cry to him for the opening theſe things to thee. And though thou beeſt very weake in regard of parts, and thinkeſt with thy ſelfe, How can I underſtand ſuch things as theſe? know that it is Chriſt that through his bloud comes to open theſe ſeales, and ſeeing it is a fruite of his blood, it is no matter whether thou art weake or ſtrong if he come to open them to thee: as *Ier.* 33. 2. ſaith God to the Prophet, *Call unto me and I will ſhew thee great and mighty things which thou knoweſt not*; ſo I ſay to you, be a praying people, call upon God and he will cauſe you to underſtand great and excellent things that you have not known.

4. And (my brethren) ſeeing theſe things ſhall be thus, Oh what manner of perſons ought wee to be? how heavenly? our hearts ſhould riſe up from the earth, ſeeing God intendeth to do ſuch great things for his people. As it is *Iſa.* 60. *Ariſe, ariſe, ſhake off thy duſt, for thy light is come & the glory of the Lord is riſen upon thee*, ſo I ſay to the Churches now, Ariſe, ariſe, ſhake off the duſt of your earthly affections, for the light of God is now ready to ariſe upon you; Now *ſurſum corda*, now lift up your hearts above the things of the world.

We reade in *Revel.* 4. of the *foure living creatures* that appeared unto *Iohn*, the firſt was like a *Lion*, and the ſecond like an *Oxe*, and the third had *a face as a Man*, and the fourth was like a *flying Eagle*. They are (according to the interpretation that reverent *Brightman* gives) to ſet out unto us the four ſtates and conditions of the Church. The *Primitive times* were *Lyon-like* for their valour: the *ſecond age* like an *Oxe* to beare the burthens of Antichriſt: the *third* had a face as a *man*, that ſtood for their liberties and would not be under ſuch ſlavery, and they are our times: and then the *fourth* as an *Eagle* that ſored aloft: In the ſtate of the Church hereafter they ſhall be like an Eagle, have heavenly hearts, no ſuch droſſy, baſe, earthly hearts as we have now. Labour we even now to be ſo that we may be fit for that day.

5. And let us all prepare for the *Bride-groome* againſt his comming. How ſhall we prepare? The clothing that then ſhall be, ſhall be *white linen, which is the righteouſneſſe of the Saints*.

That

That great Doctrine of our juſtification by the righteouſneſſe of Chriſt ſhall be the great buſineſſe of that day, in which the glory of the Saints ſhall much conſiſt, and they ſhall be clothed with that, it ſhall be clearly underſtood of all men, they ſhall be aſhamed to reſt upon duties and ordinances as now they do. Let us ſtudy the Doctrine of the righteouſneſſe of Chriſt afore hand, for that is like to be our clothing at that day, that is the white linnen of the Saints which ſhall be their glory. Let us prepare our Lamps and keep them all burning and ſhining, the oyle not onely of juſtification, but ſanctification, active, ſtirring in our hearts, that ſo we may be fit to entertaine the Bride-groom whenſoever he commeth unto us.

And all of you labour now to inſtruct your children in the knowledge of God and of Chriſt, bring them up in the feare of the Lord that they may be ſeed for that day. Acquaint them with theſe things, for though perhaps you may be dead and gone before this great day, yet they may live to ſee it; therefore catechize them, and inſtruct them, and drop into them thoſe Principles that may fit them for the meeting of Jeſus Chriſt their Bride-groome. 7.

To conclude all, Let us be all praying Chriſtians. It is that which is charged upon us in *Iſa.*62.6. *All you that make mention of the Lord, keep not ſilence and give him no reſt, till he eſtabliſh, till he make Ieruſalem a praiſe in the earth.* God hath a day to ſet up Jeruſalem as the praiſe of the whole earth, oh be praying, praying Chriſtians every one of you, and give God no reſt till he effect this. And remember God of all his promiſes, ſearch the Prophets, ſearch the book of God, and urge God with his promiſes to the Church in this way. And you that are the weakeſt, be not diſcouraged in your prayers, you may be a meanes to further and haſten this great day of *Iezreel*. *Pſa.*102.17. The Pſalmiſt had ſpoken before of Gods *building up Zion*, and certainly that Pſalme is a Propheſie of the glorious times of the Church that ſhall be, marke what the Text ſaith, *The Lord ſhall regard the prayer of the deſtitute, and ſhall not deſpiſe their prayer*; ſpeaking of thoſe that ſhall live in thoſe times a little before this day of *Iezreel* ſhall be, *The Lord ſhall regard the prayer of the deſtitute*: the word that is tranſlated *deſtitute*, it ſignifyeth in the Hebrew הערער

a poor ſhrub in the wilderneſſe, a poor ſhrub that the foot of every beaſt is ready to tread down, and that poor ſhrub that perhaps is deſpicable in the eyes of the world, and deſpicable in his own eyes, yet ſaith the text, *the Lord ſhall regard the prayer of that poor ſhrub*. Is there ever a poor ſhrub though never ſo deſtitute, ſo deſpicable in the eyes of the world or in thine own eyes? yet be thou a praying Chriſtian, a praying ſoul, praying for thoſe things, and God will regard thy prayer, he will not deſpiſe thy prayer. Perhaps thou art ready to deſpiſe thy prayers thy ſelf, but God wil not deſpiſe them, let all our hearts be lifted up, and let us all cry with the Church, *Come Lord Ieſus, Come quickly*, Oh let this day come, *for great ſhall be the day of Iezreel.*

HOSEA,

HOSEA, CHAP. 2.

The First Lecture.

CHAP. 2. VER. 1, 2.

Say unto your brethren, Ammi, and to your sisters, Ruhamah. Plead with your mother, plead; for she is not my wife, neither am I her husband, &c.

SOme joyne the first verse of this Chapter to the end of the former: and (according to a sense that may be given of the words, agreeable to the scope of the latter part of the former Chapter) it may seem more fit to be made the end of that, then the beginning of this.

In the latter end of the former, God was in a way of promising mercy to his people, that those that were not his people should be his people, and those that had not received mercy should receive mercy. Now he calleth upon all whose hearts were with God, to speak to one another of this great favour of God to his people, for their mutuall encouragement, and for the praise of his Name. As if he should say, Well, you have been under dreadfull threats of God, your sinnes have called for dreadfull things; but my grace is free, and it is rich and powerfull, therefore you that were not my people, and have deserved to be for ever cast off from being my people, you that had not obtained mercy shall obtaine mercy; *Say to your brethren, Ammi, and to your sisters, Ruhamah,* that is, O you that are godly, speak one to another, and tell one another, for the quickning of one another

thers hearts; of this great favour of God of his free grace, oh ſay, *Ammi, Ammi*, the people of God, *Ruhamah*, Gods mercy: We were not his people, but now *Ammi* againe, God hath promiſed to make us to be his people; we were rejected from mercy, but mercy is come again, now *Ruhamah*. O the mercy of God, O that free grace of our God, that we that have been ſo vile, ſo provoked the eyes of his glory, we that have ſo ſinned againſt mercy it ſelfe, yet mercy ſhould thus follow us, to make us his people, and to ſave us from his wrath!

Obſer. A good thing to ſpeak of Gods loving kindneſſe.

It is a good thing to ſpeak of the loving kindneſſe of our God. *Pſal.* 92. 1. *It is a good thing to give thanks unto the Lord, and to be telling of the goodneſſe of God in the morning, and his faithfulneſſe every night.* That Pſalme is appointed for the Sabbath. It is a work of the Sabbath to be ſpeaking one to another of the goodneſſe of God: Eſpecially in this caſe, when a people were afraid that they ſhould have been for ever rejected, that now God ſhould call them againe, *Ammi*, my people, and ſay now againe that he will have mercy upon them. *Pſal.* 145. 4, 5. *One generation ſhall praiſe thy name to another, and ſhall declare thy mightie acts; I will ſpeak of the glorious honour of thy majeſtie, and of thy wondrous works.* Mark what the wayes of God are toward his Church, when he commeth in the wayes of mercy; they are *wondrous works* of God, they are the *mightie acts* of God, they are ſuch wherein the *honour of God* appeares, yea they are *the honour of his Majeſtie*, yea they are *the glorious honour of his Majeſtie*. There is Majeſty, honour of Majeſty, glorious honour of Majeſty, mighty works of God, wonderfull works of God. When theſe appeare, theſe are to be *declared* indeed; And for them to be able to ſay to one another, *Ammi*, and *Ruhamah*, it was to *declare the wonderfull works of God, and the glorious honour of his majeſtie*. Yea it followeth further in that Pſalme, verſe 6. *Men ſhall ſpeak of the might of thy terrible acts, and I will declare thy greatneſſe.* And verſe 7. *They ſhall abundantly utter the memory of thy great goodneſſe. Eructabunt*, ſo *Arias Montanus* renders it, they ſhall not be able to keepe it in, but breake forth in the memory of thy goodneſſe.

Happy are thoſe people that God grants ſuch ſubjects of diſcourſes unto, that they may ſay one to another, to their brethren

thren and ſiſters, *Ammi*, and *Ruhamah*. It was not long ſince, that when wee met with our brethren, we could not have ſuch a ſubject of diſcourſe as this is, but uſually when Chriſtians met together after their Salutations, their firſt queſtion was; Oh! what ſhall wee doe? what ſhall wee doe? what courſe ſhall wee take? All the Newes almoſt that was in the Kingdome, and the ſubject of diſcourſes (ſpecially among the Saints) was this, Such a Miniſter ſilenced in ſuch a place, ſuch a one baniſhed in another place, ſuch a one impriſoned in another place, ſuch a one High-Comiſſioned in another place, ſuch ſignes of the wrath of God upon us, we are afraid that God is going, if hee be not quite gone already, we are afraid that he will not onely reject us from being his people, but reject us from being a people upon the face of the earth. Lect. 1.

But bleſſed be God, he hath changed the ſubject of our diſcourſes. Now Gods wayes have begun to be towards us as if he intended to make us again to be his people. Now we may when we meete together have plentifull ſubjects of diſcourſes about Gods grace and mercie, to ſay *Ammi*, *Ruhamah*, O the Lord manifeſteth goodneſſe to an unworthy Nation, and we have hope that yet he will owne us to be his people, we have hope that yet he will ſhew mercie to us though never ſo unworthy. Who would have thought ever to have ſeene and heard of ſuch things as we have ſeene and heard? who would have thought ever to have ſeene the hearts of the adverſaries ſo daunted, their power ſo curbed, their rage ſo quelled, the wicked in their own workes ſo enſnared; their hopes ſo diſappointed? who would ever have thought to have ſeene the Saints ſo rejoycing, their liberties ſo inlarged, their hearts and expectations ſo raiſed? This is the free grace of God: *Ammi*, *Ruhamah*, we have obtained mercie, God hath dealt with us in abundance of grace.

So diſcourſe of Gods mercies, as our hearts may be ſanctified by that diſcourſe.

This we muſt not diſcourſe of when we meete, as matter of newes onely, but we muſt ſpeake of it to the praiſe of God, for the ſanctifying of our hearts.

Our brethren in Ireland have another ſubject of their diſcourſes at this day. When a brother and a ſiſter meete this is the ſubject of their diſcourſe, Oh my Father, my mother taken

Chap. 2. ſuch a day by the Rebels and cruelly maſſacred, ſuch a kinſman, ſuch a kinſwoman taken ſuch a day and fearfully murthered, ſuch houſes were fired, ſuch Cities and Townes were taken, and with what gaſtly viſages doe you thinke they looke one upon another, when they are thus relating theſe ſad things? The word of God came out againſt England, but it hath lighted upon Ireland. O unworthy are we of theſe mercies we enjoy, if when we meete together our diſcourſes be frothy and light, about vain and triviall things, when God hath given us ſuch a ſubject of diſcourſe as he hath done by ſuch gracious, and wonderfull, and glorious wayes of his mercie towards us in this latter age.

Eſay 9.8.

Say to your brethren Ammi, *and to your ſiſters* Ruhamah.

Obſer. The mercies of God are to be inculcated upon our ſpirits, we ſhould not onely tell them one to another, but again and again inculcate them upon our hearts. Indeed Gods mercies at firſt they ſeem to take impreſſion upon our ſpirits, but the impreſſion is ſoone vaniſhed.

Say to your brethren. That is (according to ſome) Let *Iudah* to whom God ſhewed ſpeciall mercie, ſay to *Iſrael*, to the ten Tribes that were more threatned then *Iudah*, for *Iudah* was not ſo threatned as *Iſrael* was, to be caſt off from being the people of God. Let *Iudah* rejoyce in this, that their brethren are received again to mercy.

Obſ. A gracious heart ſhould rejoyce in Gods mercies towards others. Gods mercies are an infinite Ocean, there needes no envying there, no grieving for that which others have. Indeed when one man is richer then another, another is ready rather to envie him then to rejoyce: a Courtier is ready to envie the favour that another hath, why? becauſe theſe are narrow things. But when we come to Gods mercie there is roome enough there, that ſoule that hath beene made partaker of mercie, counts it a great happineſſe that any way the mercie of God may bee magnified.

Say to your brethren and ſiſters, &c.

Obſer. Thoſe whom God hath received unto mercie, we ſhould receive into brotherly affection. Hath God ſhewed mercie to ſuch and

where the matter of the *Tabernacle* is ſaid to be *gold, and ſilver, and braſſe:* you doe not ſee nor heare of *iron* to be required for the building of it; No, iron, rigid, ſevere, hard diſpoſitions are not fit either to be matter of the Tabernacle themſelves, or to draw others to be the matrer of it. Lect. 1.

Yea but if ſaying will not be enough to doe the deed, then there follows *pleading*. That is the ſecond. *Say to them*, admoniſh them, exhort them, but what if that will not doe? doe not leave preſently, but *Plead*, yea and *Plead with your mother* too, not only with your brethren and with your ſiſters, but *with your mother.*

Plead with your mother, plead, for ſhe is not my wife, &c.

Pleade, Litigate, ſo ſome, *Contendite, ſtrive*, the old Latine hath *Indicate, Iudge your mother.* It may ſeeme to be a hard and harſh phraſe at firſt, but we ſhall labour to acquaint you with the minde of God in it. Here is an exhortation even to the private members of the Church, to all, one or other, to pleade even with their mother, to pleade even with the Church of which they are members, and ſo to pleade as to deale plainly and to tell her that *ſhee is not the wife of God.* ריבו

Plead with her.

Firſt, here we ſee Gods condeſcenſion, that he will have us pleade the caſe betwixt others and himſelfe, as *Eſay* 5. 3. *Iudge betweene me and my Vineyard, ſaith God.* This ſheweth the equity of Gods dealing. Pleade the caſe, perhaps ſome of you might thinke I deale hardly with your mother in ſo rejecting of her, in bringing ſuch judgements upon her. No, not ſo, but plead you the caſe, pleade rather with her then complain of me for my dealing with her. *Obſer.* 1.

Secondly, *Pleade with her.* When exhortations and admonitions will not doe, we muſt ſtrengthen our ſelves and fall a pleading. If there be any way more powerfull then exhortation and admonition we ſhould take that way, and not preſently give over, for though it is not ſaid here, *Pleade with your brothers and ſiſters*, yet they are included in this when he ſaith *Plead with your mother.* *Obſer.* 2.

Thirdly, It is a hard thing to convince Idolaters of their ſin, and of the Juſtice of God comming againſt them for their ſinne.

Pleade

Chap. 2.

Pleade with your mother, pleade, ſhee will not acknowledge it, ſhee will ſtand it out, and ſay ſhee hath not done ſo ill, ſhee is not worthy to be caſt off, you had neede pleade and pleade hard with her, ſhee will ſtand out elſe: Idolaters have ſo many diſtinctions, ſo many evaſions, ſo many ſhifts and pretences, that it is a thouſand to one ever almoſt to prevaile with them. When you deale with Papiſts about worſhipping of Images they wil have ſuch diſtinctions of worſhip *per ſe*, and worſhip *per accidens*, of honouring the creature *Propter ſe, & Propter aliud, Propriè, impropriè*, and a hundred of ſuch kinde of diſtinctions and evaſions, till they diſtinguiſh out the truth, and ſcarce underſtand themſelves what they meane by their diſtinctions. Hence Idolaters ſcorne at Judgements threatned, they thinke onely a company of fooliſh and timerous people feare ſuch things, they cry out, ſay they, that we are Idolaters, Idolaters and grievous judgements of God are comming upon us, a company of fooliſh melancholy people they feare their own fanſies. Was it not ſo heretofore when we were going on in the wayes of Idolatry apace? Was it not the jeere and ſcorne of all ſuch ſpirits? If any did ſeeme but to make a queſtion about Idolatry, they would never be convinced of ſuch a ſinne, nor never feare any Judgement hanging over our heads. Though God hath prevented it through his grace, and hath ſhewed his prerogative in the wayes of his mercie, yet certainly there was ſigne enough of dreadfull wrath hanging over us, and what yet may be we know not.

Idolaters hardly convinced

Fourthly, *Pleade with your mother, pleade.* It is a kinde of forenſecall word, and carryeth with it ſuch a kind of pleading, as muſt be a convincing, a powerfull pleading. God loveth to have people dealt withall in a convincing way. The Lord doth not cry out to the Prophet or to thoſe other good people that were free from that Idolatry that the people of Iſrael were generally corrupted withall, he doth not, I ſay, bid them goe and terrifie them, and cry out of them, and ſpeake bitterly unto them; but goe and pleade the cauſe with them, ſeeke to convince them, doe not goe and raile upon them but convince them. God loveth to have people dealt withall in a convincing way. Let not therefore any thinke it enough either Miniſter or other, that

Obſer. 4.

that they can ſpeake terribly to people, and cry out of the ſinnes of the people, but let them labour to convince them, to deale with them as rationall creatures, and to take away their ſecret objections and their ſecret ſhifts, and to make their ſins plaine before their conſciences. A convincing Preacher and a convincing Chriſtian is ſuch a one as may be very uſefull, and doe aboundance of good to the Church of God. Lect. 1.

Fifthly, *Pleade with your mother.* It is very fit that God ſhould have ſome to pleade for him, to pleade his cauſe as well as the devill hath to pleade his. The devill never wants pleaders. When was there ever ſuch an ill cauſe came to a Bench, or to any ſociety in any publique way, but found ſome that would pleade for it? A ſhame that the worſt cauſe in the world ſhould have pleaders for it, and many times the cauſe of God ſuffers by mens being mute that ſhould pleade for it. God will take this very ill at their hands. It is true, God ſaith, *hee will pleade his own cauſe*, and we are bound to pray according to that of the Pſalmiſt, that *God would ariſe and plead his own cauſe.* And indeed if God had not riſen and pleaded his own cauſe better then we did, his cauſe would have beene in the dirt before this. Though it is true, God is raiſing up his own cauſe, no thanke to us; we have cauſe to lay our hands upon our mouthes as guilty, in that we did ſo baſely and cowardly let the cauſe of God ſuffer, and Gods appearing ſo immediately & gloriouſly, is the rebuking of us becauſe we did not, we would not before ſtand up to plead his cauſe. Obſer. 5.

Sixthly. When any have found mercie from God, the ſweetneſſe of that mercy ſo warmeth their hearts, that they cannot endure to ſee that bleſſed God to be diſhonoured. *Pleade* you *Ammi, Ruhamah;* what, my people, thoſe to whom I have ſhewed mercie, what though it be your mother, what though it be any deare to you, what though they be great ones, though they be a multitude, yet *plead, plead* for me againſt them, this note is grounded upon the title that God giveth them who ſhould plead *Ammi*, and *Ruhamah*, thoſe that are Gods people, thoſe that have found mercie from God. Gods mercie is ſo ſweet, it doth ſo inflame them, that they muſt plead for God againſt any in the world. Obſer. 6.

Chap. 2. *Obſer.* 7.

Seventhly, *Pleade with your Mother.* That is, with the Church, called a Mother, becauſe as the Mother is as it were the roote from whence children come, divideth her ſelf into branches; ſo the community of a common-wealth or a Church, any community, is called in Scripture a Mother, and the particulars they are as ſeverall branches that grow from that roote, they are as children. Therefore you have ſuch expreſſions in Scripture as *the daughters of Ieruſalem* often times, and there is no great difference between calling *Ieruſalem*, that is, the State, Mother; or *Ieruſalem*, that is, the Church, Mother, for indeed the Church and State were mixed both together.

From this expreſſion we learne that it is lawfull for children to plead with their parents. Though it is true, this aimeth at a higher thing then what is between naturall children and their parents, yet from the expreſſion this is intimated and implied, That it is lawfull for children to plead with their parents. If children ſee their parents in an ungodly way, they may lawfully pleade with them, and their parents are bound to hearken to their pleading Gods cauſe. It is a ſpeech of *Tertullians*, the begetter is to be beloved, and we may adde, he is to be honored, but our Creator is to be preferred. Children muſt give due reſpect to their parents, yet ſo as preferring the Lord before them; and if the parents go againſt God, even their children muſt plead againſt them. As it is a great ſinne for parents to prefer their children before God, ſo it is a great ſin for children to prefer their parents before God.

Children may plead with parents. *Amandus Generator, ſed præponendus Creator.*

Do not think I come to ſet children againſt their parents in this, be but content to heare to the end (though I will not be long in this obſervation) and you will be convinced I ſuppoſe of it, that it is fit for children to plead with their parents when they go from God. Thus we ſee it was with *Ionathan*, 1 *Sam.* 19. 4. there you ſhall finde that he pleaded with his father when he ſaw him ſo furious and in ſuch a paſſionate mood as he was in, and in ſuch a cruel way toward poor *David*, *Let not* (ſaith he) *the King ſinne againſt his ſervant*: *Let not the King*, he gives him very reſpectfull words, and ſheweth his due honour to his father, *Let not the King ſinne againſt his ſervant*, and then goeth on and tells his father of the good ſervice *David* had done, and that *David*

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vid did not deſerve ſuch ill uſage from him. Thus when children ſhall ſee their Fathers or Mothers to be in a furious rage or paſſion, it is fit enough for them, if they come in an humble and ſubmiſſive way, in a beſeeching way, I beſeech you father or mother, conſider that by theſe diſtempered paſſions, inſtead of helping your ſelf, you ſinne againſt God, you have knowne it by experience that you have often in ſuch paſſi on ſo broken out, that many ſinnes have broken from you, and you have grieved for it afterwards, oh do not againe that which your Conſcience hath ſo often checked you for. If children ſhould come thus in an humble and ſubmiſſive way to pleade with their parents, they do no more then their duty, and their parents are bound to hearken to them in it. I confeſſe they ſhould be very carefull in keeping their due reſpect to their parents, and not ſpeake malapertly, but with all reverence and ſubmiſſion to them, and to ſpeak privately too, if poſſibly it can be, not to divulge their parents weakneſſes. You know *Cham* was curſed for diſcovering his fathers nakedneſs, though he was drunk, he did not ſhew his due reſpect at that time to his father; but if he had ſought to cover his fathers nakedneſſe, and after had come and pleaded the caſe with him, certainly he had not been curſed, but received a bleſſing.

Yea and there is a great deale of reaſon that children ſhould plead with their parents, and that you ſhould give them leave ſo to do, becauſe you know, children are the worſe for your ſinnes, God threatneth to *viſit the ſinnes of the parents upon the children, to the third and fourth generation*; there are many threatnings againſt children for the ſinnes of their parents, therefore it concerns your children that they ſhould plead with you, and that you ſhould ſuffer them. For you to ſay, Sirrah what have you to do with me? What doth it concerne you? Yes, the child if he doth it in modeſty and humility may ſay, O father it doth concerne me, I may fare the worſe for your ſinnes, God may come upon me for them, therefore give me leave I beſeech you to pleade the cauſe of God with you. And if you will not give your children leave in this, they may riſe up as witneſſes againſt you another day.

If children in an humble and ſubmiſſive way plead with their

Chap.2. parents, and they will not hearken unto them then, a very good pleading will be for them to burst out into teares before their parents, and it is a very sutable and powerfull pleading, that when children cannot prevayle in an humble and submissive way, then to burst out into teares before them. We read in the story of King *Edward* the sixth, when *Cranmer* and *Ridley* came to him, and were so earnest to let him give way to his sister the Lady *Mary* to have Masse, he stood out and pleaded the case with them, and told them it was a sinne against God, they used many carnall arguments to perswade the King, but he withstood them a great while; at length when King *Edward* (who was but a childe about 15 yeeres of age) saw he could not prevayle with pleading against those grave men, he burst out into teares, and that so prevayled with them, that they went away and concluded that *the King had more Divinity in his little finger, then they had in all their bodies*, and so yeilded to him. Certainly in such pleadings the heart of a parent must needs be much hardned if he will not breake and yeeld to his child.

You that are parents, looke upon your childrens pleading with you, and consider with your selves, what doth God send one out of my loyns, out of my own wombe to come and plead the cause of God with me, to draw me from the wayes of sinne, and to do good to my soule for ever, surely it is a mercy to have one out of my own bowels to stand for the cause of God; surely God is in it, I see this child in other things walkes humbly and obediently unto me. As indeed you that are children, that plead with your parents, you need be carefull so much the rather to be obedient to them, and not take upon you in an unseemly manner to checke and reprove them; and then it cannot but convince the heart of a parent. What a blessing will it be to your children if you that have received your naturall life from your parents, should be a means of the spirituail and eternall life of them. Thus much for the expression. *Plead with your Mother.*

Now for that which is chiefly aymed at, *Pleade with your mother*, that is, the Church and State. Hence the Note is,

Obser.9. Those that are godly should not onely sacrifice themselves to doe good to themselves or friends in private, but they are to labour

bour to doe good to the publique too. Not onely ſay to your ſiſters and to your brethren, but *plead with your mother*. There are many narrow ſpirited men, who if they can diſcharge as they think their conſciences with their families, and can plead with their ſervants and children, or ſome of their owne neer acquaintance perhaps, they have done enough, though for the publique they take no care at all.

Lect. 1.

We muſt endeavour the good of the publique.

Hence it is apparently implyed, that all thoſe that are members of any Church, ought to be men of knowledge; why? becauſe they are ſuch as are called upon to plead with their Mother. It is not for an ignorant Sot to plead with a Church of God; and yet ſuch ſhould be all the Members of every Church, as in ſome caſes they ſhould plead with their mother.

Obſ. 10.

Laſtly, which indeed is the maine Obſervation of all, God giveth liberty to ſome private members of Churches, yea it is their duty in ſome caſes to plead with the whole Church. This wee muſt ſpeak unto a little more. Gods wayes and his Cauſe are ſo equal, that private Chriſtians, though they be very weak, yet they may be able to plead it with a Church. It is true, there is a great deale of diſadvantage that a poore, weak, private Chriſtian hath, when he is to deale with a whole Church, where there are many godly and learned: but where as there is a diſadvantage one way, ſo the advantage is as much the other way, in regard that the Cauſe of God is on the one ſide, and not on the other. The goodneſſe of the Cauſe is as great an advantage as the abilities and number on the other ſide is a diſadvantage. And ſometimes particular members of a Church have no other way to free themſelves from the guilt of the ſinnes of the Church, but onely by pleading with them; except they plead, they are many times inwrapped in the guilt, and therefore of neceſſity they muſt doe it, though they be never ſo weak.

Obſ. 11.

Private members may in ſome caſes plead with the whole Church.

Yea and ſometimes God hath bleſſed the pleading of ſome few, and of weak ones too, with a multitude. Perhaps you may have heard of that notable Story we have in Eccleſiaſticall Hiſtories of *Paphnutius*, who being in the Councel of Nice where there were 318. Biſhops, and the buſineſſe was about the marriage of Miniſters, and generally they caſt againſt it, that thoſe that were ſingle ſhould not marry; onely *Paphnutius*, one man,

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One man may prevayle againſt many.

comes and pleads againſt them all in that caſe, and God ſo wrought it that he carryed the Cauſe, and he, one man, convinced all theſe 318. Biſhops. Therefore this is no diſcouragement for one man to ſtand up and plead againſt a great many. So *Petrus Waldenſis* in the Story of the *Waldenſes*, though he was but one at firſt, yet he ſtood againſt many thouſands, and God bleſſed that which he did for the converſion of thouſands. And *Luther* you know he ſtood againſt all the world almoſt.

Yea and though this one man may be but a private man, a weak man, God may bleſſe that which he ſaith ſometimes more then that which more learned men ſhall ſay. I remember I have read in the Centuries this Story: A company of Biſhops being met together, there was a Philoſpher that ſtood out againſt the Chriſtian Religion, and ſo reaſoned againſt them all, that hee ſeemed to have the better of it: amongſt them there was one, a very godly and holy man, but a very weak man; he ſeeing the Cauſe of God like to ſuffer, deſired leave to ſpeak and encounter with this Philoſopher; all the reſt being troubled at it, thinking that Gods cauſe would ſuffer more by him, knowing he was a very weak man, but yet knowing withall that he was a very holy man, none would oppoſe, but let him ſpeak: So he beginneth with the Philoſopher, reciting many Articles of the Faith, Tell me, ſaith he, do you beleeve that theſe things are ſo? (and ſpoke with Majeſty and authority) doe not ſo reaſon the caſe about theſe Articles of our Faith, but doe you beleeve? Preſently the Philoſopher acknowledged himſelfe overcome: Hitherto (ſaith he) I have heard words, and returned words, but now I feele the Divine power, and I cannot further anſwer; and ſo yeelded to be a Chriſtian upon the pleading of this poore weak man, yet a very holy and godly man. God hath bleſſed the pleading of weak ones, though it be againſt thoſe that are very ſtrong, therefore they muſt not be contemned.

Hactenus verba audivi & verba reddedi, ſed cum divina virtus acceſſit, ultra reſpondere non potui.

I remember *Oecolampadius* hath ſuch an expreſſion as this, ſaith hee, *Chriſt ſhould be contemned and diſhonoured, if wee ſhould not heare, were it but a child ſpeaking with his Spirit, though all the world ſhould bee againſt it. And in *Eſay* 11. 6. there is a promiſe that in the times of the Goſpel, the ſpirits of men ſhould be ſo brought downe, that

Contemneretur eccleſia Chriſti, ſi vel unum pusillum eius divino ſpiritu loquentem non audiremus, etiamſi totus orbis illi reclamet. Oecolampadius.

that they should not stand upon their greatnesse and learning, but the Text saith, *A child should lead them*; that is, the humble temper that God would have under the Gospel. Lect. 1.

But it may be said, Will not this argue selfe-conceit? What, for one man, a private man to plead with so many, with a Church? it is a signe that such a one is very well opinionated of himselfe, that should think that what he apprehendeth should be sufficient to stand against the apprehension of so many learned and godly men as are in the Church. How can this be freed from arrogancie and proud conceitednesse? *Object.*

I answer, Not so, it may be conscience, and not selfe-conceit, for the rule of conscience is not the abilities, nor the holinesse, nor the multitude of others, but it is that light that God doth let in to convince according to his Word. *Ans.*

Nay further, I suppose I may convince you that this pleading for God, may proceed from much selfe-denyall, and the not pleading, may proceed from very vile, sinfull self-respect. *Quest.*

How will that appeare? *Ans.*

Thus. For a private man when he sees the truth of God to suffer, certainly if he be of an humble and an ingenuous spirit, it cannot but be exceeding grievous unto him to thinke, that he must contest with such a multitude of able and Godly men, more able then himselfe, it cannot but be to him a very hard work that God putteth him upon. He would rather a hundred times, if he did look at his owne quiet and ease, sit downe: For, thinks he, If I come to speak, then by this I shall be endangered to be accounted self-conceited, I shall have the accusation of pride, I shall displease many of my friends, I shall make a great disturbance in my selfe, I am sure to my own peace, whatsoever I do to others, and how much better were it for me to sit still and be quiet. An humble spirit would reason thus; but onely? Conscience puts him upon it; I shall contract guilt to my self, if I be not at least a witnesse for Gods truth, therefore though I shall suffer so much in it, yet rather then the truth shall suffer, rather then conscience shall plead against me, I will pleade though never so much to my disadvantage. Now if such an one carry it humbly & quietly, certainly he is rather to be accounted a selfe denying man in it; for it is a very hard taske. Whereas on the other side

No pride but selfe-denyal to plead against the sinnes of others.

Chap. 2. ſide, ſelfe-love is more like to thinke thus; It is true, theſe things are right, I ſee they are not according to the truth of God. Conſcience indeed would have me ſpeake, but I ſhall trouble my ſelfe, and what will they thinke of me on the other ſide, where there are ſo many able and godly men? ſurely I ſhall bee thought a conceited foole, and therefore I were as good hold my peace, and ſleepe in a whole skin and be quiet. Thus becauſe they have ſo much ſelfe-reſpect, and love their own quiet, and cannot endure to ſuffer any trouble, they wil leave the truth to ſuffer, and their conſciences to be pleading within againſt themſelves, rather then thus to plead for the cauſe of God.

Certainly they that are charitable ſhould rather take things in the better part then in the evill. It is true, it is poſſible that men may through pride of ſpirit bee pleading with others (I ſhall ſpeake a word of that by and by) but yet you may perceive it in the carriage of ſuch a one, in the generall courſe of his way. Now if in the generall courſe of the way of a man, he doth carry himſelfe humbly and ſubmiſſively, that you ſee him yeeldable as much as ever he can in all lawfull things, and then when he commeth to plead againſt an evill he is not ſuddain, he is not raſh, and he pleads not againſt every light evill neither, but when he comes he comes with a great deale of trouble in his ſpirit, and carrieth it with all quietneſſe and humility, It is your rigidneſſe, and that ſpirit which doth not beſeeme a Chriſtian, that is not the ſpirit of Chriſt in this thing, for to judge of this to be pride. For certainly under this falſe judgement the cauſe of God hath ſuffered exceeding much.

Object. You will ſay, How can it bee imagined, that one man ſhould ſee more then many, more then others that are able?

Anſw. To that I anſwer. In a community where there are many, though they ſhould bee godly, yet many of them may have their ſpirits biaſed with prejudice, with ſelfe-ends, and ſo not come to ſee the truth though they be more able.

Again; perhaps though they may be more able in moſt things, yet in ſome one God may leave them. Yea, though they may bee more able at other times, yet for ſome one time God may leave

a man in a thing that he is very able in it another time. And perhaps a great many of them for the preſent may have ſo much diſtemper of ſpirit, as they may not ſpeake according to what they thinke themſelves. Therefore it may be uſefull for ſome one man to be pleading with many others.

Lect. 1.

The truth is not alwayes ſeen beſt where there are greateſt naturall abilities, no nor alwayes where there is moſt grace.

I beſeech you conſider of this, it is very uſefull. Men muſt not thinke that God doth diſpence the knowledge of his truth alwayes according to naturall abilities. For want of this conſideration many are led into much evill. For thus they thinke with themſelves, If a man have more abilities to underſtand naturall things then others have, therefore hee muſt needes have more abilities to underſtand ſpirituall things then others have. There is a miſtake in this. A great learned man that hath great abilities, underſtands the rules of nature, yet a poore weake man may have the minde of Chriſt more then he hath. For the promiſe is to them that feare God. *Pſal.* 25. 14. *The ſecret of the Lord is with them that fear him.* It may be another man hath more abilities, but his ſpirit may be more ſoild, may bee more diſtempered then the poore weake mans. *I thanke thee O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes; even ſo Father, for it ſeemed good in thy ſight.*

Mat. 11. 25.

If multitudes had beene an argument againſt the truth, then in the Primitive times, when Chriſtian Religion began, certainly very few ſhould have followed JESUS CHRIST: Yea, and there is not more diſadvantage and diſproportion betweene one or two private members of a Church and the whole Church, then there was at that time diſadvantage and diſproportion betweene the whole Church then and all the world. And if we marke Saint *Iohn*, *We know* (ſaith he) *that we are of God, and that the whole world lieth in wickedneſſe.* We know. What a ſingular ſpirit was here? here was ſingularity indeed, if you talke of ſingularity; you are afraid you ſhould be counted ſelfe-conceited, and ſingular in differing from others. *We know that wee are of God, and that the whole world lies in wickedneſſe.*

1 John 5. 16.

Thus we ſee the thing a little cleared, as this point had need be,

Chap. 2.

but we have not yet done with it, we must not let it go so. There must be some rules given for this, or otherwise we should wrong the point in naming it.

Christians may plead, private members may plead with their Mother, yet they must observe these rules.

1. Rules to be observed by private Christians who plead with the Church.

First, they must not pleade with her for every light thing. For the Scripture giveth us this rule, That *Love covereth a multitude of infirmities*; We must not stand pleading for every infirmity with our brother, but rather passe by many and cover them, much lesse then with the Church. But if there be that which is notorious, or if I be called unto it, that I cannot have communion with them, but in my communication with them, I shall be wrapped up in the guilt except I testifie the truth. Certainly then I am bound to plead.

2. The second rule is, It must be orderly done, that is, if possibly it may bee, you must make the Officers of the Church to be your mouth in pleading. I say if it can bee. If it come to such a way of rebuking or declaring the evil to the Church, it should rather (if it can be) be by him whom God hath appointed to be his mouth to the Church. For you doe it in Gods name, therefore the most orderly way to do it (if it may be done) is by him that is Gods mouth.

3. Thirdly, It must be so as you must manifest all due respect to that society you are of, to that Church, shewing in your carriage, that you are apprehensive and sensible even at this time of that distance that is between you and that whole society whereof you are a member.

4. Fourthly, You must do it in a very peaceable way, so as to manifest that you desire peace, and not to be the least disturbance to the peace of the Church, but that the peace of it is deare and precious to you. Therefore when you have witnessed the truth, and discharged your conscience in it, you must be then content to sit down quiet, for so the rule is, *That the spirits of the Prophets must be subject to the Prophets*, in that case: But if it should prove that the Church should continue, if the evil be notorious and great as requires departing, and the Church after all means used and all patience should continue in it, in such a case as this, you may desire to be dismissed from it and depart. But in as

peace-

peaceable a way as poſſibly can be, yet continuing in due reſpect unto the Church for all that, though you ſhould depart, onely leaving your witneſſe behind you. Lect. 1.

The Papiſts cry out againſt us for pleading againſt them, and ſay it is an ill bird that will defile its own neſt, and they tell us the curſe of *Cham* is upon us for diſcovering our parents nakedneſſe. They are to know this, that there is more liberty for a member of a Church to plead with a Church then for a child to plead with his parent. Though there be liberty for a child, yet there is more liberty for the member of a Church. For a parent though he ſhould be never ſo evil, yet he doth not loſe his right over his childe. Though your parents ſhould be very wicked, yet know, that their wickedneſſe doth not diſcharge you of your duty; that all children ſhould take notice of. But a Church may ſo fall off from God, as the members of it may be free from their duty to it, and therefore may have more liberty to pleade then a child with his parent. That but onely in anſwer to them. And certainly ſo far have they fallen from God, as they have diſcharged thoſe that plead againſt them.

Well but if a member, a particular may plead with a Church, a whole Church, with their mother; Certainly then, there is no one Member of a Church ſo high but he may be pleaded withall by another; yea any that is an Officer of a Church may be pleaded withall, even by private people in that Church, *Coloſ.* 4. 17. *Say to Archippus, looke to thy Miniſtry*, It is an Exhortation to all the Church to ſay to Archippus and admoniſh him to looke to his Miniſtry. For though the officer of a Church be nearer to Chriſt the head (of which you heard before) then other members are, as the Arme is nearer the head then the hand; yet if the arme ſhall ſend forth any thing to the hand that it hath not from the head (as in a flux of putrid humours that reſteth in the arme) then it would be the ſtrength of the hand to reſiſt thoſe ill humours that the arme ſends forth. So if any officer of the Church ſhall ſend forth that which he did not receive from the head, to any Member, but ſome putrid humour of his own, It is the virtue of that Member to reſiſt the receiving of any ſuch humour.

No Officer in a Church, no member be he never ſo great, but he may be pleaded againſt by a private member.

Certainly it is the pride of many that think it ſcorne for any

Chap,2. private people any way to have to do with them. It is I say a pride in men which thorough want of that right order that should be in all Churches is growen to that height, that those that take to themselves as proper the name of *Clergie*, they think it such a dishonour to them for any other that is not a *Clergie-man* (as they speake) to speake to them or admonish them of any thing, or to reason with them about any thing, or when they have preached, to come to them for further satisfaction in somewhat that they have delivered, or if they be negligent in their duty, to tell them of it though never so submissively and meekly, their pride makes them rise so high.

And for that observe, because they do it upon that ground that they are the *Clergie*, which signifies Gods *inheritance* and Gods *lot*, and so contemning others as inferiour. You shall finde in Scripture that the *people* are called *Clergie* in distinction from the Ministers, and never the Ministers in the New Testament in distinction from the people, the word κληρος is not attributed to them to my remembrance, but I am sure it is attributed to the Congregation, to the private members by way of distinction from them. That you shall see in 1 *Pet.*5.3. *Be not Lords over Gods inheritance. Do not Lord it over Gods Clergie*, over Gods *Lot*, so the words are. Now in that he saith *do not Lord it*, certainly that is spoken to the officers of the Church, and they must not Lord it *over Gods inheritance*, that is, *over Gods clergie*, for so I say the words are. The word κληρος therefore, from whence *Clergie* cōmeth, is you se attributed to the people. And we shal finde in Scripture, *Act.* 18.25. that *Apollos an Eloquent man and mighty in the Scriptures*, and a man of a *fervent spirit*, yet the Text saith, that *Aquila and Priscilla*, that were private people, *tooke him unto them and expounded to him the way of God more perfectly*. Where have you an *Apollos* now, an Eloquent man, a Scholler, a great Clergie man, but would scorne and contemne that a poore man and his wife should take him home and instruct him in the way of God more perfectly? Yet *Apollos* and Eloquent man and mighty in the Scriptures tooke it wel and was willing to receive further instruction from these people: And we finde *Cant.* 5. that in the time of reformation of the Church, the Church went to the *watch-men*, the watch-men *beate* her, she had more relief

μηδ' ὡς κατακυριεύοντες τῶν κλήρων

relieſe from *the daughters of Ieruſalem* then from them. Lect. 1.

But we muſt not leave this ſo neither. It is true, there may be a notorious abuſe of both theſe, and it is exceeding hard for a people to underſtand their liberty without abuſing of it, either againſt the Church or againſt the officers of a Church. This power may be abuſed in people very much in too much pride, arrogancie, malapertneſſe, a ſpirit of contention in ſome, taking a delight in contradiction. There are many people I ſay that are of ſuch a humour that it is their very delight to be in a way of contradiction, and they thinke they are nobody except they have ſomewhat to ſay againſt their officers or againſt what is delivered, and upon that very ground will goe quarrelling, not out of meere conſcience, but that it may appeare to others that for their parts they have a further reach than other men; It is true, ſuch things are delivered, generally they are received; yea, but men muſt know that they looke into things further then others doe: And if they be in a community, they conceive that every one would thinke them no body if they ſtand ſtill and ſay nothing, therefore that they may appeare to be ſomebody, they will ſpeake, they will have ſomewhat to finde fault withall, though they ſcarce underſtand what they ſay, or whereof they affirme, and ſhew it they will in a virulent ſpirit, in a domineering way, and brave it to the faces of thoſe that God hath ſet over them. Certainly this is a groſſe and abominable thing, giving it may be reproachfull termes to ſuch: Whereas the rule of Chriſt is, *Rebuke not an Elder*, (1 *Tim.* 5. 1.) *but intreate him as a Father*, doe not you thinke preſently that becauſe you may pleade with them, that Gods cauſe may not ſuffer by your ſilence, that therefore you may rebuke them in an undecent and unſeemely manner. You may indeed in an humble way goe as acknowledging the diſtance betwixt you and him, he being an Officer, and ſo *intreat him as a Father*. Doe many of you ſo when you goe and reaſon the caſe with a Miniſter, whom you your ſelves wil acknowledge to be officers of Chriſt, yet it may be ſometime through bitterneſſe of ſpirit you will be caſting them off from being officers of Chriſt before you have ſufficient warrant for it: and therefore the Apoſtle ſaith in the ſame Chapter *ver.* 19. *Againſt an Elder receive not an accuſati-*

Private people muſt take heed they abuſe not their liberty.

Chap. 2. *on but before two or three witneſſes*; Marke, you muſt not *receive an accuſation*, much leſſe a condemnation, for the credit and honour of the Miniſters of Chriſt are very deere and precious unto him, therfore take heed how through a violent & turbulent ſpirit you caſt any diſhonour upon thoſe that Chriſt hath ſet over you.

Thus I have indeavoured to diſcover the truth unto you, and ſo limited as I hope it may be for edification, and not for hurt at all to any. *Plead with your mother.*

But what is this pleading? *Shee is not my wife, neither am I her Husband.*

It hath much bitterneſſe in it indeed if it be conſidered of, yet it it is in as faire termes as can bee ſet out. *She is not my wife.*

He doth not bid them ſay to their mother ſhee is a whore, but *ſhee is not my wife.*

Obj. You wil ſay, why? what difference is there between her not being his wife & her being a whore? May we not cal things as they are?

Anſ. It is true, the thing is the ſame, but hence the Spirit of God teacheth us an excellent note, that thoſe who pleade againſt others muſt not give ill termes, eſpecially when thoſe they pleade againſt are ſuperiors, you may declare your mindes fully, but in as faire, modeſt, comely, the leaſt provoking termes that can be. It is a foule evill in many if they ſee Miniſters or Churches doe things they ought not, preſently to give reviling ſpeeches, nothing is in their mouthes but there is one of *Baals* Prieſts, and Antichriſtian, they cry out of every thing they diſlike as Antichriſtian, whereas you are to ſtudy with your ſelves if there bee any terme more mollifying then other to make uſe of that terme, although the fault you pleade againſt might beare a harſher terme if rebuked by one in authority, yet you who are but private Chriſtians ſhould be very carefull in the faireſt, gentleſt termes that may be to reprove what you diſlike.

Again, *Shee is not my wife.*

For that point, that a people that have been Gods people, may prove not to be Gods people, that we have already met withall in the former Chapter. We ſhall not ſpeake of it as then we did. Onely now we have it more fully, that a Church may come to be un-churched.

Here is a difficult caſe, that is, when a Church may come not to

to be a Church. It is through Gods providence more then I did make account of when I began this Prophecie of *Hoſea*, though I had ſpent ſome time in it before, yet little thought to have met with ſo many things ſo fully preſented to me as I have found, that doth ſo neerely concerne us and the times. I would not violently draw on any thing but what is ſo preſented to us, as that I ſhould be injurous to the Scripture and to you not to take notice of it: We have already met with as tickle points as can be almoſt, and this alſo is exceeding difficult. I deſire in this to go as I have done, your own conſciences witneſſing with me as in the other, without the leaſt ſpirit of contention and diviſion, or medling with controverſies, but laying the truth in the principles of it plaine before you. Lect. 1.

When may a Church come to this, that had God before to be her husband, now not to have God to be her husband?

I confeſſe for the Church of the Jews I cannot finde any thing to pitch upon certainly when they did ceaſe to be a Church but onely this; either when God did ſend them a bill of Divorce by ſome extraordinary men (as ever they had ſome amongſt them, ſome Prophets) or that they did wholly leave off from being under the pedagogie that God put them under: For I finde this that their Idolatry was not enough to cut them off from being a Church actually. It is true their Idolatrty was that which did deſerve it. They broke the marriage bond by their Idolatry, but God did not alwayes take the advantage of that, he did not alwayes ſend them a bill of Divorce when they did commit Idolatry. Theſe ten Tribes had been Idolaters a long time before God had ſaid to them they were not his wife. Therefore barely Idolatry did not cut off, no not the Jewes. Neither do I think that all Idolatry (if it be through ignorance) cutteth off a Church now in the time of the Chriſtians. The Lutherans certainly are guilty of Idolatry by conſequence, and ſo other Churches may be through ignorance, and yet they not ceaſe to be Churches. Therefore in the time of the Jews, I ſay I do not finde any particular ſinne that did actually cut them off ſo long as they did keep under the pedagogie of the Law, unleſſe God by ſome extraordinary meſſenger ſent them a bill of Divorce, they yet remained the people of God. *Iſa.* 15.1. *Where is your bill of Divorce,* When a Church comes to be unchurched.

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Divorce, ſaith God? It is true you have deſerved it, but where is it? I have not given you a bill of Divorce, therefore they were a Church.

But for the time of the Goſpel, this I think may very ſafely be aſſerted, that ſo long as there is a Communion of Saints imbodyed, holding forth the profeſſion of all fundamentall truths, and joyning in all Ordinances, ſo far as they are convinced, ſo long there is a Church. Any communion of Saints imbodyed, holding forth the profeſſion of all fundamentall truths, and are willing to ſet up ordinances ſo far as they know to be Gods mind they ſhould ſet them up, this multitude though it ſhould have abundance of corruptions, though many wicked be mingled amongſt them, yet they are a Church of God, though they ſhould not ſet up all Ordinances, though perhaps through ignorance they are not convinced that ſuch an Ordinance is an Ordinance, yea though they be convinced that it is an Ordinance, and yet perhaps they are not convinced that it is Gods mind they ſhould ſet it up, though this ſhould be their error, yet this communion of Saints imbodyed, remaineth a true Church of Chriſt.

A Church may continue a true Church though with much mixture.

But thus. Though it be a true Church of Chriſt, yet it may be ſuch a Church, that perhaps you, nor I, nor another cannot have communion withall.

You will ſay, How is that poſſible for any Church to be a true Church of Chriſt, and yet we may not have communion with it?

A Church may remaine a true Church yet ſo corrupt as in ſome caſes we cannot have communion with it.

So far communion we may have as to acknowledge it to be a Church, and to have communion in ſome duties, but it may be a true Church of Chriſt, and I may acknowledge it ſo, and yet not have communion in all ordinances. In what caſes may that be?

3. *Caſes.*

Firſt, If this Church ſhall ſo mingle any ordinance, any work of their publique communion, as I for the preſent cannot joyne without contracting guilt upon me, as not ſeeing Gods will in it, I cannot have communion with them now in ſuch ordinances.

1.

Yea ſecondly, If a Church ſhall require me to yeeld in my Iudgement, and ſubſcribe to ſuch and ſuch things that I cannot ſatisfie my conſcience in, they put me offcommunion with them,

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it is not my fault, but they violently keep me off. That is a ſecond caſe. Lect. 1.

Thirdly, When they ſhall not ſuffer me to do the duty that God requires of me, I cannot have communion with them there neither, becauſe if I ſhould joyne with them, not doing my duty which my conſcience tells me I am bound to doe, I thereby contract guilt. 3.

Nay further, A man may be of a Church, and perhaps they may not be ſo ill, but it may be lawfull to have communion with them in many ordinances, and yet for thoſe that are free, and are not by any ſpeciall call of God tyed to ſuch a place, they are bound in conſcience in ſome caſes not to joyne with them as a member of them in a conſtant way. As thus. In 2. caſes though I may have communion yet I may not joyne as a conſtant member.

Firſt, when I cannot enjoy all ordinances with them, but God openeth a door to another place where I may have communion in all ordinances, I may receive Sacraments with them upon occaſion, and yet not be conſtantly with them as a member of that Church. 1.

It is true, if God did ſhut the door that I could not enjoy all ordinances any where, then it were better to joyne with a Church that hath not all, though I do but enjoy ſome.

Secondly, when God offereth me elſewhere that I may enjoy the ordinances with more power and purity, and with more freedom of ſpirit, and I am not tied (I ſuppoſe one to be free and not to be tied) then if there be nothing but outward accommodations that ſhal caſt the ballance on the one hand, and the purity & power of the ordinances on the other, if I ſhal rather chuſe the one then the other, it will be apparant that I love my body better then my ſoule: In this caſe Conſcience biddeth me to ſhew more reſpect to my ſoul then my body. 2.

This can be no controverſie, for it is generally acknowledged by all that if one will but remove his houſe from one pariſh to another, he may go and joyne with that pariſh. But that which I affirme is not ſo far as that, I do but ſuppoſe that a man is free & not yet actually joyned, he is then if he be free to regard more the purity and power of the ordinances then outward accomodations.

Let her therefore put away her whoredoms.

The end of all pleading and exhortation, is reformation, and not contention. *Obſ.*

Chap. 2. Pleading muſt not be for contention but for reformation.

Pleade with her; to what end? *Let her put away her whoredomes.* Plead with her that ſhee may reforme, doe not plead for contentions ſake. There are many men that will rebuke others, and plead with others, but what for? meerely in a ſpirit of contention, meerely that they may brave it over them, that they may upbraid them, ſhame them, and not out of love to reforme them, they care not whether they reforme or not; if they have vented their gall & malice they have what they would have.

Queſt. This may be known. 1.

But how wil you know that? How can you know a mans heart?

Thus. You ſhall know that men come to pleade not for reformation but for contention, firſt, if they rather make it appeare that they are glad of the ſinnes of their brethren and doe not grieve for them. You ſhall have many a man come in a fury and rage to rebuke men they have advantage againſt, but not with a ſpirit of ſorrow and mourning; if you came to plead and rebuke them for reformation, you ſhould have come with a mourning ſpirit, *You ſhould have mourned that ſuch a one ſhould be taken away from you*, ſaith the Apoſtle to the Corinths. You ſhould mourne at your very hearts that the Church or the member of it hath offended.

1 Cor. 5. 4.

2.

Secondly, when men are partiall in their pleading, when they will rebuke others and that ſharply too that are afar off, but ſuch as are neere to them they are careleſſe of.

השיבו

Ezek. 18. 32. *Turne ye, turne ye that ye may not die;* (ſay your bookes there) *turne your ſelves and live.* Now the word is *Reverti facite*, for ſo it is in *Hiphil*, *Doe you make to returne*, and ſo it may well be read. So *Arias Montanus* reads it, *make others to returne.*

You muſt plead ſo as to deſire reformation, not that you may get the victory and have the better of it by your pleading, but with bowels of compaſſion to ſeeke Reformation you muſt not cut as an enemy to conquer, but as a chirurgian to heale: Therefore before you goe to rebuke and to plead you muſt goe to prayer, that God would bleſſe your rebuking, and your exhortation to your brethren, and when you have done pray again to God for a bleſſing upon it. And looke after your reprehenſions, and ſee what becommeth of them; and if they doe not proſper to Reformation, then mourn, and cry to God for your brethren; and if

if it doe proſper, then bleſſe God that you have converted a ſoule. Thus it was with the Tribes on this ſide Jordan, when they pleaded with the Tribes on the other ſide Jordan, you ſhall finde in the ſtory that when *they heard the anſwer of their brethren they bleſſed God when they ſaw that their brethren were free from ſinne*: ſo you ſhould doe, you ſhould goe and plead with your brethren, perhaps your brethren may have the better of it and may convince you that that which you apprehende to be a ſinne is not a ſinne, now many men perhaps are angry and will not bee convinced that it is no ſinne, then I ſhall goe away with the ſhame, what doe I rebuke him of a ſinne, and is it no ſinne? Many a man holds on in an argument what he hath begun, and is loath to yeeld that it is not a ſinne, whereas hee ſhould be glad to yeeld it. If a Miniſter plead or preach that men doe any thing that he conceives is a ſinne, if another ſhould come and convince him that it was no ſinne, it is a vile ſpirit in any Miniſter not to bleſſe God that he is miſtaken, why? Becauſe now the guilt of his brother is removed in his heart. If I had not beene miſtaken, tis true, my credit had been ſomewhat, but I am miſtaken, the ſin is removed from my brother, Oh bleſſed be God that my brother is not guilty, though I am miſtaken; If we plead againſt others with ſuch a ſpirit as this is, God will bleſſe it.

Lect. 1.

Joſhua, 22.33.

Chap. 2.

The Second Lecture.

HOSEA 2. The latter part of the second ver. and ver. 3.

Let her therefore put away her whoredomes out of her sight, and her adulteries from between her breasts.
Lest I strip her naked, and set her as in the day wherein shee was borne, and make her as a wilderness, &c.

PLead with your mother, and *plead* so as to tell her plainly that she is no more *my wife*, she hath her bill of Divorce, she is now none of mine. Well it seemeth then there is no hope, no help, God hath left us, forsaken us, he hath said we are no more his wife, we have our bill of divorce and we must be gone. Not so neither, but now it followeth, *Let her put away from her sight her whoredomes, and adulteries from between her breasts.* Hereby insinuating at least, that her condition, yet notwithstanding the greatnesse of her sin and the fearfullnesse of the threat, is not altogether hopelesse, but he would have those that plead with her, yet to exhort her and to bid her put away yet her whoredomes. It is true when a man putts away his wife for whoredom and giveth a bill of divorce, he wil never take her againe, upon no termes. *Ierem.* 3. 1. *Will a man when he putteth away his wife, returne unto her again?* As if he should say, no certainly, no man will do it; *Yet returne unto me saith the Lord, and I will receive you againe.*

Obs. Gods mercies are beyond mans. It is a most excellent and usefull observation that we have from hence, There is no such dreadfull threatning against any in the word of God for any of their sinnes (onely we except that sinne against the holy Ghost) but there is a dore of hope left for those sinners. Here seemeth to be the greatest sinne, of Idolatry and forsaking of God as could bee, the most dreadfull threatning, *she is not my wife*, she is divorced

divorced from mee. Yet here is inſinuated a hope of mercy. Lect. 2.

I will give you one Text which is as notable for this as any I know in the booke of God, that is *Iudges* 10. 13, 14. compared with *ver.* 16. In the 13. and 14. verſes, ſaith God, *You have forſaken me, and ſerved other gods,* What then? *I will deliver you no more.* I am reſolved againſt you now, I have delivered you often, but now I will deliver you no more; *Go* your wayes, *Cry unto the gods you have choſen, let them deliver you in the time of your tribulation.* One would think this people to be in an ill caſe, of whom God ſaith thus much; For obſerve theſe four things here. Firſt, God chargeth them with the greateſt ſinne that could bee, they had forſaken God and turned themſelves to Idols. Secondly, This great ſin is aggravated with the moſt aggravating circumſtance almoſt that could be, implyed here, this they had done notwithſtanding God was wonderfull mercifull to them, and had often delivered them, yet they had ſtill forſaken him and ſerved other Gods. Thirdly, Here is one of the moſt peremptory reſolutions againſt ſhewing mercy that we can imagine, ſaith God, *I will deliver you no more,* now I have delivered you ſo oft. Fourthly, Here is a moſt bitter Sarcaſme, a biting, upbrayding, taunting ſpeech for their ſerving other gods. As if he ſhould ſay, what doe you come now? Now do you cry and howle to me now you are in your trouble, in your proſperity I was no God for you, you left me then for other gods, and now I will be no God to you, to other gods I leave you, go now and cry to thoſe other gods, and ſee whether they will helpe you. Put theſe together and one would thinke this people were in a hopeleſſe condition. Is there any helpe for this people yet? Are they not aloſt people? Is not repentance too late for this people? No, for all this, repentance is not too late for ſuch a people as this, for marke, the Text ſaith in the 15. *ver. And the children of Iſrael ſaid unto the Lord, we have ſinned, do thou unto us whatſoever ſeemeth good unto thee,* and ver. 16. *They put away their ſtrange gods from among them, and ſerved the Lord.* They do not now lie down ſullenly in their ſinnes and ſay, there is no help, therefore we were as good go on in our ſinfull wayes, but they venture to put away

Hope for mercy even when God ſemes moſt to reject.

Chap. 2.

their strange gods, and crie unto the Lord, and tell him that they had sinned. What then? the Text saith, *The soule of the Lord was grieved for the misery of Israel.* Though he had thus pronounced against them, yet his soul was grieved for them, they were not the same they were before. It is true, *I will deliver you no more*, you impenitent ones, I will deliver you no more, but God did not say he would not give them repentance; but when they had put away their strange gods, though they had grieved Gods Spirit with their sinnes, yet God was grieved for their affliction now, and though God had thus threatned them, yet his bowels now do yerne towards them, and he comes in again with mercy, and subdues their enemies under them, the children of *Ammon* were conquered, and God gives them twenty of their Cities, as *Chap.* 11.33.

God never threatneth any people, but the condition of mercy upon repentance, it is either expressed, or implyed. It is therefore the frowardnesse and the fullennesse of the hearts of sinners, to give over all upon the thought of the greatnesse of their sins, or the severity of Gods threatning against them. O no, you great sinners, that have been guilty of many horrible sins, come in and repent. I may say to you as *Shecaniah* did to the people in another case, of a grievous sinne, *Ezra* 10.2. *There is hope in Israel concerning this thing.*

It is the cavil of many carnall hearts against many faithfull and Zealous Ministers, that they do nothing but preach judgement, and they threaten damnation, and say people shall be damned, and go to hell, and the like. This they speak against them, not mentioning at all the conditions upon which damnation and hell is threatned. Certainly there can scarce a Minister in the world be found that threatneth damnation or hell absolutely, but upon those terms of impenitency. I will give you one Scripture to shew you the most absurd perverse spirits of men in this kinde, how they will take a piece of the words of the Prophets and separate the threatning from the condition, on purpose that they may cavil at the word. It is in *Ier.* 26.4. saith God to the Prophet there, *Thou shalt say to them, Thus saith the Lord, If you will not hearken to me to walk in my Law which I have set before you, to hearken to the words of my servants the Prophets whom*

Peoples perversnes against Ministers threatning Gods wrath against sin.

whom I ſent unto you; then will I make this houſe like Shiloh, and will make this Citie a curſe to all the nations of the earth. See how fairly the words of the Prophet go, *If you will not hearken to me to walke in my lawes, and the words of my Prophets whom I ſent unto you,* then I will do ſo and ſo. The Prophet delivers his meſſage as fairely as can bee. But ſee now their perverſneſſe in the 8. *ver. It came to paſſe that when Ieremiah had made an end of ſpeaking all that the Lord commanded him to ſpeake unto all the people, that the Prieſts and the Prophets and all the people took him, ſaying, Thou ſhalt ſurely die.* What is the matter? *Why haſt thou Prophecyed in the name of the Lord, ſaying, This houſe ſhal be like Shiloh?* They leave out, [*if,*] whereas he ſaid, *If you will not return and heare the words of the Lord, this houſe ſhall be as Shiloh*; They come and lay hold upon him with violence, *Why haſt thou ſaid this houſe ſhall be like Shiloh?* and leave out the other. This is the perverſenes of the hearts of men. Lect. 2.

Well then, The concluſion of this Obſervation is this, that the worſt pleading againſt any for their ſinnes, it is not to ſinke their hearts in deſpaire, but to turne their hearts towards God that they may receive mercie; *Let her put away her whoredomes.*

Secondly, *Let her put away her whoredomes.* After ſuch a kinde of pleading that included a moſt dreadfull threatning in it, *Shee is not my wife,* yet God exhorteth. Hence the obſervation is this.

While God is pleaſed to ſpeake to a people and call upon them, and exhort them to turne unto him, the condition of that people is not deſperate. Exhortations from God doe argue that the condition of a people may be hopefull. So long as the King is but ſpeaking to a Traytor, eſpecially giving of him good counſel, there may be hope: If he turne his back upon him, and will ſpeake no more, then he looks upon himſelfe as a gone man. Many people are troubled that God doth ſo continue exhorting by his Miniſters and others, and they cannot bee at quiet. If thou haſt ſuch a quiet as God ſhould leave exhorting and drawing thee from thy ſinnes, woe to thee, thou art a loſt creature. Make much of exhortations and threatnings. *Obſer.*

While exhortation continues there is hope.

Come we now to the Exhortation it ſelfe, *Let her put away her*

Chap. 2.

her whordomes out of her ſight, and her adulteries from betweene her breaſts, It is in the plurall number, *her whoredomes*, and *her adulteries*. They were many, ſhee muſt put them away all. If a wife that hath beene naught ſhall be contented to forſake divers of her lovers and retain but one there is no reconciliation, all her adulteries muſt be put away.

But the words are not onely in the plurall number, but thoſe that underſtand the Originall, well know, that there is ſomewhat in the words to extend the ſignification beyond the plurall number, and that is the duplication of the radicall letter, in the firſt word the ſecond radicall Letter which is [ר] is double, and in the ſecond word the third radicall letter [ם] that is double. It is the note of *Tarnovius* upon the place, ſaith he, the doubling of theſe radicall letters ſhew the exceeding multitude of thoſe whordomes and adulteries that Iſrael was guilty of at this time. And indeed when once there is giving way to ſuperſtitious vanities there is growing to notorious whordomes and adulteries without meaſure, without number, *ubi ſiſtendum*. We never know where to ſtop, if once our worſhip be corrupted.

Geminatio apud Hebræos auget.

Let her put them away out of her ſight.

The eye is the receiver of much uncleanneſſe into the heart, and by it the uncleanneſſe of the heart is much expreſt. The Scripture ſpeakes of eyes full of adultery, *Let her put her adulteries out of her ſight*, let them be abominable now in her eyes, thoſe things that before were delectable, let them now bee deteſtable. Let them caſt away their Idols as a *filthy menſtruous cloath*, and with indignation ſay, *get yee hence*.

Or *from before her face*, ſo it is in the Hebrew, noting her impudency in her idolatry, that it appeared in her very face. Though men at firſt may be a little wary, yet at length they grow to manifeſt outwardly their Idolatry in their very face. But that we ſhall meet with afterward.

And becauſe Iſrael did not according to the exhortation of thoſe that pleaded with her, put thus her whoredomes out of her ſight, God did put Iſrael out of his ſight, for ſo we have it, 2 *King.* 17.22,23. *The children of Iſrael walked in all the ſinnes of Ieroboam which he did, they departed not from them.* Promiſes could not

not draw them, threatnings could not deter them, *Vntill the Lord removed Iſrael out of his ſight.* They might have prevented this; If they had put their whoredomes out of their ſight, God would never have put them out of his ſight. Lect. 2.

And from between her breaſts.

Whores uſe to diſcover their filthynes much in their breaſts, either in the nakedneſſe of their breaſts, or in thoſe ornaments that they hung about their breaſts, as they were wont to do in thoſe Countryes, for the intiſing of their lovers.

Her breaſts. *Hypocrates* ſayes there are veines that goe from the belly to the breaſts, and that is the reaſon he gives of the temptation to luſt that is in the breaſts. The whoredoms of the breaſts in the nakedneſſe of them hath been condemned, not only in the Churches of God, but amongſt the heathen. *Tertullian* in his book *de habitu muliebri* hath this expreſſion: Women adorning themſelves immoderately with gold, and ſilver, and precious apparell, this is, ſaith he, *crimen ambitionis*, the ſin of ambition; but for them to ſeek to adorne themſelves ſolicitouſly carefull about their haire, and their skin, and thoſe parts that draw the eyes, this is *crimen proſtitutionis*, it is the ſin of a proſtituted whore ſo to doe.

Ibi venæ & viæ quibus ab utero ad mamillas acceſſio fit.

Ille (cultus ſcilicet vel ornatus) in auro, & argento, & gemmis, & veſtibus deputatur; iſte, in cura capilli & cutis, & earum partium corporis quæ oculos trahunt, alteri ambitioni: crimen intendimus, alteri proſtitutionis. Tertul. de hab. mul. c 4.

Yea beſides, *Tertullian* in another book of his, *De velandis virginibus*, brings the Heathen, rebuking Chriſtian women in thoſe times: The very women of Arabia, ſaith he, ſhall judge you, for they doe not onely cover their faces, but even their heads, rather then they will have their nakedneſſe appeare, they will let the light but into one eye. Now if the heathen did ſo, if they would not have their nakedneſſe in any thing appeare, much more ſhould Chriſtians cover thoſe parts that are incitements to luſts. That which is the Bedlams madneſſe, and the Beggers miſery, namely, Nakedneſſe, that is the whores pride, and the ſtrumpets glorie.

Judicabunt vos Arabiæ fœminæ Ethnicæ, quæ non caput ſed faciem quoque ita totam tegunt, ut uno oculo liberato, contentæ ſint luce frui dimidia potius quam totam faciem proſtituere. Tertul. de vel. virgin. cap. 17.

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Let her put away her whoredomes out of her ſight, and her adulteries from between her breaſts.

That which is intended eſpecially here, is, that they ſhould not be content meerly with change of their hearts, to ſay, Well, we will acknowledge the Lord to be the true God, and our hearts ſhall wholly truſt in him, but for theſe externall things what great matter is there in them? Oh no, they muſt abſtaine from all appearance of evil, from the badges of Idolatry, there muſt not be ſo much as the garbe and dreſſe of a whore upon them, they muſt take away their adulteryes *from between their breaſts.*

The breaſts of the Church are the ordinances that are there, for out of them do the Saints ſuck ſweetneſſe and ſpirituall nouriſhment. So they are called in *Iſa. 66. 11. That you may ſuck and be ſatisfied with the breaſts of conſolations.* Now certainly it is an evil thing for any thing that is whoriſh to be upon the breaſts, to be in the ordinances of the Church, to thinke to adorne them withall as whores do their breaſts. No, the breaſts are ſo neare the heart that it is pitty any thing ſhould be upon them but Chriſt himſelfe; it is moſt fit that he ſhould lye there. *Cant. 1. 13. A bundle of myrrhe is my well-beloved unto me, he ſhall lye all night between my breaſts.* Myrrhe we know is a bitter thing, but though Chriſt were as a bundle of myrrhe, and brought many afflictions that adde bitterneſſe to the fleſh, yet the Church would have Chriſt lye between her breaſts and ſhe would rejoyce in Chriſt, Chriſt was ſweet to the Church though with afflictions, *As a bundle of myrrhe is my welbeloved.* So many faithfull Miniſters of God have been contented, yea joyfull to keep Chriſt between their breaſts, and in the Ordinances, though as a bundle of myrrhe, though he hath brought ſome afflictions to them, yet rather then they would endure any expreſſion of that which is whoriſh upon the breaſts of the Church, upon the Ordinances, the Word and Sacraments, Chriſt Jeſus a bundle of myrrhe between their breaſts hath been delightfull to them.

I find another reading of the words in the Septuagint Tranſlation.

tion. Whereas we reade it, *Let her take away her whoredoms from her ſight*, I finde that they reade it as a ſpeech of God, *I will take away her whoredoms from my face*. And *Cyril* reading the words according to the 70. he hath an excellent note from thence. God (ſaith he) threatneth that he will take away her whoredomes from his face; as when a member of a body is ſo putrified that it cannot be cured by ſalves and medicynes, it is cut off, and ſo the diſeaſe commeth to be cured: ſo God laboureth to cure the people of Iſrael by admonitions, by exhortations, by threatnings, by promiſes of mercy, & when all would not do, then he threatneth cure to them by another way, that is, by cuting them off by the *Aſſrians*; I will ſend an enemy againſt them and he ſhall take them out of their owne land, and carry them into a ſtrange land, and then they ſhall be farre enough from their calves, farre enough from *Dan* and *Bethel*, ſo I will take their whoredomes from before my face. Thus many times doth God take away the ſinnes of a people or of a particular perſon from before his face. As for inſtance, Thou drunkard, thou unclean perſon, thou haſt had exhortations, threatnings, many mercifull expreſſions from God to draw thee from thy ſinnes, to take thy ſinnes from thee; that will not do; God commeth with ſome noyſome vile diſeaſe upon thy body that thou ſhalt not be able to act thy ſin any more, and God takes away the act of thy ſinne at leaſt that way in ſuch a violent manner by his judgements: and ſo ſometime men and women that have eſtates, and will be proud, and vaine, and make their eſtates the fuel of their luſts, when the word cannot take away their ſinnes and the expreſſions of their wickedneſſe, God by ſome violent judgement takes away their eſtates, that they ſhall not be able to commit thoſe ſinnes they did before though they would never ſo faine. This is a dreadfull taking away of ſinne. Yea when God ſhall come ſo to take away the ſinne of men and women as to take away their ſouls together with taking away their ſinne: for ſo it is threatned, *Iob* 27.8. *What is the hope of the hypocrite, when God taketh away his ſoul?* Thou that wouldeſt not ſuffer the word to take away thy ſinne, thou muſt expect that God will take it away another way, even by taking away thy ſoule. *Ezekiel* 21.29.

Lect. 2.

ἐξαρῶ ἐκ προσώπου μου τὴν πορνείαν.

ὥσπερ γὰρ ἔστιν ὅτε τῶν ἐν τοῖς σώμασι πεφυρμάτων τὰ δυσχερῆ καὶ σηπεδόνα φέροντα ἤγουν ἰχῶρα τινὰ πυέ, &c. Cyril. in Hoſ. c. 2

Chap. 2.

21.29. It may be said of some sinners as there God threatneth, *The time is come* (saith the Text) *when their iniquity shall have an end.* God will suffer them to live no longer to sinne against him: he will take away their sinnes, but so as to take away their soules, they shall not sinne any more against God in this world.

Lest I strip her naked, and set her as in the day wherein she was borne.

There is much in these words, and because they are so exceeding sutable unto us (God still bringing points to hand sutable to our times) so long as this is, you must give me liberty to insist a while upon them, and not runne over them so fast as otherwise I would do. I must not slightly passe over those truths that are so clearly presented, and so nearly concerning us.

Lest I strip her naked, &c.

It seemes by this that Israel had once been in a very low condition when she was borne, a very pittifull estate. But God had put many ornaments upon her, and now he threatneth to bring her again into the same condition, and to strip her naked.

In the day wherein she was borne. This I finde Interpreters do referre to divers conditions of Israel, but most referre it to the time of their deliverance out of Egypt: that is called here by God, *the day wherein she was borne.* We must inquire first what was the condition of Israel *in the day wherein she was borne.* Secondly, What ornaments God had put upon her afterwards; and then we shall come to see the strength of the threat, that God would *strip her naked, and set her as in the day wherein shee was borne.*

For the first two we shall not need to goe farre, we have them fully and most elegantly set out unto us in *Ezekiel* 16. That Chapter may be a Comment upon this, what Israel was in the day wherein she was borne, and what ornaments God had put upon her.

In the third *verse*, *Thus saith the Lord God* unto Jerusalem, *Thy birth and thy nativity is of the land of Canaan, thy father*

father was an Amorite, and thy mother an Hittite. ver. 4. *And as for thy nativity in the day thou waſt borne, thy navill was not cut, &c.* Lect. 2.

We muſt a little open the expreſſions there, or elſe we cannot open this Text in *Hoſea.*

Thy father was an Amorite, and thy mother an Hittite. When thou wert borne thou wert in this conditon. What, their father an *Amorite*, and their mother a *Hittite? Abraham* was their father, and *Sarah* their mother; why here an *Amorite* and an *Hittite*?

Secondly, becauſe there were other nations beſides *Amorites* and *Hittites*, there were the *Iebuſites* and the *Perizites*; why rather an *Amorite* and *Hittite* then a *Iebuſite* and *Perizite*? Theſe two queſtions muſt be anſwered.

In what ſenſe Iſraels *father* is an *Amorite* and *mother* an *Hittite.*

Firſt, Though *Abraham* was their father, yet becauſe they were in ſuch a diſpoſition, ſo like to the *Amorites* and *Hittites*, ſo vile and ſo wicked, now they deſerve not to have the honour of *Abrahams* being their father, but to be called the children of the *Amorite* and the *Hittite.* As *Iohn Baptiſt* calleth the Phariſees *the viperous, the ſerpentine brood*, ſo thoſe that are like the divel are called *the Children of the Divel.*

Secondly, Why the *Amorite* and *Hittite* rather then others?

For the firſt, *the Amorite*; becauſe the *Amorites* were the cheifeſt of thoſe nations in *Canaan* that were driven out. All the five were called by the name of *Amorite: The ſinnes of the Amorites are not yet full.* Secondly *the Hittite*, becauſe they ſeemed to be the vileſt of the five, and for that, there is a Text of Scripture that ſeemeth to infer ſo much. *Gen.* 27. 46. *I am weary of my life* (ſaith *Rebekah*) *becauſe of the daughters of Heth.* She onely mentioneth the daughters of *Heth*, and thoſe that were now called *Hittites* were of the daughters of *Heth*: And ſaith ſhe, *What good will my life do me, if Iacob take a wife of the daughters of Heth?* Why, there were other daughters beſides them, but thoſe were the vileſt, therefore ſhee onely mentioneth them.

Yea, but what was Iſrael at this time when they were delive-

Chap. 2. red out of Egypt (for that is the time wherein shee was borne that is spoken of here) were they in so ill a condition, as that their *father* was an *Amorite* and their *mother* an *Hittite* at that time?

There are two most useful observations that flow from hence, before we proceed any further in the explication of the words.

Obs. Israel though they had beene 400. yeeres in Egypt under grievous afflictions, yet they continued exceeding abominable and wicked. The fire of their afflictions did seeme to harden their hearts, as much as the fire of the furnace did harden the bricks: Their hearts were clay, foule, dirty hearts, and were hardned by their afflictions.

And secondly, when God came to deliver Israel out of Egypt, God found them to be in a very wicked condition then; then their *Father* was an *Amorite*, and their *mother* an *Hittite*, then they were thus vile when God came to deliver them, in the day wherein they were borne, (for their deliverance is their birth.)

Obs. Oh the freenesse of Gods grace! God often told them that his grace was free, and so indeed it was if he found them thus as he did, for so you shall finde if you read the story of the people of Israel, that when God sent *Moses* unto them, they were a very wicked and stubborn people, even at that very time when God came with his deliverance.

Let us then raise up our hearts and looke up to the free grace of God even toward us. We are vile, we are wicked, mercies, chastisements have hardned us; and yet all this hindereth not the free grace of God for the deliverance of a people. God hath begun in a way of deliverance to us; and when did he begin it? Certainly England was never since it was borne, since it was delivered out of spirituall Egypt, out of the bondage of Popery, it was never in a worse condition then when God came in with his mercies of late to us: Then if ever it might be said of us that *our father was an Amorite, and our mother an Hittite*, we were then in the very high way towards Egypt again when God came with his free grace to deliver us. As he dealt with his own people, so he hath dealt with us, magnified be the free grace

of

of God towards us an unworthy people.

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Further, *Thy navill was not cut.* That is the expreſſion how hee was in the day wherein he was borne.

Thy navil was not cut, what is the meaning of that.

First, *Thy Navill was not cut*, The loathſomeneſſe of their condition is ſet out by that. Naturalliſts obſerve that the nouriſhment that the childe hath from the mother, it is by the navill: as afterward the childe ſucks of the breaſts and ſo is battned, but all the while it is in the wombe, it is nouriſhed by a ſtring in the navill that draws nouriſhment from the mother. Now Iſrael even when God did deliver them from Egypt, had not their *navill cut*, that is, they did even ſtill ſeeme, nay, not onely ſeeme but ſtill they did draw their nouriſhment from Egypt; they did batten themſelves and ſuck out the Egyptian manners, and cuſtoms, and ſuperſtitions; and in their growthup they did ſeeme rather to have their nouriſhment from Egypt then from God, ſo God himſelfe chargeh them, *Ezek.* 23. 8. *Neither left ſhee her whordomes brought from Egypt*, ſaith the Text, *her navill was not cut*, ſhee drew, ſhee ſucked ſtill the Egyptian manners, cuſtomes, and ſuperſtitions.

Is it not thus in part with us? Let me a little ſpeake of this by way of alluſion at leaſt. Is our navill cut to this very day? It is true, God hath delivered us from popery, from Egypt, as he did Iſrael, but ſtil doe not we continue ſucking, drawing nouriſhment from our old ſuperſtitious wayes of Popery? we ſeeme to live ſtill upon them, and to have our hearts delighting in them. Oh how juſt were it with God to come in a violent way and cut our navill, even by the ſword! it is mercie hee commeth not thus to cut it, and ſo to take from us all thoſe ſecret hankerings that we have after the old Egyptian cuſtomes.

Yet again, ſeeing it is ſuch a full alluſion, we may apply it to thoſe that ſeeme to have a new birth to bee borne again, thoſe that ſeeme now to make very faire profeſſion of Religion, and to forſake many evill wayes that formerly they have delighted in: but yet their navill is not cut neither; they doe ſecretly ſuck ſweetneſſe and battning from their former luſts; the *curſe of the ſerpent* is upon them, *upon their bellies they doe goe and duſt*

they

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they doe eate, their bellies doe even cleave to the duſt.

Neither waſt thou waſhed in water. This alſo ſets forth the woefull condition of Iſrael when he was borne, he was not waſhed. The infant when it commeth firſt into the world, commeth from bloud and filth in which it was wrapped, that (as *Plutarch* ſaith) it is rather like a child killed, then a child borne: ſo bloody and polluted it is, that were it not that there were a naturall affection ſtirring in parents, they would even loathe the fruit of their wombes. It is true, parents may ſee that with their bodily eyes, but there is more pollution in their ſoules; they are wrapped up in originall ſin and filth, more then their bodies are wrapped up in blood and filth in the wombe.

αἵματι περιρυμῶν καὶ λύθρου φοίνικος, καὶ φονοδοκείου μᾶλλον ἢ γενεθλίῳ ἐοικὼς οἴδε νος ὄντι ἄλλως ἢ τῇ φύσει φιλοῦντι. Plut. de amore prolis.

Therefore Infants are waſhed, but *thou waſt not waſhed*, thou waſt let goe in thy filth. I have read of the Lacedemonians, that when their children were borne, they uſed to throw them into the river, to conſolidate their members and parts of their bodies, as they ſay, to make them ſtrong, that was the cuſtome of that barbarous people.

Thou waſt caſt out in the open field. What is the meaning of this? We cannot underſtand it fully without examining what the cuſtome of the people was in thoſe times. We find in Hiſtories that the cuſtome of divers of the Heathen was, when their children were borne, to obſerve by their countenance, by the making of their members, whether they were like to be uſefull to the Common-wealth or not; and if not like they threw them away, and if they were like to be uſefull they nouriſhed them up. They nouriſhed up no other children but thoſe that they judged by their countenance or making, would doe good to the Common-wealth: We finde it in divers Hiſtories. *Strabo* tels us that the Indians and Brachmanes had certaine Judges appointed for that very end; their office was, that when any child was borne, to judge by the countenance and parts of the body of the child, whether it were like to doe any good in the Common-wealth, and ſo either to ſave it or caſt it out. So likewiſe *Ælian* in his *Various Hiſtories* telleth us of the Thebanes, that there was an expreſſe Law made among them in theſe words, That none of them ſhould caſt out their children, noting thereby that it was wont

Strab. l. 15

Ælian variar. Hiſt. li. 11. *Ne cui Thebano liceat infantem exponere.*

wont to be the cuſtome amongſt them. So *Clemens Romanus* telleth us, that indeed the Jews, as a thing peculiar to them, amongſt them the children are not caſt out. Lect. 2.

Nunquam apud eos infans natus exponitur.

So that the holy Ghoſt alludeth to the way of the Gentiles and barbarous people, and telleth Iſrael that they were as a child caſt out, ſuch a one as the countenance and feature promiſed no good. *Thou wert caſt out in the open field*, becauſe they never hoped to have any good of thee, and indeed (as if God ſhould ſay) if I had regarded what I ſaw in you, I might have paſt this judgment upon you too, there was little hope of good from you.

But what though the child be caſt out in the field, yet there may come ſome by, accidentally (as *Pharaohs* daughter did) that may pity the child, and have compaſſion on it. No (ſaith God) thou waſt not onely *caſt out*, but worſe then ſo, thou waſt caſt out, and ſo caſt out as *no eye pityed thee*. You have ſometimes baſtards and poore children laid at your doores, and left there, ſome in baskets or other wayes, yet when you open them and ſee a child, and a child weeping, there is ſome pity in you, and you will take care ſome way or other that it may be fed and brought up. But ſaith God to Iſrael, *You were caſt out in the open field, and no eye pityed you*, that is, all the heathen were againſt you, and others in the land roſe againſt you, the Egyptians they came out to deſtroy you, you had the ſea before you, and them behind you, none had pity upon you. This was the condition wherein you were borne.

Now ſee what ornaments God had put upon them. They were in a ſorry condition you ſee when they were borne. But marke, that fore-named place of *Ezekiel*, *verſe* 8. *I took thee* (ſaith God) *and entred into covenant with thee, and thou becameſt mine*. That is the way of a peoples becomming Gods, his *entring into covenant* with them. The Lord hath begun to enter into Covenant with us, and we with him in former *Proteſtations*, and if any farther Covenant binding us more ſtrictly to God be tendred to us, know that God in this deals with us as he did with his own people. We are as children caſt out in the open field, and no eye pityeth us; but many plot againſt us, and ſeek our ruine. If God will be pleaſed now to enter into Covenant with us, and give all the people of the Land

Chap. 2. hearts to come cloſer to the Covenant, to renew their Covenant with him, and that to more purpoſe then in former Covenants, The Lord yet will own us. The Covenant of God was the foundation of all the mercie the people of Iſrael had from God, and we are to look upon it as the foundation of our mercy; and therefore as in the preſence of God willingly and cheerfully to renew it with him.

After Gods taking this people to himſelfe as his own, it followes, *ver.* 11. 12. *I decked thee alſo with ornaments, and I put bracelets upon thine hands, and a chaine on thine necke; And I put a jewell on thy forehead, and eare-rings in thine eares, and a beautifull crown upon thine head. Thus waſt thou decked with gold and ſilver, and thy rayment of fine linnen, and ſilke and broydered worke, and thy renown went forth among the heathen for thy beauty.* Thus God did with the people of Iſrael, he had added to what they had when they were borne. Miſerable they were when they were borne; but the mercies of God toward them are thus ſet out. And now he commeth to threaten that he will ſtrip them naked and ſet them as in the day wherein they were borne.

Yet further for the opening of this, we muſt know that it was the cuſtome among the Jews, when any marryed, what they brought to their husbands, and their dowry was written down in a table: and if afterward he ſhould divorce his wife, except there could be proved ſome groſſe and vile thing againſt the woman, though ſhe ſhould go away, yet ſhe was to goe away with her Table, with her dowry and what ſhe brought, ſhe muſt not go away naked. But if there could be proved ſome notorious vilany that ſhe had committed, then ſhe was ſent away *Sine Tabulis*, naked without thoſe tables wherin her dowry and other things were written, and deſtitute of all things, as being unworthy of them, becauſe ſhe had played the harlot. Thus God threatneth this people. *She is not my wife*, but *unleſſe ſhe put away her whoredomes from before her face, and her adulterie from between her breaſts, I will ſtrip her naked as in the day wherein ſhe was borne.* Shee ſhall be ſent away without any tables, naked and wholly deſtitute. And thus you have the opening of the words.

The

The obſervations follow.

Lect. 2. *Obſ.*

The firſt is, The beginnings of great excellencies are ſometimes very low and meane. This plainly riſeth up from the oppoſition of her condition when ſhe was borne, and what ſhe had gotten from God afterward, *I will ſtrip thee naked and ſet thee as in the day wherein thou wert borne.* Therefore it is cleare ſhe was borne in a very mean condition, and gotten up to a very excellent condition, though now they be high and glorious, yet once they were very low and meane. God many times raiſes up golden pillars upon leaden Baſes, & the moſt glorious works of God have had the loweſt beginnings. This beautifull frame of heaven and earth was raiſed out of a Chaos of confuſion and darkneſſe.

This is true, perſonally, or nationally, and that in regard of outward conditions or ſpirituall.

How poore, and low, and meane, have many of your beginnings beene even in the world? who could ever have thought that ſuch low beginnings could have beene raiſed unto ſuch high things as ſome of you have beene raiſed unto in the world? It was not long ſince when you came hither to this City (which may be ſaid to be the day wherein you were borne for your civil eſtate, though not for your naturall) you were low enough, meane enough, you had but little to begin withall; you came hither *with your ſtaffe*, and *now behold two bands*.

It is ſometimes ſo likewiſe in regard of the ſpirituall eſtate. You may remember not long ſince, oh what darkneſſe and confuſion was there in your mindes and hearts; what poore, low, and meane thoughts had you of God and the things of his Kingdome, what unſavory ſpirits, when at firſt God was pleaſed to worke upon you? Oh what a poore condition were you in then? though you had ſome light put into you, yet you were as a childe new borne wrapped up in filth and bloud, many noyſome diſtempers and boiſterous luſts there were in your hearts, as it is uſuall with new converts, like a fire newly kindled where there is a great deale of ſmother and ſmoke that afterward weareth away. But now behold the ſhining of Gods face upon your ſoules, oh the abilities that God hath given you to know his minde and doe his will! oh the bleſſed communi-

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on that you have with God, and the ſparkling of that divine nature! the glory and beauty of the divine nature is put upon you.

So for Nations, we will not goe further then our own. How low and meane were we at the firſt? we were a moſt rude, barbarous, and ſavage people, almoſt as lived upon the earth. *Britons* had their name from hence, in the old *Brittaine* language, *Brith* ſignifieth *blew coloured*, becauſe thoſe that lived here, in ſtead of brave clothes, as you have, they with woade beſmeared their bodies with blew, they were from thence called *Brittains*; for [*tania*] was added as it is uſuall in other Languages for the ſignification of ſuch a Region or Countrey, as *Mauritania*, *Luſitania*, *Aquitania*, &c. ſo that *Brittania* is as much as to ſay, *The Region of the blew coloured people*, ſo called becauſe they were thus painted: The beſt foode that they were wont to eate (Hiſtorians tell us) was barkes of trees and rootes. *Hollinſhed* in his Chronicle ſayes there were old men that hee knew who told of times in England, that if the good man in the houſe had a matteres or flock-bed, and a ſack of chaffe to reſt his head on, he thought himſelfe as well lodged as the Lord of the Towne, for ordinarily they lay upon ſtraw pellets covered with canvace, and a round log under their heads inſtead of a bolſter, they ſaid pilows were fit onely for women in childbed, and in a good farmers houſe it was rare to finde foure pieces of pewter, and it was accounted a great matter that a farmer could ſhew five ſhillings or a noble in ſilver together.

And *Camden* in his *Britania* tels of Ailesbury a Towne in Buckinghamſhire, that there was in it a Mannour of the Kings, and the condition upon holding certain lands there, was, that the poſſeſſor, or holder of them ſhould finde ſtraw for litter for the Kings bed when he came there. And *Latimer* in a Sermon before King *Edward* tels of his father whom he ſayes kept good hoſpitality for his poore neighbours, and found a horſe for the Kings ſervice, brought him up at learning, and married his ſiſters with five pound or twenty nobles a piece for their portions. This was the poore and meane condition of theſe times. And *Ierome contra Iovinianum*, and *Diodorus Siculus* tells us concerning the people in Ireland, our neighbours, that the beſt de-

licates they uſed to eate in former times, were the fleſh of young children, and the paps of women; and the ſhips they uſed to have were ſallows wreathed together, and boughs twiſted, and covered with the hides of beaſts, and the wives they had were common to all their brethren and parents. As for their Religion, they offered to the devill mans fleſh, they worſhipped *Apollo*, and *Iupiter*, and *Diana*. And *Gildas* one of the ancienteſt Hiſtorians that relates the conditions of theſe *Britiſh* people, hee ſayes the Idols they had were ſuch horrible, deviliſh, monſtrous things, that they did even overcome the Egyptian Idols in number; and no people had ſo many Idol-gods, and ſo monſtrous as the Egyptians, and yet theſe went beyond them. So ſaith he. Lect. 2.

Portenta diabolica penenumero Ægyptiaca vincentia.

Afterward, no people in the world more rent and torn with Civil wars then England hath been. And in the times when Popery was here profeſt and eſtabliſht, oh the bondage we were under then! outward and ſpirituall bondage. Our bodies, our ſoules, our eſtates, our conſciences were in miſerable thraldome.

It is the moſt ſordid, miſerable ſlavery that it is poſſible for a rationall creature to be under, not onely to be bound to practice, but to be bound to beleeve for truth the dictates and determinations of men, yea and that upon paine of eternall damnation, to beleeve what they ſay, as the Articles of Faith upon which Salvation or Damnation depends, for Conſcience to be under them, ſo as I muſt not queſtion or ſcruple any thing; if any man that is a rationall creature ſhould think there is any ſuch diſtance between man and man, he debaſeth himſelfe beneath a man, and advanceth the other above a man. Better it is to be in ſlavery to another to ſcrape kennels, then to be in this ſlavery. And to have the Scriptures kept from us, the Epiſtle that God hath ſent from heaven to us, that which enlightens the world, revealing the great counſels of God concerning eternall life, this is worſe bondage then to be chained up in dark holes all the dayes of our lives, to have no ordinances but according to the luſts and humors of vile men, how great a ſlavery is this? The manifeſtation of the leaſt ſuſpition of the falſneſſe of the vileſt errors, diſlike of the baſeſt practices, was enough to confiſcate eſtate, to impriſon, yea to take away life. Was not this a low condition, a baſe ſlavery that England was in? could any beare

Chap.2. it but ſuch as were ſlaves to their owne luſts?

But now what ornaments hath God put upon us! No Nation under heaven more renowned then we have been, our renown hath gone thorough the earth. England, O *Angli quaſi Angeli*, and *Albion*, from our happineſſe, wee ſee now (by our ſelves) that glorious excellencies have many times low beginings.

Obſer.2. A ſecond obſervation hence is, when we have any excellency, any beauty upon us, it is Gods mercy that is all our beauty. *I will ſtrip you naked and ſet you as in the day wherin you were born.* If you have any excellency it is my mercie. Gods mercie is a peoples beauty and glory. We have nothing belonging to us but ſhame and confuſion, but miſery, if we have any ornaments, it is mercy, free mercy: therefore in the 14. *ver.* of that 16. *Ezek. Thou wert perfect in beautie*, How? *through my comelines which I had put upon thee, ſaith the Lord.* Let God take away but his mercie, we are quickly left naked, and poore, and miſerable; like the ragged walls in the Court when the King goeth away, and all the rich hangings are taken down, what a difference is there in their look from what was formerly? the beauty of the walls were the hangings when the King was there. So if we have any thing that makes us beautifull, they are the hangings that God hath put upon us; his mercies are thoſe hangings of gold, and ſilver, and needle-work, and when they are gone, we are poore, and ragged, and miſerable.

Thirdly, *Leſt I ſtrip her naked, &c.* God had ſaid before that ſhe was *not his wife*, ſhe was guilty of whoredoms, yet it ſeems ſhe was not yet *ſtripped naked*; ſhe was yet left with Gods *ornaments* upon her, notwithſtanding her whoredome.

Obſer.3. Hence the third Obſervation is, Though ſinners deſerve great evils, to be ſtripped of all comforts, yet God in patience and clemencie continueth them a long time. They may be under fearfull threatnings, and yet retaine many comforts; yea the truth is, it is poſſible for a people to be caſt off from God, and yet to continue for a while in outward proſperity. The tree that is cut up by the roots, yet may have the leaves green for a while. *Saul* who was rejected of God, 1 *Sam.* 13.14. yet after that (if you reade the Story you ſhall finde it) that God ſuffered *Saul* to proſper

proſper exceedingly in overcomming the *Philiſtines* and the *Amalekites*. Lect. 2.

Fourthly. The mercies that God beſtoweth upon a Nation, the ornaments that God putteth upon a people that are but common favours, not ſpirituall graces, they are ſuch as a people may be ſtripped of. Great mercies that a people have, they may wholly looſe. Here is the difference between true ſpirituall graces, whereby JESUS CHRIST doth adorne his ſpouſe, when Chriſt, not onely takes in an outward way a people to himſelf, but marryes them to himſelf in a ſpirituall way, he decketh the ſoul with ſuch ornaments, beſtoweth ſuch mercies upon them, as ſhall never be taken away. Such a ſoule hath no cauſe to feare that ever it can be ſtripped as in the day wherein it was borne, you need not feare that you ſhall ever loſe the jewels given you at that marriage day. It is true, common graces and gifts you may be ſtript of and made naked; as it is uſuall in many profeſſors that have not truth at heart, yet have excellent gifts, as of prayer and the like, but afterward they prove naught, God takes away their gifts from them, they have not that gift of prayer they were wont to have, though they have excellent words, yet a man may perceive a ſhuffling in them, and ſuch an unſavorines mixed with their gifts, that it breeds loathing in others to joyne with them. As when the King goeth away from his Palace, the hangings are taken down; ſo when God departeth from a ſoule (as from ſuch he may) then their hangings, thoſe excellent gifts are taken from them. But thoſe gifts that are ſpirituall they are never ſtripped of them. We read in *Ezek.*46.17. when *a King gave gifts to his ſervants, they were to returne to him againe at the yeere of Iubilee, but when he gave them to his ſonnes, they were to be their inheritance.* There are many that are outwardly in the Church Gods ſervants, they have many gifts, but God will take them away and ſtrip them naked of thoſe gifts: but then there are his children, they ſhal have their gifts as an inheritance for ever. It is true, God may ſtay a while, as when the King is gone from Court, if there be any thought of his return again the hangings doe continue, but if the meſſage come, the King will not be here this twelve moneths, or a long time, or it may be never any more, then the hangings are

*Obſer.*4.

Gifts of hypocrites wil vaniſh

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are taken down; so though these gifts of the Hypocrite may stay a while, yet they will vanish at last.

Obser. 5.

The fifth observation. Continuance in sinne, and especially the sinne of spirituall whoredome, is that which will strip a Nation from all their excellencies, from all their ornaments and beauty; the continuance in that sinne especially; for so the words imply, *Let her put away her adulteries from between her breasts, lest I strip her naked, &c.* If she continue thus, certainely naked shee shall be. This alwayes brings nakednesse meritoriously, but if continued in, effectually, it makes them naked. *Exod.* 32. 25. You may see there what made the people naked at that time, the Text saith, that *Aaron had made the people naked*, that is, *Aaron* by consenting to the people to make the Calfe had made the people naked: *naked*, that is destitute now of Gods gracious protection, deprived of those favours from God that formerly they had. And as the Priest had made them naked, so you may finde it in 2 *Chron.* 28. 19. that the King made them naked too. *The Lord brought Iudah lowe, because of Ahaz King of Israel, for he made Iudah naked and transgressed sore against the Lord.* He *made Iudah naked*, that is by countenancing Idolatry, by syding with those that were Idolaters, even he made Judah naked at that time.

Who they are that bring evil upon the nation.

Here we may see who they are that are like to strip us, if ever God should come to strip us. We have many amongst us that see false burthens of all the miseries and troubles that come upon the nation; they cry out presently of the Puritans, and of others that they say are factious and seditious spirits, and turbulent, and all must be laid upon them. Certainly whosoever hath eyes in his head may easily see who makes us thus naked as we are, and if we be made more naked, who will be the cause of all? Those that stand against the way of reformation, those that will keepe their whordomes in their sight, and their adulteries between their breasts, those that will not be willing that the Church should be purged from that filth and whorish attire that it hath; these are they that make us naked. We reade in *Lamen.* 2. 14. *Thy Prophets have seene vaine and foolish things for thee, and they have not discovered thine iniquity to turne away thy captivity; but have seen for thee false burthens, and causes of banish-*

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ment. Marke it, *the Prophets have ſeene vaine and fooliſh things, they have not diſcovered thine iniquity*, they have not dealt plainly with thy people, neither have they told them the reaſon of their *captivity*, but they *have ſeene for them falſe burthens and cauſes of baniſhment*. The Prophets ſay it is a company of theſe preciſe and ſtrict ones, that will not be obedient to authority, and will not do what is commanded in ſuch and ſuch things, and (when there were wayes of corruption in Gods worſhip) they would not ſubmit to ſuch and ſuch orders. The Prophets lay the blame upon them, but *they ſee falſe burthens*, ſaith the Text, *and falſe cauſes of baniſhment*. Wee have many ſuch Prophets amongſt us who ſee falſe burthens and cauſes of baniſhment, and they cry out of thoſe that certainly are the cauſes of our peace and of the good of the kingdom. *Tertullian* tells us that in the Primitive times, if they had but any ill weather, or any trouble at all, they would cry out of the Chriſtians as the cauſe of it, and preſently the voice was, *Adleones*, let the Chriſtiſtians be dragged to the Lions, and devoured by the lions; it hath been ſo amongſt us. But may we not anſwer as *Elijah* anſwered *Ahab*, when *Ahab* told him that he was the man that troubled Iſrael, *I have not troubled Iſrael, but it is thou & thy fathers houſe*. May we not well ſay to them as *Iehu* to *Iehoram* when he asked him whether there was peace, *What peace ſo long as the whordomes of thy mother Iezebel and her witchcrafts are ſo many*? Thoſe that have beene popiſh, certainly they have endangered us of being ſtripped of all. Who were the cauſers of the firſt diſturbances amongſt us, even of all the perſecution here of Gods Saints, and of all the diſcontent among the people? who were they that perſwaded the bringing in of an Arbitrary way of government? who were the cauſe of laying ſuch things upon the people that they could not beare? who were the cauſers of the troubles in Scotland, and ſending of bookes thither ful of ſuperſtitious vanities? was it not that Prelaticall faction? who are thoſe that hinder the Reformation at this day? Certainly, if it were as apparent that they that are called Puritans had been the cauſe of ſuch charge to the Kingdom & diſturbance to the State as the Prelaticall faction hath been; it had beene impoſſible for them to goe in the ſtreetes but they Lect. 2.

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would have beene ſtoned to death. I ſpeake not this as though we ſhould doe the like, but I ſpeake it to ſhew what the virulencie of their ſpirits would have beene to them if it had beene apparent that they had beene ſuch charge to the Kingdome, and ſuch diſturbers of the State. The truth is, wee may charge our Papiſts, and charge others that are of that way (and we know who are next to them) we may well charge them as the cauſe of ſtripping of us naked as we have been. It is cleere enough, thoſe that put not away their whordomes from them, but continue ſtill ſuperſtitious and Idolaters, they are they that indanger a people to be ſtripped naked.

Obſer. 6.

A ſixth obſervation that preſents it ſelfe fully and cleerely without any the leaſt ſtraining, is, That it is time for people then to pleade, when there is danger of deſolation. *Plead with your mother, plead*; why ſo? why ſhould we not be quiet? *Leſt I ſtrip her naked and ſet her as in the day wherein ſhee was borne.* What, you are in ſuch a condition as you are in danger to bee ſtripped naked and to be left deſolate as *a wilderneſſe* (as it followeth in the Text) Is it not time then to pleade? Oh pleade with God, and plead with thoſe that are in authority, and plead one with another, and plead with all, ſtirre up your ſelves and doe what you can; let there be no ſluggiſh ſpirit, no neutralizing ſpirit. It is no time for any to be newters now. It is time now for all to come and plead, not ſo much time now to diſpute of things, but time now for every one to ſtand, and appeare, and plead, not onely verbally, but otherwiſe as God calls them to it. *Luke* 3.9. When *Iohn* ſaith, *The axe is laid to the roote of the tree*, what then? then every one commeth and ſaith *what ſhall we doe?* you (ſaith he to ſome) *that have two coates impart to him that hath none:* and to the *ſouldiers* when they ſay *what ſhall we doe? doe you no violence to any man, and be content with your wages.* Mark, *when the axe is laid to the roote of the tree*, every one then comes in and ſaith *what ſhall we doe?* You that are women and inferiour, doe you pray, and cry, and further your husbands in all good, be not you backward, doe not you draw them away when they would he liberall and forward, and adventure themſelves, thorough your niceneſſe and daintineſſe. And you that are men of eſtates

It is time for every one to appeare in times of danger.

eſtates, if you aske what you ſhould doe? It is apparent, *He that hath two coats let him impart to him that hath none*, be willing to part with much of your eſtates in ſuch a cauſe as this. And ſo ſouldiers, if you aske what you ſhould doe, behave your ſelves ſo as you may convince others, *offer no violence*, but according to an orderly way, and *be content with your wages*, perhaps it may not come in ſo fully afterwards, yet let it appeare that it is the cauſe that ſtrengtheneth you rather then your wages. Thus every one ſhould be of an inquiring ſpirit *when the Axe is laid to the roote of the tree.* When we are in danger to bee ſtripped of all, it is not time then to ſtand about curioſities and niceties. Lect. 2.

Seventhly, *Leſt I ſtrip her naked, &c.* I have ſent my Prophets already before, and they have offered mercie and denounced threatnings: well, I will now come another way, *I will ſtrip her naked, &c.* The obſervation is, That thoſe that will not be convinced by the word, God hath other meanes to convince them, he hath other wayes then the word; if the word will not convince them, pleading will not doe it it ſeems, and convincing arguments will not doe it, well then, ſtripping naked ſhall doe it: As the expreſſion is uſuall in the Scripture, *Then you ſhall know that I am the Lord, when I doe thus and thus.* As you uſe to doe with thoſe that are of a ſleepy diſpoſition, if you call up a ſervant that is ſluggiſh and ſleepy, he anſwereth *Anon*, and then falls down and ſleeps again, you call him again, and he anſwers and then ſleeps again, at length you come up and pull the clothes off him and leave him naked, and that will awake him. So God, he calls upon them to leave their whoredomes and Idolatries, and to repent, he threatneth, and he offers mercie, and they ſeeme a little to awake, but to it again. Wel, ſaith God, I will come another way, and ſtrip you naked, and that will doe it. *Obſer.* 7. GODS works will convince when his word will not.

Eighthly, *Leſt I ſtrip her naked, and ſet her as in the day wherein ſhee was borne.* Leſt I doe it. Whatſoever the meanes bee of ſtripping a Nation naked, it is God that doth it. It is God that gives, and it is God that takes away. But let that paſſe. *Obſer.* 8.

9. It is a grievous Judgement for one that is advanced from *Obſer.* 9.

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a low degree to an high to be brought thither again. *Leſt I ſtrip her naked and ſet her as in the day wherein ſhee was borne.* Thus *Iob* aggravateth his miſery. You have it in the 29. and 30. Chapters of *Iob*, *The candle of God ſhined upon my head, I waſhed my ſteps in butter, and the rock poured me out Rivers o foyle, my glory was freſh in me, and my bow was renewed in my hand, &c. But now* (ſaith he) *they that are younger then I have me in deriſion, whoſe fathers I would have diſdained to have ſet with the dogs of my flock, &c.* Thus he aggravateth his judgement becauſe he was brought into a low condition having once beene in a high one. The like aggravation of miſery have we *Lament.* 4. 2. *The precious ſonnes of Zion, comparable to fine gold, how are they eſteemed as earthen pitchers?* and *ver.* 5. *They that did feede delicately are deſolate in the ſtreetes, they that were brought up in ſcarlet embrace dunghils.*

Thus the Scripture is cleare in it, and your experience is enough to confirme it. For a man that hath beene a bondſlave in the Gallies, and after he ſhould be ranſomed by the liberality of his friends here in England, if he ſhould be taken and brought back again to the gallies, oh how tedious and grievous would it be! but if he had lived long here, and flouriſhed, and gotten preferment and lived bravely, and had grown a great Marchant, and then after this to bee brought againe to the gallies, how ſad a thing would this be! it would be very terrible to him. If ſome of you that have beene beggars heretofore, if God by ſome way or other ſhould bring you to the ſame povertie you were in before, oh how tedious would it be! you would rather venture the loſſe of your ſoules and God and all, then be brought into ſuch a condition, and we ſee it that many men that have beene raiſed from a low eſtate to an high, are ſo afraid of returning to a low eſtate again, that they will venture ſoule, and conſcience, and God and all, rather then they will endanger themſelves in the leaſt degree in their eſtates.

A ſad condition for one advanced high, to be brought down low.

Hence it is very obſervable that the chiefe curſe that God threatneth the people of Iſrael with, is that they ſhould returne to Egypt again, that the Lord would bring them back to the condition wherein once they were. You ſhall finde that whole

Chapter

Chapter, *Deut.* 28. is ſpent in denouncing moſt dreadfull curſes upon the people; now for the concluſion of all, as the chiefe curſe of all the reſt, ſaith the Text, there *ver.* 68. *The Lord ſhall bring thee into Egypt again, with ſhippes, by the way whereof I ſpake unto thee, and there you ſhall be ſold unto your enemies for bond-men and bond-women, and no man ſhall buy you.* Lect. 2.

Were it not a ſad thing for us who have been acquainted with the glorious light of the goſpel, and with the bleſſed priviledges that come in thereby, for us to be brought into Popiſh bondage and thraldome again? As *Ezra.* 9.8. we may uſe his words, *Now for a little ſpace grace hath beene ſhewed from the Lord our God, to leave us a remnant to eſcape, and to give us a nayle in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage*; And *ſhall we* (as in ver. 14.) *again breake thy commandements, and joyne in affinity with thoſe abominations?* As for our ſelves who have had now of late a little taſt of the ſweetneſſe of our outward priviledges and our liberties, for us to be brought into the bondage that we not long ſince were in, it would be a very ſad thing. Who could endure to be under that bondage that he was in three or four yeers agon, under every Parator, Promoter, Purſevant, Commiſſary, Chancelour, and tyranicall Prelate as formerly? we could not have met together and enjoyed the liberty of ſuch exerciſes as theſe; no, you could not have met in your families to pray, but one or other would have been upon you and indangered your eſtates. The bondage was intolerable, we may well complaine it was a yoke that neither we nor our fathers could beare.

The laſt obſervation, and the way to prevent all is, When God hath delivered a people out of miſery, and beſtowed upon them great mercies, it is their duty often to thinke of the poore condition which once they were in, and to uſe all the means they can that they may not be brought thither again. God loveth this, that we ſhould remember and ſeriouſly take to heart, what once we were, ſo it is here, *Leſt I ſtrip her naked and ſet her as in the day wherein ſhe was borne*; as if he ſhould ſay, I would have you conſider what condition you were in when you were borne, what a low condition it was, and conſider of the danger you are in to be brought thither again, and to look about you, and to ſeek *Obſer.*

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to prevent it if you have the hearts of men in you. This we ſhall finde in *Deut.* 26. 1. 2. *When thou art come into the land which the Lord giveth thee for an inheritance and poſſeſſeſt it, thou ſhalt take of the firſt of all the fruite of the earth, and thou ſhalt put it in a basket, and ſhalt goe unto the place which the Lord thy God ſhall chuſe*; and ver. 5. *Thou ſhalt ſpeake and ſay before the Lord thy God, A Syrian ready to periſh was my father, and he went down into Egypt, and became there a nation, and the Egyptians evil intreated us, and afflicted us and layed upon us hard bondage.* And Iſa. 51. 1. *Looke to the rocke whence you are hewen, and to the hole of the pit whence you are digged.* It is very uſefull for us to conſider of our former low condition. It was a ſpeech of Maſter *Deering* in a Sermon that he preached before Queen *Elizabeth*, he hath this bold expreſſion to her, If there were a time that you thought your ſelfe *Tanquam ovis*, as a ſheepe ready to be ſlaine, take heed that the words of the Prophet be not now true that you be not *Tanquam indomita Juvencula*, as an untamed heifer. You may note the difference between the ſpirits of men in former times in their plainneſſe and boldneſſe; and if there were an exceſſe that way, how far the other way are our Court Sermons now? Queen *Elizabeth* was once in a very low condition indeed, and ſhe thought her ſelf to be as a ſheep appointed for the ſlaughter. It is uſual for men raiſed up from a low condition to forget God and themſelves, and to grow proud and ſcornfull. Nothing is more ſharpe then a low thing when it getteth up high; ſo there is none that have more proud and ſcornful ſpirits then thoſe that are raiſed from the dunghil and gotten up high, they know not then where they are; As the proverbe is, *Set a beggar on horſe backe and he knowes not how nor whither to ride.*

We muſt lay to heart our low condition we once were in.

Aſperius nihil eſt humili cum ſurgit in altum.

Thus it was with *Saul*, the way to humble *Saul* was for him to conſider what he once was, & that is the way to humble us all who are ſubject to be proud of our proſperity that God hath raiſed us unto. *When thou waſt little in thine own ſight*, then thou wert made the head of the tribes of Iſrael. There was a time that he was little in his own eyes, and I beſeech you obſerve the difference between the ſpirit of *Saul* when he was in a low condition, and his ſpirit when he was raiſed. When *Saul* was in a low condition

dition his ſpirit was low, therefore 1 *Sam.* 10.27. you ſhall find that though there were ſome *children of Belial* that would not have *Saul* to reigne over them; What? (ſay they) *how ſhall this man ſave us? and they deſpiſed him and brought him no preſents. But Saul* (the Text ſaith) *held his peace.* And *Chap.* 11.12. When *Saul* had gotten ſome credit and honour by his victories, ſome of the people ſaid, *where are they that ſaid, ſhall Saul reigne over us? Bring the men that we may put them to death. No*, ſaith *Saul, There ſhall not a man be put to death this day.* O how meeke was *Saul*! what a quiet ſpirit had he before he got up high! But afterward when he got up and had many victories, then what a furious and outragious ſpirit had *Saul*! You know the ſtory of the foure-ſcore and five Prieſts that muſt be ſlain in the City of *Nob*, and the whole Citie, men, women, and children, ſucklings, oxes, aſſes, and ſheep muſt be put to the ſword, Why? becauſe one of them did but give a little refreſhing unto *David.* What a ſtrange ſpirit is here in *Saul*, different to that he had when he was low! Lect. 2.

Is it not ſo with many of you? when God hath brought you low, you ſeeme to be humble, and meek, and quiet then, and then you are content with every thing, and prize every little mercy. Oh the tenth, the hundreth part of that mercy that will not ſerve your turne now, you would have been glad of then, and bleſſed God if you had had it; But now you know not your ſelves, your hearts are raiſed up as your eſtates are. Well it is good for you to look to the condition that once you were in, when you were low; As we read of *Agathocles*, that King, that was a Potters ſonne, and after advanced to a kingdom, he would alwaies be ſerved at his table in earthen veſſels, to put him in mind of that condition he was in before: certainly if in any place in *England* it be ſeaſonable to ſpeak of this, it is here in London, where many that have been potters children, & in a low degree, have bin raiſed up high, and have gotten great eſtates. Let them remember in what condition once they were, that they may be humbled, & ſo may prevent that danger of being brought thither again. Many put others in minde of it in a taunting way, I know what you were not long agoe,

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agoe, I know what your father was, &c. But do you put your own soules in minde of this in an humbling way? this is the way to continue mercies.

But now apply we it a little to our selves for the generall and then we shall conclude all. Let us worke this upon our hearts. Look we backe to what we were lately, and let us check our hearts for any discontent in our present estate. Not long since would not many of us have been willing to have laid down our lives to have purchased that mercy we have had this yeer or two? God hath granted to us our former mercies, and raised us from our low condition of free cost hitherto. God hath been afore-hand with us; and what if those mercies that are to come will be at somewhat a dearer rate then those we have had already? Those mercies we have had already have been very precious and sweet; but surely they that are to come are more precious and sweet, and therefore we may be content though they cost us deare. Yet how vile are the spirits of men in forgetting the condition, the sad condition they lately were in, forgetting the Taxes and Monopolies, and uncertainty of enjoying any thing that was your own; and now if there be but a little charge comming, you presently fall a murmuring and repining, oh these are heavy burthens, the Parliament burthens the kingdom and the Countrey, and as good have ship-money and other taxes as these burthens. Oh unworthy, unworthy are you to live to see the goodnesse of the Lord in these dayes: unworthy to have thine eyes open to see what God hath done, and thus to murmur. Thou shouldest magnifie Gods mercies, and not murmur at his procedings.

We have a notable parallel to this, *Numb.* 16. in the story of *Corah*, *Dathan* and *Abiram*, those murmurers, when they were but in a little strait, they come to *Moses*, and say, *verse* 13. *Why hast thou brought us up out of a land that floweth with milke and honey?* What land was that, that *Moses* brought them up out of, that they said flowed with milke and honey? It was *the land of Egypt*, the land of their bondage: indeed they were promised a *land of Canaan* that should *flowe with milke and honey*, and they put that upon *the land of Egypt*; though they had been in bondage and slavery in

Egypt

Egypt and vvere now going to Canaan, yet when they did but indure ſome trouble in the vvay, and had but ſome oppoſition, and were put to ſome ſtraits, then Egypt vvas the Land that flowed vvith milke and honey, and vvho vvould come out of Egypt? So though God be bringing us to Canaan, to a bleſſed Land that floweth vvith milke and honey, yet becauſe there are ſome ſtraits in the vvay, ſome difficulties, ſome oppoſitions, that may coſt us ſomewhat; novv how do men cry out vve vvere better before, you talke of Reformation and ſuch and ſuch things, but for our parts would we might have but what vve had before & be as quiet as vve vvere then, vvhy vvill you bring us out of a Land that flovveth vvith milk and honey? Oh baſe murmuring and diſcontented ſpirits that forget what once they vvere, and rather prize the bondage they vvere in before, then are thankfull for Gods preſent mercies. Lect. 2.

For us not to look back to Gods former mercies, it goeth to the very heart of God. God hath an expreſſion that it frets him to the very heart: You have it in *Ezek.* 16.43. *Becauſe thou haſt not remembred the dayes of thy youth, but haſt fretted me in all theſe things.* It is a thing that frets God at his heart to ſee a people ſo unworthy of mercie, when God commeth in ſuch wayes of mercie to them as he doth. My brethren, God hath done great things for us what ſoever others ſay and thinke: Let let them murmure, and repine, and ſay what they will, let us ſay God hath done great thinhs for us: Let us lay to heart the condition we lately were in, that ſo we may be ſtirred up now to ſeeke after God, that we may never be brought into that condition any more, if they would have it again, much good may it doe them, but for us let it be our care to ſeeke God, and to uſe all lawfull meanes to prevent our bringing back to it again.

For even the very ſtraits we now are in are an aggravation of our former miſery and preſent mercie, it ſhould not therefore make our former miſery or preſent mercie ſeeme leſſe, but greater.

How is that you will ſay?

Thus, If now we having ſo much helpe and power to hinder a malignant party that ſeeke our ruine, yet they have ſo much ſtrength and reſolution, what would have become of us if this

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had beene before, when we had no way nor no meanes to help us? If men complain now, what vvould they have done then? Therefore vvhereas vve make uſe of our ſtraits, to make us thinke that our former miſery vvas leſſe, and vve are novv in a ſadder condition then before, rather let us make it an aggravatiõ of Gods mercie tovvards us, and if wee be in ſuch ſtraits novv vvhen God hath raiſed up ſuch meanes beyond all our thought to reſiſt the flovving in of miſery upon us, Lord vvhither vvere we a going? what would have become of us if the ſtreame which hath been ſo long a ſwelling had broke in upon us when there was no meanes to have reſiſted it? We may well ſee now that if their intentions and reſolutions be ſo ſtrong for miſchiefe as will not be hindered, notwithſtanding the preſent ſtrength God hath granted us to oppoſe them, ſurely they had moſt vile intentions, and dreadfull things were determined againſt us, which would have brought us low indeed, and have made us the moſt miſerable people upon the earth, if God had not come in ſo miraculouſly for our helpe as he hath done at this day.

Therefore as we read of *Ieremiah, Chap.* 37.18. *Let my ſupplication,* ſaith he to the King, *I pray thee be acceptable before thee, that thou cauſe me not to returne to the houſe of Ionathan the Scribe, leſt I die there.* So let us preſent our ſupplications to the King of heaven, that we may not be ſent back to that condition we were once in, that God may not ſtrip us and leave us naked. We have many bleſſings, Lord doe not ſtrip us, doe not ſtrip us of all the ornaments thou haſt put upon us.

And would you not have God ſtrip you of your ornaments? be you willing to ſtrip your ſelves of your ornaments. *Exod.* 33.5. God calleth upon the people there, *Put off your Ornaments from you that I may know what to doe unto you.* This is true and ſeaſonable at this time in the literall ſenſe, you are called now to ſtrip you of your ornaments. Strip from your fingers your gold rings novv when there is neede of them, perhaps one gold-ring that you have upon your finger would ſerve to maintain a ſouldier a moneth or five weekes or more, and yet you may have the benefit of it again afterward. Strip your Cup-boards from that pompous ſhew of plate that was wont to be upon them. It is much if you ſhould not be willing to have your

your fingers ſtripped naked when we are in danger to have the State ſtript naked of all our comforts and ornaments: Is it ſuch a great matter to have your cup-board naked of plate now? what if a white cloath were upon it, & al that gliſtering ſhew taken away, were that ſuch a great matter now when God is about to ſtrip us naked, and ſet us as in the day vvherein vve vvere borne? certainly all of you that ſhal keep your plate now for the pompous decking and adorning of your cupboards, you cannot but be aſhamed of it in theſe times, ſurely you muſt rather keepe it up in your trunkes and hutches, it cannot but bee both a ſinne and a ſhame to ſee ſuch gliſtering pompe and glory in ſuch times as theſe are. Lect. 2.

Strip your ſelves of your ornaments that God ſtrip you not; & not only outwardly, but ſtrip your ſelves of your ornaments by your humiliation, for that is the meaning of that place in *Exodus*; Oh come and humble your ſelves, and come now with naked hearts before the Lord, open your hearts before God, bring them naked and ſincere before him, leſt hee ſtrip you and the Kingdome naked! Cry unto God for mercie, O Lord thou knoweſt what a vile heart I have had, a baſe time-ſerving heart, yet Lord I deſire to take away all thoſe clokes now, and to rend and bring this heart naked before thee, though it bee a filthy heart, yet open it, Lord thou knoweſt thoſe vile things, thoſe innovations, thoſe ſuperſtitions, thoſe horrible wickedneſſes that vvere in danger to be let into the Church and Common-wealth, yet they vvere things that could goe dovvne very vvell vvith me, I could make ſhifts to ſvvallovv them, and I had diſtinctions to colour them, but Lord it vvas my baſe heart that I could not truſt thee, but novv here I open it naked before thee.

O Lord for theſe ordinances of thine in the purity & power of them that others ſpak ſo much of, they have bin things unſavoury to me, I had no skill in ſuch things. Thou knoweſt I had a neuteralizing ſpirit, I looked which way the wind blew; how juſt were it for thee to give me up to be of a deſperate malignant ſpirit! Now Lord I come as a naked wretched creature before thee, in the ſhame and guilt of my ſin, and here I acknowledge thou mayſt juſtly ſtrip me naked of all the comforts of my eſtate,

Chap. 2. and leave me in the moſt miſerable condition that ever poore creature was left in; And now my heart is open before thee, doe but ſhew me what I ſhall doe, and if thou doſt reſerve any of my eſtate and comforts which I have forfeited, in teſtimony of my humiliation for my former ſins I bring it before thee, and am willing to give it up for the publique good, and to prevent that evill and miſchiefe that I am ſure my ſins call for, for my ſins cry for wrath againſt the Land, that thou ſhouldſt ſtrip it naked; and if all had been ſuch baſe ſpirits as I have been, what would have become of the Land by this time? In teſtimony therefore of my humiliation for my ſins, here I bring in this of my eſtate, though indeed if I had not been guilty of ſuch ſins, yet out of common prudence, and reſpect to my own ſecurity, I might bring ſome part in, but here is ſo much the more of my eſtate, becauſe my conſcience tells me of my former guilt. And Lord for the time to come I am reſolved to doe the uttermoſt I can for Thee and thy Cauſe. And thoſe Worthies thar carry their lives in their hands for me, God forbid that I ſhould have the leaſt hand in betraying them, in withdrawing my hand and aſſiſtance from them. Lord here I give up my ſelfe to thee, and my eſtate, I ſurrender it to thee in an everlaſting Covenant. This is to come with a naked heart indeed before the Lord.

Were it not better that we ſhould be willing to ſtrip our ſelves naked, then that God ſhould doe it by violence, that God ſhould ſend Souldiers into our houſes to ſtrip us naked, as they have dealt with our brethren in Ireland? they took not away their eſtates onely, but all their clothes, and ſent them in droves as naked as ever they were born. We know we have deſerved the like. If you will not ſtrip your ſelves of your ſuperfluities, God may juſtly by them ſtrip you naked as ever you were born; and not onely bring you into the ſame condition you were in, but into a far worſe, for ſo he threatneth in that 28. *Deut. You ſhall not onely be carryed back againe into Egypt, but there you ſhall be ſold for bond-men, and no man ſhall buy you*; they ſhould be in a worſe condition then when they were firſt in Egypt. So if there be any of you that are willing to ſell your conſciences in hope of preferment; Oh the other ſide may get power and prevaile,

vaile, and ſo out of hope to be preferred, to ſell your conſciences, you may be diſappointed, not orely be brought into as ill, but into a far worſe condition; and perhaps though you would have ſold your ſelves, yet no bodie will buy you; if the Papiſts come to have the power of your bodies and eſtates, you may miſſe of that preferment that you think of. So ſaith *Ezra, Chap.* 9.14. after he had ſpoken of Gods mercie in giving them l bertie, and remitting their captivitie, *Shall we* (ſaith he) *yet continue in ſin, and break the commandements of the Lord, would he not be angry with us till we were utterly deſtroyed?* And certainly if God doe not awaken the hearts of people now, if God doe not give the people throughout the Kingdome a heart to ſtick to the Cauſe of the Truth, and to thoſe whom they have intruſted with their eſtates, liberties and lives in every good way, it were the heavieſt judgement of God that ever was upon a Nation ſince the beginning of the earth, it would never be paralleld, that ever a people ſhould have ſuch an opportunitie put into their hands to help themſelves, and to vindicate themſelves from ſlaverie and bondage, yet out of I know not what reſpects to betray all thoſe that have ventured their lives for them, and to have their bloud ſhed; I ſay it were ſuch an example as were not to be paralleld ſince the beginning of the world. Therefore I beſeech you my brethren let us lay this to heart, and the Lord make known to us all what is to be done in ſuch a time as this, that we may not be *ſtripped naked, and ſet as in the day wherein wee were borne.* Lect. 2.

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The Third Lecture.

HOSEA 2. part of the 3. verse, and verse 4.

And make her as a wilderneſſe, and ſet her like a drie land, and ſlay her with thirſt.

And I will not have mercie upon her children, for they be the children of whoredoms.

IN the firſt part of this ſecond Chapter, vve have alreadie ſhewed part of Gods threatning, even *to ſtrip his people naked as in the day wherein they were borne*, to bring them into as low and mean a condition as ever they vvere in. Now that vvhich vvas more generally expreſt the laſt day, vve have in the latter end of this third verſe more particularly ſet forth unto us, *And make her as a wilderneſſe, and ſet her as a dry land.*

God vvould bring this people that dwelt *in the land of Canaan flowing with milke and honey*; that vvere in regard of the beautie that God had put upon them, excellent for beautie, now to be *as a wilderneſſe.*

In the former Chapter you heard that the ſtate of the Ten Tribes was ſet out by *Hoſeas wife*, her name was *Gomer*, and this *Gomer* was *the daughter of Diblaim. Gomer* ſignifieth *perfection*, and what *Diblaim* ſignifieth, I told you then. But now there is another ſignification of this *Diblaim*, that we are to refer unto this expreſſion of the Lord in this place, that he will *make her as a wilderneſſe*, for you ſhall finde, *Ezek. 6. 14.* that there is mention made of *a deſolate countrey* and *a wilderneſſe* that was *towards Diblath*, to which this that the Prophet ſpeaks of *the mother of Gomer* may ſeeme to have reference.

Diblath then, it appeareth, was a place where there was a very deſolate, waſte wilderneſſe, and *Gomer* was the daughter of this *Diblath*, from whence *Diblaim*, that is, Though the ten Tribes

Tribes were as *Gomer* in regard of their beauty, *perfect*, for ſo they were; yet ſhe was *the daughter of Diblath*, or *Diblaim*, that is, ſhe came forth out of a low and meane condition, and was even brought out of a wilderneſſe, now ſhe ſhal be brought againe into the ſame eſtate wherein ſhe was, for I will ſet her *as a wilderneſſe*. Lect. 3.

As a wilderneſſe.

The Church of God is in it ſelfe Gods *garden*, a garden *incloſed*, and ſo it is called *Cant.* 4.12. *As a garden incloſed is my ſiſter, my Spouſe.* It is the place of Gods delight, not a place for beaſts to come into, but *incloſed*, they are to be kept out of it; a place where very precious fruits doe grow, that are very pleaſing to God, a place that hath the dew, the ſhowers of Gods bleſſing, *the dew of Hermon*, the dew *that deſcendeth upon the mountains of Zion, there God commandeth his bleſſing*, even *life for evermore*. But now ſhe muſt come to be *a wilderneſſe*. Pſa. 133.3.

For firſt, the hedge, the pale, the wall of Gods protection ſhal be taken way from her, and ſhe ſhall be laid open, lyable for all wilde beaſts to come in and to devoure her. They loved liberty, and were loth to be incloſed, though it were in Gods garden, though it was with the pale and wall of Gods protection; well, ſeeing you will have liberty, you ſhall have liberty, and this pale and wall of my garden ſhall be taken away, and your condition ſhall be like the condition of the beaſts in the wilderneſſe.

Againe, you ſhall be *as a wilderneſſe*. There ſhall no good grow among you. There was no good grew amongſt you, that was your ſin; and there ſhall no good grow among you, that ſhall be your plague and puniſhment. The bleſſing of God ſhall be taken away from you, you ſhall not have thoſe ſhowers of bleſſing as formerly you vvere vvont to have, but you ſhall be *as a wilderneſſe*. *Ier.* 17.5,6. *Curſed be that man that truſteth in man, and maketh fleſh his arme, and departeth from the Lord*: Why? *For he ſhall be as the heath in the deſart, and ſhall not ſee when good commeth, and he ſhall inherit the parched places of the wilderneſſe in a ſalt land.* *Vatablus* interprets this judgement upon the hearts of Idolaters; they are dry, unſavourie; they are deſtitute of all ſpirituall good. *Anima Idololatriæ dedita, nullos profert fructus, eſtque inutilis prorſus ut deſertum in quo nihil naſcitur.* Vatab.

And

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τάξω αὐτὴν ὡς γῆν ἄνυδρον. Pſal. 1. 3.

And I will ſet her as a dry land.] So the Septuagint read it, I will *order* you ſo. Your ſinnes bring you out of order, but Gods plagues order that which ſinne doth diſorder. *As a dry land.* This is contrary to the bleſſing of the Godly man, for he is ſaid to be *as the tree planted by the rivers of water.* The graces and comforts of Gods ſpirit are compared to *waters* in the Scripture, *Pſal.* 87. 7. *All my ſprings are in thee,* All my comforts, all the gifts that I have, all the graces that I have are in thee. But now God will ſet them as *a dry land,* he will take away his gifts, and take away their comforts from them, and ſo leave them waſt and deſolate.

Obſ.

The obſervation then from hence is, That ſinne is of a waſting nature: ſinne layeth waſte Countreys and places that people live in. We have a moſt remarkeable place of Scripture for that, *Zach.* 7. 14. *They laid the pleaſant land deſolate.* They, who are they? you ſhall finde it *ver.* 12. *Thoſe that made their hearts as an Adamant ſtone, leſt they ſhould heare the law, and the words which the Lord of Hoſts had ſent in his ſpirit by the former Prophets,* They made *the pleaſant land deſolate.* We cry out of thoſe that make ſtripe & waſt, and there are actions commenced againſt them. O let not us lay waſt this pleaſant land, this good land of ours, this garden of the Lord. It is indeed as an Eden, as a Paradiſe, our fore-fathers have left us this our land as Gods garden; let not us through our ſinnes leave it to our poſterities as a wilderneſſe and a dry land. *Pſal.* 107. 34. there is a threatning that God will *make a fruitfull land barren for the wickedneſſe of them that dwell therein.* Sinne hath heretofore laid waſt as pleaſant and fruitfull Countreys as ours. Thoſe that travell in Germanie, their hearts even bleed within them ſometime to ſee where famous Townes have ſtood, now the places are over grown with nettles, they are laid waſt as a wilderneſſe. And in this God threatneth after the manner of great Kings, who when their Subjects obey them not, threaten to lay their Countryes waſt and to deſtroy their Cities: as Eccleſiaſticall Stories tell us of *Theodoſius,* that had layed great taxes upon the City of Antioch, at which they were much grieved, and imagining it ſeemes that the Queen had a ſpeciall hand in it, they pulled down the braſen ſtatue of the Queene that was in the Citie

Sin layes waſt Countryes.

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Citie in a kinde of anger upon this, *Theodoſius* threatned to lay the City and Country waſt as a fruit of his diſpleaſure. It is a fruit of the anger of Kings according to their power, to manifeſt it that way, not onely upon particular men, but to lay whole Countryes waſt. God is the great King, and he threatneth this againſt his people for their ſinnes, that he will lay them waſt as a wilderneſſe. God had rather that the wilde beaſts ſhould eate up the good of the land, then that wicked ſtubborne ſinners ſhould enjoy it: God had rather have a land under his curſe, to have nothing but thornes and bryars brought forth of it, then that wicked wretches ſhould partake of the ſweetnes and fruit of it, for ſinne doth not onely pollute the ſinner, but the land, and putteth both the ſinner and the land under a curſe.

And ſlay them with thirſt.

In the 36. *Pſal.* ver. 8. we have a full expreſſion of the plentifull proviſion of Gods people *that dwell in the houſe of the Lord.* The Text ſaith, *They ſhall be abundantly ſatisfied with the fullneſſe of thy houſe, and thou ſhalt make them to drinke of the river of thy pleaſures.* O what a ſweet promiſe is here to thoſe that dwell in Gods houſe, and walke with God as beſeemeth thoſe that are in his houſe! they ſhall have fatnes, and drinke of the river of his pleaſures: but here is threatned *ſlaying with thirſt*, that God will not onely take away thoſe rivers, but even drops of water, they ſhall not have a drop to coole their tongues, but ſhall be ſlayn with thirſt.

There was a time whereinGod had ſuch pity upon his people, that he would cauſe water to guſh out of the rock, rather then their thirſt ſhould not be ſatisfyed: But now God threatneth that he will make *the heavens as braſſe, and the earth as iron*, and though a little water might ſave their lives, they ſhould not have it, *He will ſlay them with thirſt.* Oh what an alteration doth ſin make in Gods adminiſtrations of his wayes towards us!

It is a great judgement thus to be ſlayn with thirſt. I knew my ſelfe a man once that lying in a burning feaver, profeſſed that if he had all the world at his diſpoſe, he would give it all for one draught of beer. At ſo low a rate is the world at ſuch a time as

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that is. If the want of a little beer or water to ſatisfie thirſt for a little while be ſo great a judgement, oh what is it then for all good to be eternally withdrawn from all the faculties! I have read of *Darius*, that when he fled from his enemies, and being in great thirſt (though thoſe Kings had a delicate drink that was peculiar to them which they called *Coaſpis*, & others ὕδωρ βασιλικὸν) he met with a dirty puddle of water with carrion lying in it, and he ſucked in that and dranke very heartily of it, and profeſt, that it was the ſweeteſt draught that ever he dranke in his life. This meditation may be very uſeful upon this evil of thirſt, that if a little puddle water can afford ſo much comfort when the faculties are in ſuch a diſpoſition as they are fit to draw out that comfort that is in this puddle water, oh then what comfort and goodnes is there in an infinite God when he ſhall communicate to his creature all that good that is communicable, and when all the faculties of ſoule and body ſhall be in a full diſpoſition to receive all the good that is communicated, and not put into a diſpoſition by reaſon of want, but by reaſon of the excellency of the faculty raiſed to ſuch a height, and inlarged to receive what good God himſelf hath to communicate to his creature?

Cum in ſiga aquam turbidam & cadaveribus inquinatam bibiſſet, negavit unquam ſe bibiſſe jucundius, nunquam ſcilicet (ut Cicero lib. 1. Tuſc. aiit) *ſitiens bibiſſet.*

But further, it is obſervable. Though God did bring them into a wilderneſſe, and ſet them in a dry land, yet if they might have ſome drinke, though but water to refreſh them in this wilderneſſe, and in this dry land, it were not ſo much. Though they were in a ſcorching Countrey, in the wilderneſſe, parched with heat, might they have but ſome refreſhment there, the judgment were not ſo great: but they ſhall be in a *wilderneſſe*, in a *dry land*, and there they ſhall be ſcorched with heat, and then God ſhall deny them all ſuccour, all helpe. He will *ſlay them with thirſt*.

Obſ. God brings wicked men into ſtraits, and there leaves them deſtitute of all ſuccour.

God uſeth thus to deale with wicked men, to bring them into extremity, and there to leave them deſtitute of all ſuccour, of all helpe.

We have an excellent Scripture for this, *Ezek.* 22. 20. *I will gather you in mine anger, and in my fury*, and what then? *I will leave you there and melt you, ſaith God.* This may be a comment upon this Text, *I will bring into the wilderneſſe and ſet them in a dry land and ſlay them with thirſt.*

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The Saints may be brought into great extremity, but God leaveth them not there. God makes their extremity his opportunity for mercie, he bringeth refreſhing to them then, they never have more ſweet refreſhings from God, then when they are in the greateſt extremities in regard of trouble and affliction. God promiſeth, *Eſay.* 4. 6. that he will be *a ſhadow for them in the day time from the heat, and a covert from ſtorme and from raine.* This is Gods peculiar mercie to the Saints; perhaps they have no ſhelter now, but when the ſtorme commeth they have a ſhelter then, and they have a ſhadow when the heat commeth; in their extremity they have comfort. But it is otherwiſe with the wicked, the wicked perhaps may have many ſhelters before the ſtorme commeth; but when the ſtorme commeth, then they are deſtitute, they may have many ſhady places before the heat commeth, but when the heat commeth, then they are left ſuccourleſſe, then they are ſlain with thirſt. When wicked men are in proſperity, then there may come one bleſſing after another (I meane that which is in it ſelf a bleſſing) heaped upon them, but when they come into adverſity, when they have moſt neede of comfort, then they are left deſtitute.

This *ſlaying with thirſt* is applyed by ſome ſpiritually; I will bring a ſpirituall famine upon them. When they ſhall bee in a wilderneſſe, in a dry land, when they ſhall have moſt neede of comfort for their ſoules, they ſhall bee deprived of it. Many men in the time of their health and proſperity have many ſweet promiſes of the Goſpel revealed unto them, many bleſſed manifeſtations of Gods free grace and goodneſſe in his Chriſt made knowne unto them, but they ſlight and diſregard them: But when God ſhall bring them into the wilderneſſe, when God ſhall cauſe them to bee under the torment of a ſcorching conſcience, when conſcience ſhall be burning, and ſcalding, then perhaps they may long, Oh that I had one drop of water, one promiſe out of the Word to comfort me! Oh that I might have but never ſo little refreſhing! Oh that I might heare again thoſe things I have heretofore heard and neglected! But then God may deny one drop of water to coole their ſcorching conſciences and ſlay them with thirſt, ſlay their ſoules with

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thirſt at that time: And thus many poore creatures are ſlain with thirſt, that did ſo little regard thoſe rivers of conſolation, that in the time of their proſperity they might have had.

Ver. 4. *And I will not have mercie upon her children, for they be the children of whoredomes.*

I confeſſe at the firſt view, looking upon this verſe I thought I might quickly paſſe it over, the rather becauſe wee had ſome ſuch expreſſions in the former Chapter, where God threatned that he would *have no mercie upon them*: But the Scripture is a vaſt depth, and there are many excellent treaſures in it, there is alwayes *aliquid reviſentibus*, ſomething for thoſe that come to ſee again and looke again, and this ſomething will appeare to be much, that we ſhall ſee out of theſe expreſſions further then before hath beene obſerved.

And I will not have mercie] This Particle [*And*] hath much in it, it is a moſt terrible *And*. This conjunction many times in Scripture is as a pleonaſme, and doth not ſerve for much uſe, but here in this place it is of geat uſe, and it is filled with terrour as full as it is poſſible for ſuch a little particle to hold.

I know there may be many curioſities ſometimes in obſervations of particles, of conjunctions: but wee ſhall not meddle with any curioſity, but ſpeake of that which is plain, and the intention of the Holy Ghoſt here. I ſay this *And* is a moſt dreadfull *And*; marke the conjunction, you had foure *Ands* before, ſaith God, *I will ſtrip her naked*, [*And*] *ſet her as in the day wherein ſhee was borne*, [*And*] *make her as a wilderneſſe*, [*And*] *ſet her as a dry Land*, [*And*] *ſlay her with thirſt*. Is not here enough? Oh no, there commeth a fifth *And*, and that is more terrible then all the former foure [*And*] *I will have no mercie upon her children*. This addeth terrour to all the reſt. Suppoſe that all the other foure had beene, and if this had not come, there had not beene ſuch a grievous threatning, If God had ſaid, *I will ſtrip her naked and ſet her as in the day wherein ſhee was borne, and I will make her as a wilderneſſe, and ſet her as a dry land, and ſlay her with thirſt*, yet if there might be mercie in all this, their condition had not been ſo miſerable, but (ſaith God) I will do all theſe, *And I will have no mercie upon them*. Oh this hath that terrour in it, that it is impoſſible for the heart of a man that apprehends it to ſtand under it.

And

And for the opening of this I ſhall ſhew you how that all the former foure not onely may ſtand with Gods mercie, but they have ſtood with Gods mercie; that God had heretofore ſhewed mercie to them when they were in ſuch *a low condition in which they were borne*, when they were in the *wilderneſſe*, when they were in a *dry Land*, yea when he did *ſlay them*, he ſhewed mercie unto them. But now he ſaith, he will doe thus and thus, and ſhew *no mercie* unto them. So that then though this *And* be conjunctive in Grammar, yet here in Divinity it is a disjunctive, and a moſt dreadfull disjunctive to part them and mercie aſunder, yea and to part many of them and mercie eternally aſunder. To ſhew you therefore the foure former, that though they were in ſuch a condition heretofore, yet God did ſhew them mercie; now what a condition this is that God will ſhew them no mercie. As Lect. 3.

1. First, *In the day wherein they were borne*, that (as you may remember) I ſhewed you out of the 16. *Ezek.* what a low and pittifull condition the people of Iſrael were in, they were *caſt out into the field*, and they were *in their bloud*, and *not waſhed*, and the like: But marke in the 8. *verſe*, *I paſſed by thee and looked upon thee, behold the time was a time of love, and I ſpread my skirt over thee, and covered thy nakedneſſe, yea, I ſware unto thee, and entered into Covenant with thee, and thou becameſt mine.* Here are the higheſt and the fulleſt expreſſions of Gods grace that could be, First, *I looked upon her*, and then *the time was a time of love*, and then, *I ſpread my skirt over thee, and I entred into covenant with thee, and thou becameſt mine:* here are all theſe expreſſions of mercie even at that time when they were caſt out as forlorne in the open field, and no eye pittied them: but now they are threatned to be caſt out into the field again, & no eye to pittie them in heaven or in earth, no, nor the eye of God to pittie them: now God threatneth to caſt them off for ever, ſo as he will ſee them in their blood, but it ſhall be no more a time of love, but a time of wrath, and hee will no more enter into covenant with them, neither ſhall they be his.

2. Secondly, when God brought them into the *wilderneſſe*, God there ſhewed them mercie, for that you have a marvellous

Chap. 2. full Text. *Deut.* 32.10. *He found them in a deſart land, and in the waſt howling wilderneſſe*; but marke, *he led them about, he inſtructed them, he kept them as the apple of his eye.* Though they were in a *waſt howling wilderneſſe*, yet they were as deare to God *as the apple of his eye.* Yea further, *ver.* 11. *As an eagle ſtirreth up her neaſt, fluttereth over her young, ſpreadeth abroad her wings, taketh them, beareth them on her wings, ſo the Lord alone did lead them.* It is the note of *Paulus Fagius* citing for it *Rabbi Solomon* upon this, as the Eagle carries her young ones, not as other birds, for other birds it is obſerved carrie their young ones in their claws, the eagle bears hers upon her wings, and this is the reaſon that is obſerved, becauſe the Eagle is more tender of her young ones then other birds are, why? for the other birds carrying their young ones in their claws; if any ſhoote at them they hit the young ones and kill them firſt, and may miſſe the old one, but the eagle carries hers upon her back, upon her wings, that whoſoever ſhoots at her young ones, they muſt ſhoote through her firſt: So ſaith God, I carried you in the wilderneſſe as the Eagle carries her young ones upon her wings, that if any ſhoote at you to hurt you, they muſt ſhoote through me firſt before they can come at you. This was Gods mercie to them when they were in the waſt howling wilderneſſe, here is not ſuch an *Ana*, they were in a wilderneſſe, yet God had much mercie upon them.

3. Thirdly, God brought them into *a dry Land*, in this wilderneſſe they wanted water, yet (though they were ready to murmure) *he made them ſuck honey out of the rock, and oile out of the flinty rock*, *Deut.* 32.13. You will ſay, when did God make them ſuck honey out of the rock? we read indeed that water guſhed out of the rock in a dry land, but here the Scripture ſpeakes that *he made them ſuck honey and oile out of the flinty rock.* It is a note of *Chryſoſtome* ſpeaking upon this very thing of Gods making them *ſuck honey and oile out of the rock*: Not, ſaith hee, that there was indeed honey or oyle came out of the rock, but becauſe they being in the wilderneſſe, and in ſuch great want, the water that came out of the rock was to them as ſweet and delightfull, as if it had been honey or oyle. Thence he gathereth that note, that want and neceſſity will make

make every thing very ſweet and comfortable, water will bee as honey and oile to them that want. When you are at your full tables, This wine pleaſeth you not, and that beere pleaſeth you not; but if you were in neceſſity, water would be as wine, it would be as honey and oyle to you. Lect. 3.

Yea but what ſay you to the fourth *And, He will ſlay them with thirſt?* Can you ſhew us any place wherein God did ſlay his people, yet ſhew mercie to them? Yes, I can. There is a place where it is ſaid, *God ſlew his people*, yet for all that at that very time he ſhewed abundance of mercie to his people; when God did come with his ſword in his hand, yet with abundance of compaſſion in his heart. The Scripture is in *Pſal* 78. 34. Mark what the Text ſaith there, *When he ſlew them, then they ſought him, and they returned and enquired early after God, and they remembred that God was their rocke, and the high God their Redeemer.* Well, *they ſought him*, and *they remembred* this, *that God was their Redeemer*, but did God redeeme them at that time? Yes, verſe 38. *He being full of compaſſion, forgave their iniquitie, and deſtroyed them not, yea many a time he turned his anger away, and did not ſtir up all his wrath*, or as the Old Tranſlation hath it, *He called back his anger*, which here he will not doe: He was *full of compaſſion, and forgave their iniquitie, and called back his anger*, though he did *ſlay them* at that time. He denyeth to doe it here, he letteth out his anger here to the full, and will not call it back, *I will have no mercie upon them*: And it is obſervable in this Scripture that yet the Text ſaith before that, *they did but flatter God with their mouth*: though they *did but flatter God with their mouth*, yet ſuch was Gods mercie toward them, that he *called back his anger*. My brethren, God hath a high eſteem of his worſhip in a Nation; though it ſhould be but externall (but we muſt not reſt in that) yet many times externall humiliation and worſhipping of God in a Nation hath been effectuall to deliver them from external judgments. Therefore we have much cauſe to be incouraged, in that God doth ſtir up our Nation at this day, yea and thoſe particularly that are going in that expedition and ſervice for the Kingdome, that God doth ſtir them up to goe forth worſhipping of him. Our adverſaries come againſt them with oathes and curſes, and they goe againſt 4.

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against them with fasting and prayer, not externally onely, but we hope internally many of them; and thousands that joyn with them in our Nation. And if God will shew so much mercie to them when they did but flatter him with their mouth, surely then when as there are so many true worshippers of him, yea those that are the instruments of the work; we have much cause to thinke that God will shew mercy to us, and that if anger were come out against us, yet God will call it backe.

Thus then we see that so long as Gods people be Gods people, though they may be brought to great troubles (we cannot be secured from troubles) yet still there is mercy for them; so long as they are his people, so long as the knot is between God and them, and they are in Covenant, there is mercy for them. But now when they are cast off, now there commeth an *and*, I will do thus and thus, bring them into these extremities, and I will shew no mercy to them, there shall be judgement without mercy.

Obs.

Wrath upon the wicked is pure wrath without mixture of mercy.

The observation then from hence is, when God commeth upon the wicked with wrath, he commeth with pure wrath. Wrath without mixture of mercy, and this is intolerable. We have a remarkable place for this *Isa.* 7. 5. *An evil,* (saith the Text) *an onely evill, behold it is comming.* Marke, there may come an evil to the people of God, that which materially is evill, but it can never be said of Gods people that an evil, an onely evill is comming: If an evil come, there commeth a great good together with that evil: but now it is upon the wicked, an evil, and an onely evil is comming. God threatneth *Psal.* 75. 8. that he hath *a cup in his hand, full of mixture,* the mixture of that is an aggravation of the wrath that is in it: but here there is a cup in Gods hand without mixture, and the want of mixture is the aggravation of the evil of this cup.

1.

When wrath is pure, then it is grown beyond anger, and grown to hatred: so long as it is but meere anger, it admitteth of mixture of love, but when once it is (as we may speak) grown to that height of sowernes that all the mixture of love is gone, then it is turned to hatred. There was a time when Israel spake in a *murmuring* way that *God brought them into the wildernesse because he hated them. Deut.* 1. 27. But now God threatneth to bring

bring them into the vvildernesse and to hate them indeed, according to that *Hoſea* 9. 15. *All their wickednesse is in Gilgal, for there I hated them.* *David* prayeth *Pſal.* 6. 1. that God would not *rebuke him in his wrath, neither chaſten him in his hot diſpleaſure*; but what then? *Have mercy upon me O Lord:* So long as God sheweth mercy he doth not chaſten in his sore diſpleasure: but when God commeth with afflictions and denieth mercy, then he commeth in sore diſpleasure indeed, it is hatred. Lect. 3.

Secondly, when God commeth without mercy he commeth upon the wicked in the moſt unseasonable time for them that can be. That is the difference betwixt the evills that come upon the godly and the wicked. There may be evills (that materially are so) upon the godly, but yet they ſhall come upon them when it ſhall be seasonable for them: but when they come upon the wicked it ſhall be when they are moſt unseasonable for them: As a husband-man if he would cut his Tree so as onely to lop it that it may grow and flouriſh again, he will be sure to do it in due time, as in *Ianuary* or *Feburary*, but if he would cut it that so it may die, he will lop it when it flouriſheth moſt, at Midſummer. God indeed letteth wicked men grow up and flouriſh to the height of their proſperity, and then he commeth and loppeth them becauſe then he knoweth they muſt die and periſh. It were better to be lopped in *Ianuary*, in winter time before you flouriſh, then you may live for your good; but if you ſtay till the ſummer, you die for it. You have an excellent Scripture, *Zepha.* 2. 4. *They ſhall drive out Aſhdod at noone day.* In thoſe Countryes that were exceeding hot and scorching, ſhepheards and others that had their buſineſſe abroad, uſed to keep their houſes at noone day, or get into some ſhady places and sleepe. Now when God threatneth a judgement in wrath, and denyeth mercy, saith he, *they ſhall drive out Aſhded at noone day*, in the worſt time that poſſibly *Aſhdod* can be driven out, in the middeſt of scorching. Becauſe God intended to deſtroy them, he drives them out at noone day. 2. Judgments upon the wicked at times moſt unseasonable for them.

Againe, thirdly, When God commeth upon the wicked and denyeth mercy, he regardeth not the proportion of any affliction or any evill, whether it be enough or not enough for them, what 3.

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is that to him? When he commeth upon his own people he weigheth out his wrath. Never did any skilfull Phyſitian or an Apothecary more carefully weigh out to every dram what the potion ſhould be that is to be given to a child, then God doth weigh out every affliction that he ſendeth upon his children. The difference is juſt as if you ſhould go to the Apothecaries to take ratsbane to poiſon or kill vermine, you do not weigh out how much you ſhould take, but give them it at an adventure, and let them take as much as they will, and let them burſt: but if you take any thing for your child, if it have any ſtrong vertue in it, or without compoſition, it may be poyſon, you will take heed, you will not take a dram, a graine too much, but will be ſure to weigh it out exactly. Thus though when God commeth to his children he weigheth out their afflictions, yet when he commeth with judgements upon the wicked, he cares not how much, how many or great they be, whether ſutable to their conditions or no, whether they can beare them or no, whether their backes breake or no, he commeth with judgements upon them to deſtroy them.

God proportions afflictions to his children, but not to the wicked.

4. Hoſ. 7. 14. Ezek. 8. 18

Fourthly, when affliction commeth without mercy upon the wicked, God ſtoppeth his ears at all their cryes. If they cry when God commeth with judgements againſt them, he calleth their crying *howling*, He tells them *though they cry aloud, yea cry with teares he will not heare them.*

5.

Fiftly, God commandeth all creatures that they ſhall deny helpe to them. They may ſtand and be amazed, but help them they cannot. They all ſay how can we helpe, ſeeing God helpes not?

6.

Sixthly, there is the curſe of God mixed with every judgement to drive them further from God, and to harden them more in their ſinnes.

7.

Laſtly, One judgement is but the making way for another, yea all judgements in this world are but the fore-runners and makers-way for eternall judgements. This is the portion of the cup of the wicked when God ſaith he will ſhew them no mercy. The afflictions of the Saints may ſeeme to be more grievous outwardly, but thus God never afflicteth them, there is mercy alwayes for them. Wherefore all ye Saints of God

who

who are under any affliction at any time, be patient and quiet, be contented under it, for though your afflictions be ſore and grievous, yet God delivereth you from ſuch afflictions as theſe wherein he ſaith he will ſhew no mercy. Lect. 3.

But further. *I will not have mercy upon her children.*

Her children.] The judgement of God in puniſhing the ſin of the fathers upon the children we ſpake ſomewhat of in the Chapter before, we will wholly let that paſſe now: and onely conſider *children* in another way then we did before, in a political conſideration, for certainly that is the meaning of the Text, *I will not have mercy upon her children*, that is, I will not have mercy upon the particular people that belong to *Iezreel*. Private and particular people are called *the daughters of Ieruſalem*, the daughters of ſuch a Country. So that the whole community together with the officers and governours they are as the *Mother*, and the private and particular people they are as the *children*. So that when God ſaith he will have no mercy upon *her children*, he doth not onely threaten the State and the Church, the Governours and the whole Community thus, but he threatneth every particular perſon of them, though you that are in the multitude perhaps thinke you may eſcape in the crowde; No ſaith God, I will looke to every one of you of the multitude of the private and particular perſons of Iſrael, and my wrath ſhall not onely come out againſt thoſe that are in higher place, but it ſhall come out againſt you alſo, I will ſlay her children. It is true indeed, the heads and governours of places are uſually moſt involved in the guilt of the ſins of nations, and their judgments are uſually moſt dreadfull when God commeth with nationall judgements, As *Numb.* 35.3.4. The Text ſaith there that *Iſrael joyned themſelves to Baal-Peor, and the anger of the Lord was kindled againſt Iſrael, and the Lord ſaid unto Moſes, take all the heads of the people, and hang them up before the ſunne.* The Lords anger was kindled againſt the people, but he bade *Moſes* eſpecially looke to *the heads*, and take them and hang them up before the Lord, that the fierce anger of the Lord might be turned away from Iſrael. Certainly execution of wrath upon great ones, upon ſuch as have been heads in evil, is a Sacrifice exceeding well pleaſing to God. But though God ayme that

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them eſpecially in nationall judgements, yet the multitude and private people muſt not thinke to eſcape, and that upon theſe grounds.

Gods judgments againſt people, as well as againſt gouernours, and why.

1. 2 Sam. 24. 1.

First, becauſe many times it is for their ſins that God ſuffereth their Governours to doe ſo much evill as they doe. As, Iſrael had ſinned, and God was wroth with Iſraell, therefore *David* did what he did *in numbering the people.* When you ſee your Governours doe that which is naught, lament for your own ſins; doe not ſpend your time onely in crying out againſt them, but looke to your ſelves, it is for your ſins that God hath left them to doe as they have done.

2. Secondly, It may bee the reaſon why Governours doe not reforme, is, in the perverſeneſſe of people, that they are not in a preparation to receive that good which otherwiſe our Governours had in their hands and hearts to bring to paſſe. As 2 *Chron.* 20. 33. it is cleere there, *Howbeit the high places were not taken away*, why? *For as yet the people had not prepared their hearts to ſeeke the God of their Fathers.* Why, ſhould they have pulled downe the high places? no, but they ſhould have beene in a preparation for the pulling of them downe. Certainly this is the great cauſe why our high places are not pulled downe, why reformation hath gone on no better then it hath, and why we have ſo much evill remaining amongſt us, becauſe the people have not prepared their hearts, they are not in a diſpoſition to receive the mercie that our governours have hearts to bring unto us. They have hearts to worke for us, but when we ſpeake to them of what is fit to be done, their anſwer is, but is England in a fit diſpoſition to receive ſuch a thing as that is? ſo that the truth is, although you are ready to cry out of your Governours, you ſay, they they have power in their hands, why doe they not reforme things? yet the guilt in great part devolves upon the people, they are not in a fit diſpoſition to receive ſuch reformation: therefore God threatneth the children, the people here.

Again further, it may be it is from you that the Governours that are evill are ſo much incouraged and abetted in that which is evill: though you doe it not, yet you ſo much incourage them

them as the guilt redounds upon you. Lect. 3.

Yea, laſtly, If you doe but obey them in any thing that is evil, in doing of that, the guilt devolveth upon you, for you ſhould not doe it, but rather obey God then man.

Many thinke to make this their plea, they are commanded to doe thus and thus, and Governours would have them doe it, and it is Law and the like, and they thinke upon this plea they may doe any thing in the world. This will not ſecure you, God may come with judgement without mercie upon the children as well as upon the mother. And if Gods wrath ſhould come in nationall judgements againſt England, let the people know that they are like to ſmart moſt dreadfully, for never was there a time in our dayes, nor in our forefathers dayes, that ſo much depended upon the people as at this day; never were they called to that helpe as now they are called to at this day. So that the people now may have reformation, they may have bleſſings, if it be not through their own default. As *Cant.* 7.1. The Church is there deſcribed in her beauty, and it beginneth at her feete, *How beautifull are thy feete?* And *Cant.* 5. there Chriſt is deſcribed in his beauty, and it beginneth at the head, *His head is as the moſt fair gold.* God ſometimes makes uſe of the people to be great meanes, and perhaps the beginning of means to bring beauty to the Church, though they cannot perfect it. Heretofore private perſons could doe little: Alas though they were under grievous oppreſſions, they knew not how to helpe themſelves. Many men that had purſes, and ſtrength, and heads, and hearts and all, yet they knew not what to doe, but to make their mone one to another, and to heaven; but now it is otherwiſe, now you may doe ſomewhat elſe beſides making your moan one to another, yea beſides making your moan to heaven: for you that have purſes now you may ſee wayes to employ them for the publike good, for Religion, for liberty, you that have ſtrength of body may know what to doe, you that have head-pieces, I meane parts, you are called to helpe, you may joyne together for God and the good of your Countrey, you may doe much more then heretofore could be done. Wherefore now if you ſhould deſert the cauſe of God, and deſert thoſe that you have truſted,

Much depends now upon the people.

Chap. 2. you must expect the most dreadfull wrath of God, and that without mercy, even upon the people that ever was upon any nation since the beginning of the world, for never any nation that we know of, had more depending upon the people then there is at this day upon the people of England. O consider of it, and oh that all the people of the land did but know what God would have them to do in such a time as this is?

Obser. Againe, *I will not have mercy upon her children:* upon particular private persons in the society. One note more upon that, It is a dangerous thing for men in any societie to do as the most do: If they be in a civil societie to give their votes and to do as the greater part doth; if you be in a Church society, to do as the greater part doth without any examination of it, this is dangerous. For though the greater part, the community may doe that which is evil, you shall not be excused by that, for you to say, why what could I helpe it, when the most doth it? God commeth upon private and particular men, upon the children, even every one of them: And why?

For they are the children of whoredomes.

That is either passively or actively, passively, because they were begotten of whoredomes and brought up, their education hath been in whoredome, they have had it from their parents, Or else they *are the children of whoredomes* actively, they live in the same whoredomes their mother did. From hence,

Obs. First, There is little hope of children brought up in wicked education, who have wicked parents also. If the dye have beene in the woollit is hard to get it out of the cloth. If wickednesse, if evill principles have been dropped into children, there is little hope of them for good, especially of those children that have been brought up in wayes of superstition and Idolatry, their hearts being so soyled, and defiled, and hardned in superstitious and idolatrous wayes, they seldome come to any good. Therefore that which hath been motioned is very good, namely of wayes to take the children of Papists to bring them up in the education and knowledge of the truth.

Little hope of children ill educated.

Obser. Yet Secondly. This shall not excuse children, though they be children of whoredomes. It is no excuse for them

them to ſay they had it from their parents, and they did as their parents have done, and as they bade them, and according as they brought them up. No it excuſeth not at all, for the wrath of God commeth upon them that are the children of whoredomes. Then what a mercy is it for us to be brought up in the truth; to have parents that doe profeſſe the truth, and for our education to be in the way of truth? It is a mercy that we do not conſider of to give God the glory of it: How dangerous is it to have ſuperſtitious Idolatrous parents, and to have ſuch kind of education! there is not one of ten thouſand that altereth his Religion: If they have Turkes, or Jewes, or Papiſts to their parents, and ſuch education, it is not one of ten thouſand I ſay that altereth his Religion. Therefore it is like our condition would have been the ſame if God had not caſt it that our parents ſhould be ſuch as profeſſe the truth, and our education according to the truth. Bleſſe God for this. And you that are parents, do you look to your children and bring them up in the truth. Children who have gracious principles dropped into them, and thoſe watred by prayers and tears, there is hope of them, and not of them alone, but of the nation where they live. Lect. 3.

Laſtly (which is the obſervation which mainly we are to conſider of) When Gods judgements come abroad in the world, let the *children of whoredomes* looke to it, God threatneth *he will have no mercy upon them, for they are the children of whoredomes.* The children of whoredomes are the butt of Gods wrath when his Iudgements come abroad in the world. *Obſer.*

Iſa. 27.4. *Furie is not in me*, ſaith the Text; that is, it is not in me toward my Saints; though I come out in a kinde of fury, yet it is not in me towards them, what then? *Who would ſet the briers and thornes againſt me in battell? I would goe thorough them, I would burne them together.* When my wrath commeth againſt the briars and thornes, I will go thorough them and burn them together; but for my children, *furie is not in me* toward them; When Gods wrath is abroad in the world let not the children of the bridechamber feare, but let the children of whoredomes feare and quake, let briars and thornes feare, but not the fruitfull trees in Gods garden: Gods judgements know how to

When judgments are abroad let the children of whoredoms, not the children of the bridechamber feare.

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to make a difference between men, they are diſtinguiſhing things when they come abroad: God ſendeth not his judgements hand over head, but putteth into them a diſtinguiſhing quality. God hath a chamber of reſt and ſafety for his people, wherein he will hide them till his indignation be overpaſt; but for the children of whoredomes, ſuperſtitious, Idolatrous, wicked and ungodly people, they are the people of Gods indignation, they are like *Idumea, the people of Gods curſe*, as you have it *Iſa.* 34.5.

There are a people this day amongſt us who are certainly the people of Gods curſe, and let them look to it as well as they wil. *Revel.* 14.8. *Babylon is fallen, is fallen* (ſaith an Angel there) and marke what followeth, *ver.* 9. *And another Angel followed ſaying with a loud voice, If any man worſhip the beaſt and his Image, and receive his marke in his forehead or in his hand, the ſame ſhall drinke of the wine of the wrath of God which is powred out without mixture into the cup of his indignation.* It is according to that in the Text here, God will have no mercy, they ſhall drinke of the wine of the wrath of God without mixture, without mixture of any mercy at all. And further, *He ſhall be tormented with fire and brimſtone in the preſence of the holy Angels, and in the preſence of the Lambe, and the ſmoke of their torment aſcendeth up for ever and ever, And they have no reſt day nor night that worſhip the Beaſt and his Image.* Here is a dreadfull threat againſt the children of whoredomes, againſt ſuch as follow the wayes of that great whore of Babylon. Bleſſed are they that in theſe times have teſtimony in their own conſciences, that it hath been their care above all things to draw themſelves out from the guilt of all ſuperſtitious and Idolatrous vanities, and to keep themſelves (according to that light that God hath diſcovered to them) pure from the pollutions of that man of ſin. Bleſſed I ſay are theſe, they need not feare this day, but for thoſe that have involved themſelves in the guilt of thoſe pollutions, they have need to humble their ſoules before God, and to cry mightily, for wrath is going out againſt the children of whoredoms. This Text here ſpoken of is not meant onely of hell hereafter, but it is meant of judgement even in this world: And above all times that ever yet have been ſince Antichriſt began,

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gan, it is a moſt deſperate thing to be a Papiſt in theſe dayes, becauſe now is the time for God to make theſe children of whoredomes the very Butt of his wrath and indignation.

We heare of wars, and rumors of wars, and a great deale of ſtir there is abroad: My brethren, keep your hearts chaſt to God, and feare not, for God hath another manner of people to deal with all then you; you ſhall be ſealed firſt, before the wrath come out. Though I cannot excuſe you altogether from ſuffering ſome afflictions, theſe children of whoredoms may bring ſome trouble upon the Saints for the preſent; yea perhaps ſome of you may have your bloud ſpilt, but God hath mercie to beſtow upon you; but for them there is wrath, and wrath without mixture, God ſaith he will have no mercie upon the children of whoredoms.

Let ſuch as are going forth then in this Service, for Religion and Libertie, go forth with courage and undauntedneſſe of ſpirit, why? for they fight againſt none but thoſe that God fighteth againſt. Who are they but the children of whoredoms that they goe to fight againſt, thoſe who have ſhewed themſelves to be open fighters againſt God and his truth, ſuch as are moſt abominable ſwearers, curſers, and blaſphemers, ſuch as make no other uſe of the light of the Goſpel that they have, but onely to ſcorne and contemne it, ſuch as are open deſpiſers of God and his truth, and of his people? Certainly if there be a curſed generation upon the face of the earth, theſe are the people, whoſe mouthes are full of curſes, and certainly Gods curſe is upon them who are ſo full of curſings themſelves. If there be any of you here that are now or hereafter may go forth in this ſervice, your ſpirits ſhould even riſe with indignation againſt ſuch monſters upon earth, and goe againſt them as *David* againſt *Goliah*, *What ſhall this uncircumciſed Philiſtine defie the hoſt of the living God*? Thus your hearts ſhould riſe if you have any love to God and his truth; Shall a company of curſed monſters that doe nothing but blaſpheme, and curſe, and ſweare, and defie God and his ſervants, and his Tabernacle, and worſhip; ſhall theſe uncircumciſed Philiſtines goe on thus defying God and his truth? If you have the hearts of men within you, eſpecially of Chriſtians, me thinks you ſhould not be able to beare it,

Chap. 2. but goe forth againſt them with fulneſſe of ſpirit and reſolution, certainly God will make them a prey to you, they are ſuch as not onely have put off Chriſtianity, and are become Atheiſts, but they have put off all kind of humanity, and are rather turned monſtrous beaſts, or devils. Feare them not though their hearts be full of pride and rage, and though they boaſt never ſo much what they are, or what they have done, or what they will doe; I ſay feare them not, for this is part of the curſe of God that is upon them, that though God fighteth againſt them, they will not ſee it, they ſhall not ſee it becauſe God intendeth to deſtroy them; though judgements are out againſt them, yet they will not repent. You ſhall finde it divers times in the book of the Revelation, that thoſe that followed Antichriſt, though they were tormented, all the judgements of God were againſt them, yet *they repented not*. This I ſay is the curſe of God upon ſuch, God will not give them repentance unto life, for they are the children of whoredoms, whom God intendeth to have no mercie upon: therefore the higher their rage riſeth, the higher your hearts ſhould riſe againſt them.

Revel 9. 21. Cap. 16. 9. 11.

But we muſt goe on to the 5. ver.

For their mother hath played the harlot.

Their mother, that is, the State and the Church, for they were both involved in one, *hath played the harlot*. This [*For*] hath reference two wayes; either it may have reference to thoſe words, *I will not have mercie upon them*, *for* not onely they are, but their mother is defiled with whoredoms, ſhe hath played the harlot: or ſecondly, it hath reference onely to the latter part, they are the children of whordomes, *for their mother hath played the harlot*: either it referreth to the reaſon why God will not have mercie upon them, becauſe their mother hath plaid the harlot: or ſecondly to the reaſon why they are the children of whordomes, for their mother hath plaid the harlot. And from both theſe references wee have very uſefull obſervations for us.

Obſer. The firſt, God cannot endure a ſucceſſion in wickedneſſe. I will not have mercie upon them, *their mother hath plaid the harlot*, they are children of whordomes themſelves, and their mother

mother hath plaid the harlot, there is a ſucceſſion of wickedneſſe among them, and that I cannot beare. The ground is, becauſe thoſe that keepe up a ſucceſſion of wickedneſſe from the mother to the children, and ſo goe on downward, they are guilty of all the wickedneſſes that went before them in that line: Elſe how can that be underſtood where Chriſt ſaith he will *require all the blood from Abel to Zacharias upon that generation*, but becauſe they continuing in that way of ſinne, kept up the ſucceſſion of that ſinne, and ſo that generation was guilty of all the ſinnes of that kinde that went before even unto *Abel*. So, the father is a whore-maſter, and the child he proveth to be one too, and ſo goeth on, the childe is not onely guilty of that ſinne of his owne, but of his fathers and of his grandfathers, and he is guilty of all that kinde of ſinne that is gone before even up to the beginning of the world; why? Becauſe he keepeth up the ſucceſſion of that ſinne in the world. This is a moſt terrible thing to conſider of, enough to wound the ſtrongeſt heart in the world, eſpecially of thoſe that know they have had wicked parents. Lect. 3. Succeſſion in ſin is dreadfull.

Again, *For their mother hath plaid the harlot*, conſider this word *For*, as having reference to the reaſon why they are children of whordomes, *for their mother hath plaid the harlot*. The obſervation is,

Children uſually goe according to their parents, which way their parents go, commonly the children goe. It is a uſuall thing where there are prophane parents to have prophane children, if the parents ſweare to have ſwearing children, if parents be ſuperſtitious to have ſuperſtitious children, if parents bee ſcorners at Religion, to have children ſcorners too: we finde it true in experience in that new nick-name that is brought up on the godly in roome of the former, it is as frequent in the mouthes of children as in others, becauſe children goe according to what their fathers formerly did: I will give you one notable Text of Scripture for this, it is 2 *Kings* 2. 23. When *Eliſha* the Prophet was going up to Bethel, there came forth little children out of the City and ſaid unto him, *Goe up thou bald-head, goe up thou bald-head*. The thing that I note it for is this, that not onely the children did it, and *Obſer.*

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so were destroyed, (for two she-beares came out of the wildernesse, and tare 42. of them) but what children were they that did this? If you observe the Text, you shall finde that they were *the children of Bethel*; and what place was that? That was one of the places where the calves were set up, and it was a place of much superstition, and the children were as superstitious as their parents: A place that had the name, the house of God, but a place exceedingly abused, and no place did more degenerate from the name then it, it was a Bethaven, a house of vanity and wickednesse. It was the place that was most superstitious, and those were the children that scorned at the Prophet: But we need no other proofe but onely experience, yet there is one notable Scripture further for it, *Ier.* 7. 18. *The children* (saith the Text) *gather wood, the fathers kindle the fire, and their mothers kneaded the dough*: the children joyned you see. *Pelagius* thought that there was no sin came into the world but onely by imitation, children imitating their parents. Certainly imitation is of great power and force to prevaile with the hearts of children. You that are wicked parents, had need to look to it what you doe before your children. He that sinneth before a child, specially a parent, sinneth doubly, for a child will be ready to imitate it. What, will you not onely sin against God, and be enemies unto him, but will you leave a succession, that when you are dead and gone, some must out of your loynes, and from your bowels, blaspheme God after you are rotten in your graves? suppose you that are parents had a plague sore upon you, would you go amongst your children and breath upon them? this cruelty is much worse, will you go into your families, and breath infection into your children, and so make them like you, and guilty of your sinnes, and of the plagues of God together with you? oh cruel parents!

Qui peccat coram puero bis peccat.

On the other side, as therefore *children of whoredoms*, because *their mother hath played the harlot*, why then should not children be gracious and godly, who have gracious and godly parents? Why should it not be said, This child is a godly child, for his mother was a gracious woman, his father was a godly man? You that have godly parents, let this be your *Encomium*, You are godly and gracious children, and you had godly and gracious parents

parents, this will be your honour before the Saints. But how vile is it, when it may be ſaid, Here is a wicked wretch, yet he had a godly father and a godly mother; here is an uncleane and filthy liver, yet he had gracious parents? It is no wonder to ſay thus, This man is filthy, for his father was filthy, and his mother was a harlot; But to looke upon one and ſay, Here is a whoremaſter, yet his father was a godly, gracious man; Here is a harlot, yet her mother was a holy woman; O how vile is this! I remember a ſpeech of that reverend Maſter *Bolton*, who dyed not long ſince; It is reported that upon his death-bed he had his children come to him, and he ſpeaks thus unto them, I doe beleeve, ſaith he, there is never a one of you will dare to meet me at the Tribunall of Chriſt in an unregenerate condition. So let me ſay to you that are the children of godly parents, let me in their names ſpeak to you, How dare you, with what face doe you think you ſhall dare to meet with your godly father and gracious mother before the judgement ſeat of Jeſus Chriſt? at that day if your godly father ſtand at the right hand of Chriſt, how dare you appeare before that face in the guilt of thoſe horrible wickedneſſes that you now live in? Certainly the thought of this hath power to daunt your hearts. Lect. 3.

She hath done ſhamefully.

The word in the Hebrew (it is in *Hyphil*, and ſo it may be tranſlated tranſitively) ſignifieth, *She hath made aſhamed*, as well as *done ſhamefully*; and ſo I find it according to ſome thus rendred, She hath made aſhamed her husband, ſhe hath made aſhamed her children, ſhe hath made aſhamed her ſelfe, and all theſe three may be meant. Yea I conceive the intent of the holy Ghoſt is to expreſſe them all. הוביש֣ה *pudefacit.*

Her husband firſt, The Church is the ſpouſe of JESUS CHRIST, Chriſt is the husband of the Church, and you know the Scripture ſaith that *the woman is the glory of the man.* I remember I gave you the meaning of that heretofore; ſo the Church being the ſpouſe of Chriſt, ſhould be the glory of Chriſt: the woman ſhould be the glory of the man, but yet being wicked and filthy ſhe makes her husband many times aſhamed. The evil of the wife it is a ſhame to the husband, ſo the evil of the Church

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is a ſhame to JESUS CHRIST. The Church in Scripture is called the glory of Chriſt. 2 *Cor.*8.23. *If our brethren* be enquired after, *they are the meſſengers of the Churches and the glory of Chriſt.* Iſa.4.5. *Vpon all the glory ſhall be a defence.* It ſhould be ſo, but when it commeth to be defiled, it ſhameth Chriſt, their wickedneſſe reflects upon Chriſt. Chriſt is ſaid to *walke in the middeſt of the golden candleſticks, Rev.* 2.1. Every Church is a Candle-ſticke, and it ſhould be a golden Candle-ſtick, but if it come to be a filthy and ruſtie Candle-ſtick, it is a diſhonour unto Chriſt who walketh amongſt them. Wicked men do not ſhame Chriſt, but godly do. My brethren let us take heed of that, It is an evil thing to bring ſhame to our ſelves, and one to another, but to bring a ſhame upon JESUS CHRIST is the greateſt evil. Many of you perhaps are aſhamed of Chriſt, take heed you be not a ſhame to Chriſt. They are aſhamed of Chriſt that are aſhamed to appeare in the cauſe of Chriſt; but as for you that are ſo, Chriſt hath more cauſe to be aſhamed of you, for you are a ſhame to him.

The Saints muſt take heed they be not a ſhame to Chriſt.

It is true, I cannot deny it but many Churches of God, and that of late have brought ſome ſhame to JESUS CHRIST by their diſſentions and fractions, and they muſt take ſhame to themſelves, and they have taken ſhame to themſelves, they have acknowledged it to the glory of Chriſt, and in that regard in ſome meaſure have waſhed off that ſhame that they have brought to Chriſt.

Again further, a ſhame they are to their children. Wicked parents are a ſhame to their children; when a child appeareth in a place, if it be known the child is forward, and towardly, and very hopefull, but it is ſaid, would you not wonder to ſee him ſo forward, the father of him is a beaſtly drunkard, a filthy whoremonger, of a vile and malignant ſpirit; now the childe is aſhamed to heare of the evil of his father, and of the evil of his mother. As fooliſh children are a ſhame to their parents, ſo wicked parents are a ſhame to their children. You that have gracious children take heed you be not a ſhame to them, and ſo a ſhame to your ſelves.

Wicked parents are a ſhame to their children.

And then a ſhame to her ſelfe, *ſhee hath plaid the harlot, ſhe hath done*

done shamefully. Wherein had she done shamefully? I will onely mention one particular. Certainly that shame of hers was especially in subjecting Religion to carnall policie. For what did shee doe? what was the great sinne of the ten Tribes? It was this, because they were afraid that if they did go up to Jerusalem to worship, *the people would then depart from the house of Ieroboam, to the house of David*, therefore out of politicall regards they would have the worship set up at *Dan and Bethel*, there they would have *Calves*, they must not go up to *Ierusalem* the place which God had appointed to worship in, but at *Dan and Bethel*. This was a meere politique fetch, for they could not but acknowledge that God did require that they should worship at *Ierusalem* where the Temple was, and there was no other reason why they would worship at *Dan and Bethel*, but meerly out of State policie that they might prevent the people from going backe to the house of *David*, and indeed they did professe so much themselves. Here then they *did shamefully.* Lect. 3.

The observation then from hence is, that for governours or any to subject Religion to policy is a shamefull thing. It is shamefull to make Religion an underling, and to make pollicie the head. Perhaps they call this wisdome, a prudentiall way, we must be carefull and wise to foresee inconveniences that may follow. But what if God give it another name? God may give it a name of a base temporizing, a name of folly and wickednesse: to subject Religion to policy it is shamefull, because it abaseth that which is the great honour of any Countrey, it makes it an underling: what is the excellency of man but Religion? what is the excellency of a Country but Religion? and what hath England been glorious for more then for Religion? Now to put the excellency of a thing under an inferiour, this is shamefull, to put the Crown that is for the head under ones foot is a dishonour to it: although a thing hath in it selfe but little excellency, if it be brought beneath it self under other things that have not so great an excellency in them, it makes it vile. *Obser.*

And shamefull also it is because it holdeth forth this, that we dare not trust God for our civill estate and for our peace, there- 1.

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therefore Religion muſt come under.

Shamefull it is again becauſe it is groſſe folly, for there is no ſuch way to breede diſturbance in a politicke ſtate, no ſuch way to undoe a State, as to make Religion an underling to policie. Was it not ſo here? That very way that they tooke to uphold their policie was the way to deſtroy their State, and did deſtroy it at laſt, even their corrupting of Gods worſhip. What cauſe had they then to be aſhamed of this, that God ſhould take that which they thought to helpe themſelves by, and make that the very thing that ſhould cauſe their ruine? And certainly it will be ſo, they that are of the deepeſt and politikeſt fetches and reaches, if they thinke to ſecure themſelves and preſerve their peace, out of that principle, ſo as Religion muſt come under, and muſt be ſerviceable, it will appeare at laſt they do ſhamefully, God will make them aſhamed of it one way or other, it will bee the onely way to undoe themſelves and us. I confeſſe in matters of Religion there are ſome commands that are affirmative precepts: Theſe though they do *ligare ſemper*, yet not *ad ſemper*, there is not a neceſſity that at every time and inſtant they ſhould bee urged, ſo that it may be that a people may bee in ſuch a frame that men cannot but by degrees bring in a reformation to the heighth of it, and then it is not carnall policie to bring in ſuch wayes of God gradually, as are commanded by affirmative precepts; but negative precepts binde *ſemper* and *ad ſemper*, and the State muſt look to that, that they do nothing againſt Chriſt out of policie, that they do not hinder by any poſitive Law the way of Chriſt, for though Chriſt may be willing to forbeare ſome ordinances for a time, and he doth it out of mercy to a people, he ſaith he will have mercy and not ſacrifice, but Chriſt will never beare that there ſhould be any thing done againſt him in that time. If they ſhould out of any State policie to preſerve peace, or to gratify an evill party, ſacrifice any part of Religion, or any godly perſon, this will prove a ſhamefull thing, Chriſt accountes it ſo, and whoſoever doth ſo will be aſhamed of it at the laſt. Now my brethren, why ſhould not God be truſted? let us look at Religion in the firſt place, and ſo pray we that thoſe who are our reformers who have power in their hands may never prove

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to be guilty of this ſhamefull way of putting Religion under policie. I will give you a notable example in Scripture about it. It is *Ioſh.* 5. When *Ioſhua* had brought the people of Iſrael over Jordan (that you know was the very beginning of their entrance into Canaan) now as ſoone as they were brought unto the borders of the Land, they were to encounter with all their enemies; and you may imagine that when *Ioſhua* had paſſed the river the people might thinke that all the Countrey would be about their eares, one would thinke then that policie would have taught them to lay aſide all thoughts of Religion, and to looke to their enemies that were at hand, if ever they were outragious they would be then, and therefore now let us minde nothing but arming our ſelves againſt them: But mark now God goeth another way to worke, as ſoone as they were gone over Jordan, and were upon the borders of the Land of Canaan, they muſt goe and *circumciſe themſelves*, and you know when they were circumciſed they were ſore that they could not fight. *Simeon* and *Levi* deſtroyed a whole City when they were circumciſed, they were not then in a poſture of fighting or defending themſelves, but lay at the mercie of their enemies. But this was Gods wiſdome. Nay further, they muſt goe and *keepe the paſſeover* too, they muſt mind and tend Religion: And marke you ſhall finde in the latter end of the Chapter, that after *they had beene circumciſed and kept the Paſſeover*, then *appeareth one to Ioſhua with a drawn ſword*, and ſaith hee, *I am the Captain of the Lords Hoſts*. Then the Captaine of the Lords Hoſt appeareth to fight for them when they had once obeyed; whereas had they neglected Circumciſion and the Paſſeover, and thought of fighting onely, they might have miſſed of the Captain of the Lords Hoſts to have fought for them, and what would have become of them then? So you ſee God would have us mind Religion in the moſt dangerous times, and though we thinke wee muſt minde our peace and ſafety, and lay our hands upon our ſwords for our defence, yet let us bee carefull of our Religion, and then we ſhall have a Captain of the Lords hoſt come and fight for us.

Marke 8.15. we are charged to take heed of two ſorts of leaven, *The leaven of the Scribes and Phariſes*, and *the leaven of*

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Herod: The leaven of the Scribes and Phariſes is corruption in Church affayrs, the leaven of *Herod* is corruption in Religion too, but in order to the Common-Wealth, in bringing under the things of God to the affayrs of the State, for in this *Herod* was like *Ieroboam*, he was afraid of his kingdom as *Ieroboam* was, he had many wayes and plots to keep himſelfe in that kingdome as *Ieroboam* had, and many did cleave to *Herod* in his plots, as Iſrael clave to *Ieroboam* in his, therefore ſaies Chriſt, *take heed* not onely *of the leaven of the Scribes and Phariſes* but *of the leaven of Herod.* And it may be the Lord ſaw us too prone to wayes of ſinnefull compliances, even ready to have ſacrificed much of his worſhip and many of his Saints for the obtaining peace in the State, and ſo to have falne off from that reformation that both God and his people expected, hence he hath taken the work into his own hands, he will bring about his own work, though it may coſt us deare, who knowes how much blood?

The

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Shee that conceived them hath done ſhamefully; for ſhe ſaid, I will goe after my lovers, that give me my bread, and my water, my wooll, and my flaxe, mine oyle and my drinke.

GOds threats againſt Iſrael *to make her as a wilderneſs and as a drie land, to ſlay her with thirſt,* in the 3. ver. *to ſhew no mercy to her children,* in the 4. ver. The reaſon *becauſe her mother had played the harlot,* in the beginning of this 5. *ver,* we finiſhed the laſt day. Onely in a word to give you one note from that title of *Mother* here; that we obſerved not before.

The Communitie of the Church and civill State is called *Mother,* in way of diſtinction from private people, and private people are as the children of that Mother, ſo we opened it in the ſecond *ver.* The obſervation is

Obſer. The Community of a State and Church ſhould be to particular perſons as a Mother. They ſhould have the affection of children to it, they ſhould take much to heart thoſe things that concerne it, the ſufferings of State or Church ſhould be the ſufferings of all particulars. There are children of *Belial* that are riſen up among us, that are even tearing the bowels of our Mother, *a viperous generation* that ſeeke to eate out the bowels of her *Mother,* let our hearts breake for this, as *Pſal.* 35.14. *I bowed down heavily as one that mourneth for his Mother.* Let not us lift up our heads and be jolly now, but for the preſent bow down heavily as thoſe that are called (though in ſome reſpects to rejoyce,) yet in many others to mourne this day for our *Mother.* Yea let our hearts riſe againſt theſe vile monſters that joyne

Every one ſhould have ſuch an affection towards the church and State as children towards the mother.

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Shee hath done shamefully. Wee should have the affections of children to her though she hath done shamefully.

But Further. Here you have the amplification of her whoredomes, *shee hath plaid the harlot*, and so *plaid* as *she hath done shamefully*: The latter end of the *verse* is by way of probation of this amplification; for how doth it appeare she hath done shamefully? *for shee hath said, I will go after my lovers, &c.* For the first then, this amplication of her whoredome, her whordome is such as is *shamefull*, Hence first observe

Obs. That sinne, but especially whoredome is a shamefull thing. *Pro* 13 5. *A wicked man is loathsome, and commeth to shame:* Pro. 14 34 *Sinne is a reproach to a nation, or to any people*; Sinne of its owne nature let it be what it will be, it is shamefull: Much more then whoredome, to play the harlot, for all sinne doth lowne a man, it brings him beneath the excellency of a man, it

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is contrary to the image of God in man, to that wherein true honour, beauty, glory doth conſiſt. It makes men vile. I will give you but one Text for it, *Dan.* 11.21. *And there ſhall ariſe a vile perſon.* Who was that? It was according to interpreters, *Antiochus Epiphanes*, the great King of Aſſyria, and yet *a vile perſon.* *Ioſephus* tells us that the Samaritans when they were in danger of ſuffering from him becauſe he thought them to be Jewes, they wrote to him in this manner, *To Antiochus the mighty God*; and his very Epithet, *Epiphanes*, is as much in our Engliſh as *Illuſtrious*, Antiochus the illuſtrious, the famous, bright in his glory: He that was ſo illuſtrious and ſo great a Prince, that was written unto as the mighty God, yet in the Scripture language being wicked he is *a vile perſon.*

Sin cauſes ſhame.

It is a ſpeciall note of one that is fit *to dwell in Gods Mountain*, of one that is a Saint, *Pſal.* 15.4. to be able to ſee the vileneſſe of ſin thorough all the glory of the world, *in whoſe eyes a vile perſon is contemned.* Sinne is a ſhame becauſe it deceiveth a man, *The way of the wicked ſhall deceive him*; *What profit have you now of thoſe things whereof you are aſhamed?* It is a good ſigne of grace to be able to ſee into the deceits of ſinne, ſo as to be aſhamed of it. But, though all ſin be ſhamefull, yet whoredome eſpecially, and that either bodily or ſpirituall.

Firſt bodily, the expreſſion of *ſhamefullnes* though eſpecially it aymeth at their Idolatry, yet it hath its riſe from bodily whoredom, if that were not ſhamefull, the expreſſion could not be full; that ſhee had *played the harlot*, and *done ſhamefully.* Pro. 6.32. *Whoſo committeth adultery with a woman, lacketh underſtanding, hee that doth it deſtroyeth his own ſoul*; *a wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away.* It makes one to be as one of the fooles in Iſrael, *And I* (ſaith *Tamar* when *Amnon defiled* her) *whither ſhall I cauſe my ſhame to go? and as for thee thou ſhalt be as one of the fooles in Iſrael.* 2 *Sam* 13.13. *Amnon* though a Kings ſonne, though a beloved one yet by his uncleanneſſe he makes himſelfe *as one of the fooles in Iſrael.* Deut. 23.18. *Thou ſhalt not bring the hire of a whore, nor the price of a dogge into the houſe of the Lord*; they are joyned both together, for Scripture language makes thoſe to be *doggs* who are uncleane and filthy,

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thy. When *Iſhboſheth* charged *Abner* with the ſinne of uncleanneſſe, 2 *Sam.* 3. 8. *Am I a dogs head*, ſaith he, *that thou chargeſt me with a fault concerning this woman?* Many Adulterers go very fine and ſpruce, many young wantons are bravely dreſt, but in Gods eſteeme they are as dogges thorough their uncleanneſſe. It is not a harſher title then the ſpirit of God gives them. I have read of a people amongſt the heathen that condemned this ſinne with death, and with a ſhamefull death according to the nature of the ſinne, the death was this, they would have the adulterers or adultreſſes head to be put into the paunch of a beaſt, where lay all the filth and uncleanneſſe of it, and there to be ſtifled to death, a puniſhment fit for ſo filthy a ſinne. And as this ſin is ever ſhamefull, ſo eſpecially the more lovely any yoke fellow is that is forſaken, and the more vile and fowle the whore is, ſo much the more ſhamefull is the ſinne: *Athenæus* bringes in *Plato*, bewayling himſelfe and his owne condition, that he was taken ſo much with a filthy whore. It is more ſhamefull for Chriſtians then for heathens, becauſe they know that the covenant of marriage is the *covenant of God*, as *Pro.* 2. 17.

But further, corruption in Gods worſhip is moſt ſhamefull, for that is aymed at eſpecially here. The ſhamefullnes of corrupting the worſhip of God is expreſt in that moſt famous Text we have for this purpoſe, *Exod.* 32. 25. *Aaron made the people naked unto their ſhame*, how was that, but by falſe worſhip though it was of the true God? In falſe worſhip, there is ſhame becauſe in that a man ſubjects his conſcience to vile things. Conſcience that is not to be ſubject unto any creature, onely unto God himſelfe is here made ſubject to low and vile things. Indeed it is not ſhamefull to ſubject our conſciences to God in the uſe of creatures though never ſo meane appointed by himſelf, but thoſe that do ſubject unto creatures in wayes of falſe worſhip not appointed by God, ſubject not their conſciences to God but unto thoſe creatures, and that is ſhamefull. In falſe worſhip though there may ſeem to be a great deale of humility, yet there is notorious pride and preſumption, and therefore much ſhame. For a creature to take upon him by his own fancie and conceit to raiſe up crea-

Falſe worſhip is a ſhamefull thing.

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tures higher then ever God hath raiſed them, to put higher reſpects upon creatures then ever God hath done, this is boldneſſe and preſumption, yea to preſume ſo far as by his own fancie and conceit, to raiſe up the creature ſo high as that God himſelfe according to the humours of men muſt come to be nearer men, and to bee more preſent with theſe creatures then otherwiſe he would. Thus men preſume to bring God to be under their fancies, and is not this ſhamefull? Lect. 4.

Further it is extreame folly, for wee contradict our ſelves when we thinke to honour God and yet goe againſt him, when we put high eſteeme upon ſuch things as are abominable and deteſtable. Marke that excellent Scripture for this, *Ierem.* 44.4. *I ſent unto you all my ſervants the Prophets, riſing early and ſending them, ſaying, O doe not this abominable thing that I hate.* Marke, God cryeth out with a kinde of ſhrieke, all my ſervants the Prophets I ſent ſaying, *O doe not this abominable thing*; It is a delightful thing in your eyes, but abominable in Gods. And *Ezek.* 22.3. they are called by a word that ſignifiyeth the very excrements that come out of a man, they glory in them, but hee ſaith, *they defile themſelves by them.* When God opens their eyes they will ſee falſe worſhip a ſhamefull thing, and when they do ſo, God will ſhew them the excellencie of his own. You have an Excellent Scripture for this *Ezek.* 43. 10, 11. *Sonne of man ſhew the houſe to the houſe of Iſrael, that they may bee aſhamed of their iniquities, and if that they be aſhamed of all that they have done*, that is, of all their falſe worſhip, what then? *Then ſhew them the forme of the houſe, and the faſhion thereof, and the goings out thereof, and the commings in thereof, and all the formes thereof, and all the Laws thereof, and all the Ordinances thereof, and write it in their ſight that they may keepe the whole forme thereof, and all the Ordinances thereof and doe them.* Marke my brethren, you ſee how God ſtandeth much upon formes, *all the formes thereof*, and *the forme thereof*, and *the forme thereof*: Let not us ſlightly account of any thing in Gods worſhip, of circumſtances, for God ſtandeth much upon his owne forme in his own worſhip. Many who have no Religion but a form, yet neglect Gods forme. Men love to ſtand much upon their גלולים

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own formes, let them know God ſtands much upon his formes, and it is no hinderance but a furtherance to the power in Religion to keepe cloſe to Gods forme, and if wee would come to know what are Gods Ordinances (we cry out, O that we could but know what is the right way) this is one way for you to know: Firſt, be aſhamed of what you have done, be aſhamed of your former falſe worſhip, and then God will ſhew you the ordinances of his Houſe, & the true beauty of his true worſhip: till then there are ſo many diſtinctions, and evaſions, and objections that they never come to underſtand it: when God humbleth the heart, and makes aſhamed of what hath been naught before, all the diſtinctions, and evaſions, and objections vaniſh away as the miſt before the ſunne.

The more full of beauty Gods Ordinances are, the more ſhamefull it is to decline to wayes of falſe worſhip.

And the more excellent the Lord is, and thoſe ordinances are from which wee doe depart, the more ſhamefull is that falſe worſhip that our hearts doe decline unto. *Shee hath done ſhamefully*, why? ſhee hath forſaken ſuch a huſband, ſhee hath forſaken the Lord JESUS CHRIST who is ſo lovely, ſhee hath forſaken the bleſſed ordinances that God hath appointed, and turned herſelfe to vanities of her own. *Cant.* 5. 16. Chriſt is there ſaid to bee *altogether lovely*, there is loveline ſſe enough in Chriſt to ſatisfy the ſoule for ever, and *Ezek.* 7. 20. *As for the beauty of his ornament* (ſpeaking of Gods Ordinances in his Temple) *he ſet it in Majeſty, but they made the images of their abominations, and of their deteſtable things therein.* Oh how ſhamefull was this! This ſheweth the ſhamefullneſſe of it, becauſe *God ſet the beauty of his ornament in Majeſty.* The ordinances of God that he appointed himſelf, they are Gods *ornament*, they are *the beauty of his ornament*, they are *the beauty of his ornament ſet in Majeſty*; and ſhall theſe beautiful and glorious things be forſaken, for vanities of our owne inventions? This is ſhamefull.

Shee hath done ſhamefully, for ſhee hath ſaid thus and thus; Here is implyed, that the thing done was not onely ſhamefull, but that ſhe was ſhameleſſe in that ſhe had done. *She hath played the harlot, and done ſhamefully, for ſhe hath ſaid, &c.* From hence the obſervation is,

Sinne,

Sin, eſpecially whoredome either bodily or ſpirituall, being let alone to grow to a height, will grow to an impudencie; thoſe that continue in theſe, will grow not onely to do ſhamefully, but to be ſhameleſſe in their doings, *Ier.6.15. Were they aſhamed when they committed abomination? No, they were not at all aſhamed, neither could they bluſh.* At firſt ſinne may ſeeme to be a little ſhame-faced, but afterward it growes braſen-faced; modeſt a little at the firſt, but bold, and impudent, and daring afterward. True, indeed if men ſhould be told beforehand what they would doe afterward, they would be ready to ſay as *Hazael* to the Prophet, *Am I a dead dog that I ſhould do this?* Their hearts would even ſhake at the thought of it: yet when ſin hath hardned their hearts but a while, they will doe it, and that with open face too. Whoredome you know at firſt, it is that that every man bluſheth at, but within a while, unclean ones can make their boaſt of their filthyneſſe. But eſpecially ſpirituall whordome, the corruption of Gods worſhip at firſt may be a little modeſt, but ſee to what a height it growes if in time this be not prevented. I will give you a notable example of this, and that is of *Solomon* himſelfe. At the firſt we ſhall finde *Solomon* very modeſt in the matter of idolatry. 2 *Chron.* 8.11. the Text ſaith there, that he brought up the daughter of *Pharaoh* out of the City of *David* to the houſe he had built for her, for he ſaid, *My wife ſhall not dwell in the houſe of David King of Iſrael*, why? *becauſe the places are holy whereunto the Arke of the Lord hath come.* Marke how carefull *Solomon* was of any pollution, of any thing that had any ſeeming holineſſe in it; My wife ſhall not ſo much as dwell in the houſe of *David*, I have ſo much reſpect to the Arke of God, to the worſhip of God, to thoſe places that are holy, that my wife ſhall not ſo much as dwell there; But oh what did *Solomon* grow unto afterward! he ſuffered Idolatry moſt ſhamefully, as we ſhall finde 1 *King.* 11.5. there the text ſaith, *that he went after Aſhtoreth the goddeſſe of the Zidonians, and after Milcom the abomination of the Amorites, and built a high place for Chemoſh the abomination of Moab in the hill that is before Ieruſalem*, juſt there he built it too, as if it had bin in defiance to the temple of God and his true worſhip,

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and that *for Molech the abomination of the children of Ammon*; and thus he did ſaith the text, *ver.* 8. *for all his ſtrange wives which burnt incenſe, and ſacrificed unto their gods.* This ſhamefullneſſe he was grown unto. And thus we ſee it in experience; how faire are men in their wayes of ſuperſtition at firſt? At firſt it is onely decency, that is all they plead for; well, afterward it riſeth from decency to ſignificancy, that is a little higher, to put men in minde. Thirdly, from ſignificancy it riſeth to efficacy, to ſtirre up the dul minde of man: Fourthly, from efficacy, it riſeth to neceſſity, that now it muſt be done, and the worſhip of God cannot be without it, and there ſhall be no ordinance, no adminiſtration at all without it. Decency, ſignificancy, efficacy, and neceſſity, thus it riſeth to be ſhamefull at laſt. So amongſt the Papiſts in their traditions, ſurely at firſt onely they would come with this argument, What, will you not regard them as you would do other bookes and other Hiſtories? they are the traditions of our fore-fathers; but at length they came to this, in the fourth Seſſion of the Councell of Trent, the Synod *doth take and honour the bookes of the old and new Teſtament, and the traditions of the Fathers, with equall affection of piety and reverence as they do them.* To this ſhamefullnes they grew to at laſt. And ſo for worſhiping of Images, why, it is it for the decency of Churches to have them, and they are but to put you in minde at the moſt; but at length they came to this, theſe are the very words, *the ſame honour is due to the Image and to the Exemplar.*

Omnes libros tam veteris tam novi teſtamenti necnon traditionis ipſas pari pietatis affectu ac reverentia ſuſcipit ac veneratur

Idem honor debetur imagini & exemplari.

Laſtly, from this amplification that ſhe hath done ſhamefully; When men do grow ſhameleſſe, impudent in evil, there is little hope of them. *I will have no mercy upon them.* Why? For they have done thus, they are grown thus impudent. It is a good thing to keep the bridle of ſhame as long as we can upon our children and ſervants, and any of our inferiours: therefore take this one inſtruction with you, be not too ready to rebuke and chaſtiſe your ſervants, your children, in reproachfull manner before others, leſt you bring them to that, that they ſhall ſee they have no honour to loſe, and then there is little hope of them: Evermore keepe ſuch a hand over your children and ſervants as as they may ſee they have ſome reſpect to loſe, that they may not

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be ſo ſhamed by you, as for them to think they cannot be worſe, they cannot bee more diſgraced, there is no ſuch way to bring them to grow deſperate as that is. It is very great wiſdome in Governours to keepe the bridle of ſhame ſtill, and not to let thoſe raines goe, and this is the reaſon that your Bride-well or Gaole-birds ſeldome or never come to good, why? becauſe they have no bridle to keepe them in, they have loſt all their honour and they can loſe no more, and there is no rationall creature but would have honour, there is not the meaneſt ſervant you have but hath a kiude of reſpect to honour, and that will doe more then blows except they be grown to be very beaſts.

Lect. 4. Governors & parents muſt take heed of putting their ſervants and children to too much ſhame.

But how doth he prove that it is ſhamefull? Thus, *For ſhee hath ſaid, I will goe after my lovers that give me my bread and my water, my wool and my flaxe, mine oyle and my drinke.*

For ſhee hath ſaid: Hence firſt. Deliberate ſins are moſt ſhamefull ſins. This is a proofe of her ſhamefulneſſe, becauſe that which ſhee hath done ſhee hath done upon deliberation, ſhee ſaid ſhee would doe thus and thus, ſhe conſidered before what ſhee would doe, and yet ſhe would doe it. Wickedneſſe committed *de induſtria, ex conſilio*, of purpoſe reſolved upon, this is very ſhamefull. *Gal.* 6. 1. It is ſaid of godly men that they may bee overtaken with a fault: *If a man be overtaken with a fault.* It is one thing to be overtaken with a ſinne, and another thing to overtake a ſinne; a gracious heart may have ſinne overtake it, but it is a ſhameleſſe heart that overtakes ſinne.

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Secondly, *Shee hath ſaid I will goe.* Whoredome either bodily or ſpirituall is uſually very wilfull: as if ſhee had ſaid, let all the Prophets ſay what they can, let them talke out their very hearts, I will have my minde, I will follow my lovers ſtill.

ἐὰν θεὸς λέγῃ ἐν σαρκί.

Thus it is with bodily whoredome. Thoſe who are guilty in this uſually grow extream wilfull. *Prov.* 2. 19. *None that goe unto her returne again, neither take they hold of the paths of life.* It is a moſt dreadfull Scripture againſt all adulterers and uncleane ones, There is *none*, ſaith the Text, make it out how you will, there is *none that goe unto her returne again; neither take they hold of the paths of life:* thoſe are the words of the Holy Ghoſt, I leave the words with you. So *Prov.* 23. 27.

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A whore is a deepe ditch, and a ſtrange woman is a narrow pit: they cannot eaſily get out, nor will they eaſily get out they are ſo plunged in. 2 *Pet.* 2. 14. *Eyes full of adultery that cannot ceaſe to ſinne:* why cannot they ceaſe to ſinne? it is not becauſe they have a heart but no power, but their wills are brought into that bondage and ſubjection that they cannot will otherwiſe: therefore *Ezek.* 47. 11. we finde that though the *waters of the Sanctuary* were very *healing*, yet ſaith the Text, *the mirie places and the marſhes were not healed*, miry, filthy, uncleane hearts are very ſeldome healed by the waters of the Sanctuary. I remember *Ælian* reporteth that there was a whore that did boaſt that ſhee could eaſily get ſcholars away from *Socrates*, but *Socrates* could get no ſcholar from her, none of her followers. It is true, that a whore is prevalent, and when ſhee hath once gotten them it is almoſt impoſſible to get them away from her. Therefore that place *Heb.* 6. that ſpeakes of that ſinne: that is *impoſſible to have repentance*, *Tertullian* interprets it to be no other but the ſinne of uncleanneſſe: The author of this Epiſtle (ſaith hee) knew no promiſe of ſecond repentance to the adulterer and fornicator; that is his expreſſion, ſhewing how ordinarily thoſe that are guilty of that ſinne and are given up to it, grow wilfull in it: And therefore in *Epheſ.* 4. 19. theſe two are put together, *being paſt feeling, and having given themſelves over to laſciviouſneſſe and to wantonneſſe*, wantons uſually grow paſt feeling.

Ælianus variar. hiſtor.

Bodily & ſpirituall whoredom makes men very wilfull in their uncleanneſſes.

And for ſpirituall adultery, that uſually is very wilfull too, for thoſe that are left by God to that way of falſe worſhip, to Superſtition and Idolatry, they ſeldome rerurne again but grow exceeding wilfull in that wickedneſſe. You have a notable Text for that, *Ier.* 44. 16, 17. the people ſay there, *The word thou haſt ſpoken to us in the name of the Lord we will not heare, but wee will doe whatſoever commeth out of our own mouth, to burne incenſe to the Queene of heaven.* We will goe on in that way to burne Incenſe to the Queene of heaven talk as long as you will. And ſo you have it *Jerem.* 2. 10. *Goe* (ſaith God) *paſſe over the Iſles of Chittim, and ſee, and ſend unto Kedar, and conſider diligently, and ſee if there be ſuch a thing; Hath a nation changed their gods, which yet are no gods?* Men are ſetled in the wayes of Idolatry

Idolatry, and wil never give over the worſhiping of their gods; *but you have forſaken me:* therefore *be aſtoniſhed O ye heavens at this, and be ye horribly afraid, be ye very deſolate, ſaith the Lord.* So *Micah* 4. 5. *All people will walke every one in the name of his god:* Their hearts are ſet upon it, they will doe it. Spirituall whoredome doth mightily beſot the heart. I ſuppoſe you know the Text, it is a very famous one, *Eſa.* 44. 19, 20. *None conſidereth in his heart, neither is there knowledge nor underſtanding to ſay, I have burnt part of it in the fire, yea alſo I have baked bread upon the coales thereof, I have roſted fleſh and eaten it, and ſhall* I *make the reſidue thereof an abomination? ſhall* I *fall downe to the ſtock of a tree? He feedeth on aſhes, a ſeduced heart hath turned him aſide that he cannot deliver his ſoule, nor ſay, Is there not a lie in my right hand?* And ſo *Revel.* 16. 11. where, thoſe that were given up to Antichriſt, though they were *tormented*, they *blaſphemed the God of heaven, becauſe of their pains and their ſores, and they repented not of their deeds.* Lect. 4.

Thirdly, wilfulneſſe in any ſinne, but eſpecially in theſe ſinnes, is a very great aggravation of it: *I will have no mercie upon them,* I will give them up, why? They have *done ſhamefully*, and they have ſaid, *I will goe after my lovers.* There are a great many who in their paſſion think it a brave ſpirit to ſay, I will, and I will, and I will, and I care not, ſay what you can, or whatſoever becommeth of it I will doe, or I will have this and this: Eſpecially men in place and of eſtates are not able to endure the controlling of their will in any thing, and therefore when their wills are but croſt, they burſt out into outragious ſpeeches, and fall a blaſpheming, and ſwearing, and ſaying they will have their wills, though it coſt them their lives. Thus we find it in the people of Iſrael, 1 *Sam.* 8. 19. when *Samuel* from God came and told them in a long narration what hardſhip they ſhould endure in having a King that was not then according to Gods mind, they heard him all that he ſaid, & they doe not ſtand to anſwer any of *Samuels* arguments, but preſently they break out into this reſolution, *Nay, but we will have a King.* Thoſe whom God leaveth to hardneſſe of heart, and intendeth ruine to, he uſually giveth them up to this wilfulneſſe in their evill wayes. *Obſer.*

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The Scripture records *Pharaoh* for a famous example of one hardned and prepared for ruine. He was of a moſt wilfull ſpirit. *Exod.* 15. 9. you ſhall find his wilfulneſſe expreſſed foure times there in that one verſe, *I will purſue*, ſaith he; and then againe, *I will overtake*; and thirdly, *I will divide the ſpoile*; and then fourthly, *I will draw my ſword*: and there are two other expreſſions that come to the ſame effect, that are equivalent to the former even in the ſame verſe, *My luſt ſhall be ſatisfied, my hand ſhall deſtroy them.* Put all theſe ſix expreſſions that you have in that one verſe, together, and where have you ſuch an expreſſion of a wilfull creature as *Pharaoh* was? and what became of him you all know.

Onely one more example I find in Scripture parallel to this, and that is the King of Babylon; Egypt and Babylon were two the moſt eminent for Idolatry and Perſecution of the Church that ever were in the world, and theſe are the two moſt famous examples for wilfulneſſe that ever were: *Eſay* 14. 13, 14. you have in theſe two verſes five times *I will*: 1. *I will aſcend into heaven*: 2. *I will exalt my throne above the ſtars of God*: 3. *I will ſit upon the mount*: 4. *I will aſcend above the heights*: 5. *I will be like the moſt High*: and what became of him you likewiſe know; yea the next words tell you, *Yet thou ſhalt be brought downe to hell, &c.*

Theſe two little words, [*I*] and [*Will*] doe a great deale of miſchiefe in the world. *Luther* I remember upon *Pſal.* 127. ſaith, I am of that opinion, ſaith he, and verily perſwaded, Monarchies would longer time by far endure, if thoſe that are high Monarchs and States would but omit this one Pronoune, *I*, this ſame *Ego*. It is true, in publique wayes they expreſſe themſelves in the plurall number, *We*, but private reſolutions are in the ſingular number, *I*. This for that little word, *I*.

Ego in ea opinione ſum, Monarchias longe diutius duraturas, ſi Monarchæ hoc unum pronomen Ego omiſiſſent. Luther. in Pſal. 127.

The ſecond is *Will*, *I will*, that is a little word too; But I may ſay of this little *Will*, this little word, as *Iames* ſaith concerning the Tongue, *It is indeed a little member in the body, but it ſetteth the whole world on fire, and it ſelfe is ſet on fire of hell.* So it is true that this ſame little *Will* it is but a little word, but it ſetteth whole Kingdoms on fire, it ſetteth Towns and Cities on fire, and it is it ſelfe ſet on fire of hell. *Bernard* hath an expreſſion

on

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on, Take away Will once, and there will be no Hell. O the miſchiefe that it doth in the world! I will onely ſay theſe two things to thoſe that keep ſuch a doe with theſe two little words, *I, Will.*

Firſt, That which thou doſt ſo much pride thy ſelfe in, and thinkeſt thy ſelfe ſuch a man that canſt ſay *I will and I will*, know, It may be as heavie a judgement of God upon thee as can befall thee in this world, for God to give thee up to thy will. There is nothing wherein God doth more let out his wrath upon the children of men here in this world, then in this, in giving them up to their will. Therefore tremble at this when thou haſt ſo many expreſſions, *I will and I will doe this.* I will give you a Scripture or two for it, ſutable to the buſineſſe: ſhewing the wilfulneſſe of thoſe that had their will in wayes of falſe worſhip, perhaps ſome of you may be ſet upon this, that you will have this, and let men ſay what they can, you will have this uſed: The place is *Ezek.* 20.39. *Goe* (ſaith God) *ſerve ye every one his idols, and hereafter alſo, if you will not hearken unto me.* Go, ſaith he, you will not hearken to me, you heare out of the word what ſhould be the way of my worſhip in the purity of it, oh ſay you, that is noveltie, a new thing, and you will not have it thus, you anſwer not any arguments, but you caſt it off and ſay you will not have it, wel ſaith God, go and ſerve your Idols, if you will not heare me, if you be ſet upon your will, go and ſerve your Idols, and take your fill of your own wayes. And *Pſal.* 81.11. *My people would not hearken to my voice, Iſrael would have none of mee*, they were all upon their will, they would not and they would not: Marke what followeth, *ſo I gave them up unto their own hearts luſts, and they walked in their own Counſells.* You will have your owne counſels and your own will, and ſo God giveth you up to them, and then woe to you, you are undone.

Tolle Voluntatem & non erit infernus. Bern.

Its a fearfull judgment to be given up to ones own will.

Secondly, you that are ſet upon your wills in that which is evil, know God is and will be as wilfull toward you as you can be toward him. Marke that notable text *Ierem.* 44.25. that ſetteth out the notorious height of wickedneſſe that was in the people of thoſe times who were ſo wilfull, *You and your wives have both ſpoken with your mouthes, and fullfilled with your hand*

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hand, that which is evil, you will not ſay onely you will doe it, but will do it indeed. Well ſaith God, you have done ſo, *you have both ſpoken with your mouthes and fulfilled with your hands, ſaying, We will ſurely performe the vowes we have vowed,* we have vowed it and we will do it, we have vowed *to burne incenſe to the Queen of heaven and to poure out drinke offerings unto her; you will ſurely accompliſh your vows, and ſurely performe your vowes*; you will go on in your falſe wayes of worſhip; Marke what followeth in *ver.* 26. *Therefore heare ye the word of the Lord, I have ſworne ſaith the Lord,* you have vowed, and I have ſworn, *I have ſworn by my great Name, that my Name ſhall no more be named in the mouth of any man of Iudah in all the land of Egypt*; & ver. 27. *Behold, ſaith God, I will watch over them for evil, & not for good, and all the men of Iudah that are in the land of Egypt ſhall be conſumed by the ſword and by the famine untill there be an end of them.* God will be as reſolute as you for your hearts, as the ſtouteſt ſinner that liveth: you will and God will, who ſhall have their will think you? Anſwer to this you ſtout hearted that are farre from God, anſwer to this you ſtout children, and ſtout ſervants, and ſtout wives, *you will* and *you will.* A wilfull man never wanteth woe. If you will be reſolute in any thing, my brethren, be reſolute in that which is good, be reſolute in the work of repentance: ſay with *David*, *Pſal.* 32. *I will confeſſe my ſinnes,* indeed I had many thoughts to come and ſhame my ſelfe, and open all unto God, but I could not get it off, at length I grew reſolute and ſaid *I will,* and *I have ſworne to keep thy righteous Precepts*; and as they *Mic.* 4. *we will walke in the name of the Lord our God*; and as *Ioſhua, I and my houſe will ſerve the Lord,* do you what you wil, we are reſolute that we will ſerve the Lord. This is a bleſſed wilfulneſſe indeed. O that the ſtoutneſſe and wilfulneſſe of many people might be turned to this reſolution for God and for his truth! eſpecially carry this note home with you, you that have had ſuch often expreſſions of your will, *you will and you will,* and turn it unto the willing of that which is good. *I will follow my lovers,* ſayes the Apoſtate, from God; I will follow my *Beloved,* who is *altogether lovely,* let every gracious ſoule ſay.

God is as much ſet upon his will for judgment, as men are ſet upon their wils for ſin.

Fourthly, *For ſhe ſaid:* She profeſt what ſhe would do. Profeſt

feſt ſins are ſhamefull ſins. It is an evill for ſinne to lie lurking in any ones heart, but for ſinne to breake out into open profeſſion, this certainly is a greater evil: This is to prove that ſhe had done ſhamefully, becauſe ſhe ſaid ſhe would do ſo and ſo. There is a great deceite in the hearts of many men, they are ready to ſay, I were as good ſay ſo as think ſo, I ſay ſo, and perhaps others thinke ſo, it were as good for me to ſpeake it as to keep it in my heart. My brethren there are two deceits in this kind of ſpeaking. Lect. 4.

Profeſſ'd wickednes is ſhamefull wickednes.

Firſt you ſuppoſe that when you ſpeak ſo, that therefore it is not in your heart, and you make this compariſon of what is in other mens hearts, and in your mouthes, as if the evil were in your mouthes onely, and in their hearts onely, as if the compariſon lay thus, they thinke and doe not ſpeak, and you ſpeake and doe not thinke. Here is the deceit, for if you ſpeake you have it in your hearts too, you both ſpeake and thinke, for ſo the Scripture telleth us, that *out of the abundance of the heart, the mouth ſpeaketh*; if you ſpeake maliciouſly you have a malitious heart, if you ſpeake uncleanly, you have an uncleane heart, if oathes be in your mouthes, you have a profane heart.

Secondly, here likewiſe lyeth the deceit, as if you ſhould have leſſe in your heart becauſe you vent it; as your paſſionate people will ſay, I were as good vent my minde and then I ſhall be quiet. Thou deceiveſt thy ſelfe; The venting of the corruption that lyeth in thy heart will never leſſen it but increaſe it. It is not with the corruption of our hearts, as it is with liquor in a veſſell, that the more is let out the leſſe is within it; but as it is with a fire in a houſe, that when it is kindled within and burſteth out, there is not leſſe within becauſe it burſteth out, no, the more it burſteth out and flames, the more ſtill burneth within: and as it is with water in a fountain, when it burſteth out of the fountain, there is never a whit the leſſe water in the fountain, it may rather have the leſſe by ſtopping, and fire may be leſſned by ſmothering. Know therefore that profeſſed wickedneſſe it is aggravated wickedneſſe. It is true, ſecret ſins may be more dangerous in regard of the cure, but they are more abominable to

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God in regard of the open diſhonour that is done to him by them. The aggravation of the blood that was ſhed by the people, that God ſpeakes of, *Ezek.* 24.7. it is ſet out thus, *The blood that was ſhed*, ſaith the Text, *it was not poured upon the ground to cover it with duſt, that it might not cauſe fury to come up to take vengeance*, you did not conceale the blood, you did not cover it, but *ſet it upon the top of a rock*; what then? Not being covered, but being profeſſed and laid open, this did *cauſe fury to come up with vengeance againſt them.* Gods anger would have beene againſt them if they had ſhed blood though they had covered it; but to ſhed blood and not to cover it, it cauſeth the fury of the Lord to come with vengeance. So you know he ſaith in that place of *Iſa. Chap.* 3.9. *They declared their ſinne as Sodome, and hid it not: Woe unto her ſoule*, ſaith he, woe unto them when they ſhall preſume to declare their ſinne as Sodome. And as I ſaid before, God will be as wilfull in puniſhing a ſinner, as a ſinner is wilfull in ſinning; ſo here God will bee as profeſſed in plaguing, as thou ſhalt be profeſſed in ſinning for thy heart. That you ſhall ſee in that forenamed place of *Ezekiel*, they did not cover the blood, well marke it, ſaith the Text, *I have ſet her blood upon the top of the rock*, that it ſhould not bee covered; *Woe therefore to the bloody Citie, I will even make the pile for fire great, &c.* I will be as profeſt in my plagues and puniſhments as you are profeſt in your ſins.

ὅπ τῇ ὑποταγῇ τ ὁμολογίας.

My brethren, if we will be profeſt in any thing, let us be profeſſed in that which is good, let us doe that as openly as we can, 2 *Cor.* 9. 13. the text ſaith there that God is *glorified for their* profeſſed ſubjection to the Goſpell, for their *ſubjection of profeſſion*, ſo the words are. It is not enough for to be ſubject to the Goſpell, but there muſt be a profeſſed ſubjection to it: therefore *Rom.* 10. 10. *Confeſſion with the mouth* is there made as neceſſary to ſalvation as *beleeving with the heart*, they are put together. There may be times that confeſſion may bee called for as well as beleeving, and as neceſſary to ſalvation. I remember I have read of one *Gordius* a martyr, who when his friends came to him, and would have him keepe his heart to himſelfe, and onely with his mouth to deny what in his heart hee beleeved was true, Oh no ſaith he, it is fit for my mouth that

was

was made for God ſhould ſpeake for God? And *Zwinglius* is of the opinion that we may even as well worſhip the Altar of *Iupiter* or *Venus* as hide our faith and profeſſion when wee live under Antichriſt, ſuch a ſpeech he hath. The way to honour Religion and bring it into credit, it is for thoſe that are godly to profeſſe what they doe. I knew once one that was noble both in birth and grace, and having to doe oftentimes with thoſe of his ranke, great ones, that would bee ſcorning at Religion under the name of puritaniſme, hee would uſually take this courſe, when he was to come into ſuch company hee would begin himſelfe and owne himſelfe to bee one of thoſe that they called a Puritan, and ſo hee prevented them, and by that meanes prevented much ſinne in them, and much ſcorne of Religion by thus owning of it. It is certain, that the beſt way for the honouring of Religion is for every one to owne it, though there bee ignominious termes put upon it. If ever wee were called to profeſſion of what wee doe beleeve, wee are now called to it in theſe dayes. Certainly God profeſſeth for us, God doth not onely reſpect us, but he doth it profeſſedly, he doth it openly, in the eyes, before the faces of our adverſaries. Let us not onely have God in our hearts, but profeſſe his name openly before the faces of our adverſaries. It is time now to doe it. It had beene well you had profeſſed heretofore when Gods truth called for it. It may bee many of you may bee found to beguilty in betraying the truth of God for profeſſing no ſooner then you did, but however betray it not now for want of profeſſion, be willing now to profeſſe of what party you are, that as we reade of *Ionah*, Chap. 1. 9. when he was in the ſtorme, and the mariners awaking he ſaith unto them, *I am an Hebrew that feare the God of heaven, which made the ſea and the dry land*, and ſo he goeth on in making an open profeſſion of himſelfe. My brethren, if we bee not in a preſent ſtorme, yet the cloudes grow black, therefore awake you ſlugards, you that are ſecure awake out of your ſecurity, and now profeſſe what you are, *I am an Hebrew that feare God*, whatſoever they talke of ſuch and ſuch men under ſuch ignominious termes and titles, I am one of them, and I am willing to appeare ſo.

Lect. 4.

Ad aras Jovis aut Veneris adorare ac ſub Antichriſto fidem occultare. Zuin. ep. 3.

It is not enough to goodneſſe at the heart, but we muſt profeſſe it.

Chap. 2. Many times you will be like *Nichodemus*, you will come to JESUS *by night*, you are afraid to be seene: You would give in money to the Parliament, and help to forward that worke God hath in hand, but onely you are afraid to be seene. I know there may be possibly some occasion to keep some men in from appearing, but not many, the cases are very rare; Ordinarily certainly it is not enough to doe it, but to doe it professedly, let it be declared who you are, and what side you take. *She said I will goe after my lovers.*

If you say we live in evill and wicked times, it is dangerous to appeare, I may not onely keep my heart right, but I will doe as much as another, but why should I appeare?

The worse the times are, the more thou should'st appeare. *Mar.* 8.38. *Whosoever shall be ashamed of me in this adulterous generation, of him shall the Son of man be ashamed when he commeth in the glorie of his Father, with his holy Angels.* If the generation were holy, it were nothing to appeare, not to be ashamed or afraid; but we must not be either ashamed or afraid in the midst of an adulterous generation.

Ans. 1.

2. Why should wickednesse have this advantage, that it dares appeare, but godlinesse dares not?

3. If all should reason as you doe, what would become of the Cause? why should others venture themselves more then you? What is your flesh, your estate, your liberty more then theirs?

4. You must appear for example sake, to provoke others. This is a duty as well as any.

5. If the adversaries prevaile, they will find you out, except you meane to give up your consciences to them, and then you will escape no more then others; to be sure you will not have so much peace as others who have most appeared.

Fiftly, I will follow after *my lovers*. Who are they? Either first they who they were in association withall, as the *Egyptians* and the *Assyrians*, (and so I finde some Interpreters carry it) or their *Idols*, and that is especially aimed at, but the other may beare an Observation, and perhaps both may be included.

Obs. It is a dangerous thing, very sinfull and vile for the people of God

God to joyne in aſſociation with Forrainers that are of a different Religion, to think to have help from them. The people of God, *Ierem.* 42. were ſet upon this, to have their aſſociation with Egypt, and they could not be brought from it; and if you reade that Story it will appeare to be very vile and dangerous; they ſeemed to yeeld unto God, that they would do what he would have them, and they would not goe into Egypt if he forbade it; but in *Chap.* 43. when *Ieremiah* had told them the mind of God, that they ſhould continue in the land of Judah, and not goe downe into Egypt, *Then ſpake Azariah, and Iohanan, and all the proud men, ſaying unto Ieremiah, Thou ſpeakeſt falſly, the Lord hath not ſent thee to ſay, Goe not into Egypt to ſojourne there.* They are loth to break off their aſſociation with Egypt. I remember *Gualter* in his Comment upon *Hoſea*, though not upon this Text, telleth a ſtory of the Grecian Churches, that in the yeere 1438. becauſe they were afraid of the Turks breaking in upon them, they ſent to the Biſhop of Rome, and would be under his ſubjection, meerly that they might have the help of the Latine Churches to keep them from the rage and tyrannie of their adverſaries; but within a few yeeres they were deſtroyed, Conſtantinople and the Empire were ſubdued, ſo as Heathenifme and Atheifme prevailed, and this is the fruit ſaith hee of ſeeking the aſſociation of others in a ſinfull way. But becauſe this is not the chiefe thing that is aimed at, we paſſe it by.

Lect. 3.

Aſſociation with thoſe of a different Religion is dangerous.

She ſaid ſhe would goe after her *Lovers*, that is, her *Idols*. What thoſe were we ſhall ſee by and by.

Idolaters uſe to keep good thoughts of their Idols. They call them their Lovers, they look upon their Idols as thoſe that love them; and hence they uſed to call them *Baalim*, from *Baal*, a *husband*. So it ſhould be the care of the Saints, evermore to keep good thoughts of God, to look upon God as their Lover, as one that tendereth their good. Idolaters doe ſo to their Idols, ſhall not the Saints doe ſo to the true God? My brethren, let us not be ready to entertaine hard thoughts of God, it is a dangerous thing. Gods great care is to manifeſt to us and to all the

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We muſt keep good thoughts of God.

world that he loveth us, and he hath done much to manifeſt to us here in England, and to our brethren of Scotland that he loveth us and them. In *Revel.* 3. 9. the Text ſaith of the Church of *Philadelphia*, that God *loved them.* Forty years ago Maſter *Brightman* interpreted that Text of *the Church of Scotland*; *Philadelphia* ſignifieth as much as *brotherly love*: You know how they are joyned in Covenant one with onother, and wee ſee that thoſe that ſaid *they were Iews*, they were the Church, the Church, but proved themſelves to be of the *Synagogue of Satan*, are forced to bow before them; and if they were not mad with malice, they muſt needs acknowledge that God hath loved that Church. And ſince God hath done great things for us, to manifeſt that he is the lover of England, let us then keep good thoughts of God.

Obſ.

Seventhly, Idolaters highly prize the love of their Idols. They doe not onely maintaine good thoughts of their Idols, or thinke that their Idols are their lovers, but they ſet a price upon them, they ſaid I will follow my lovers, I muſt make occount of their love, they will doe me good for ought I know more then any thing you ſpeak of.

It is true both of bodily whoredom and ſpirituall whoredom. I will onely make uſe of one Scripture to daunt the heart of whoremaſters and unclean wretches that ſo much prize the love of their whores and whore-maſters. You prize their love, but what get you by it? you get Gods hatred by it. You rejoyce that you have the love of your whores, and upon that God hateth and abhorreth you. Marke that good you will ſay. Thus, *Pro.* 22.14. *The mouth of a ſtrange woman is a deepe pit, hee that is abhorred of the Lord ſhall fall therein.* What get you by this? your whores imbrace you, and God abhorres you. If there be any whore-maſter, any unclean wretch in this Congregation, either thou art an Atheiſt or this text muſt ſtrike thee at thy heart. Art thou in that way and yet not repenting, thou art the man that this day God tells thee to thy face, that he abhorres thee.

But how then ſhould we prize the love of JESUS CHRIST our husband? *Cant.* 1.4. *The remembrance of thy love is better*

ter then wine. The Church prizeth the love of JESUS CHRIST more then men in the world prize their delight in wine. And my brethren do you prize Chriſts love, and Chriſt will prize yours, and that is obſervable, according to the degree and way of your prizing Chriſts love, ſo Chriſt will prize your love. *Cant.* 4.18. you have there the ſame expreſſion of Chriſts love to his Church, anſwerable to what hers was before, *Thy love is better then wine* ſaith the Church to Chriſt, *How much better is thy love then wine?* ſaith Chriſt to the Church:

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If we prize Chriſts love, he will prize ours.

Eightly, *I will follow my lovers.* In bodily and ſpirituall whoredome there is a following hard after thoſe things they commit whordome withall. I will follow them, not onely ſay they are lovers, but I will expreſſe it by following of them. The heart of whore-maſters and Idolaters do follow hard after their uncleanneſſe in bodily and ſpirituall filthyneſſe.

Obſ.

Firſt for bodily filthynes, obſerve whore-maſters how they follow their lovers. *Ioſephus* in his Antiquities tells us this ſtrange ſtory of one *Decius Mundus*, that offered to give ſo many hundred thouſand Drachmies, that came to ſix thouſand pound Engliſh money to ſatisfie his luſt one night with a whore, yet could not obtaine his deſire neither. Will not you be content now who have been guilty of ſpending a great part of your eſtate, in a way of uncleanneſſe, now to doe as much for Religion, for God, and Chriſt, and his Kingdome, as ever you have done for your whores? If there ſhould be any in this place that have been profuſe for their uncleanneſſe, and yet now are ſtrait handed in theſe publike affaires, ſuch as theſe are fitter to be taken out of Chriſtian congregations, and to be ſhut up in ſties.

For ſpirituall whoredome, I ſhall ſhew you how ſuperſtitious & idolatrous people as they prize their idols, ſo they follow hard after their lovers.

You know that ſtory of the children of Iſrael when the *Calfe* was to be ſet up, upon proclamation *all the men and women took off their eare-rings and their jewels, and brought them to Aaron to make*

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make the Calfe. What a ſhame will it be to us if we ſhould keep our eare-rings, and our jewels, and things perhaps that have not ſeen the ſunne a great while, that we ſhould keep them now when God calleth for them! Let women do that for God and his truth, for your own liberties and poſterities that they did for their Idoll. Though you have ear-rings, and jewels, and rings that you prize much, yet let them be given up to this publique cauſe. And it were a ſhame that gold rings ſhould be kept meerly to adorne the fingers when the Church and State is in ſuch neceſſity as it is. Away with your niceties now and your fineneſſe and bravery, and looke to neceſſities, and to the preſervation of the lives and liberties both of your ſelves and your children. If you ſhould ſee a malignant party come with their ſpeares and pikes, and your children ſprawling upon the toppes of them, and their blood guſhing out, what would your gold rings, what would all your niceties and bravery do you good?

I will give you for this (becauſe it is a point of ſuch concernment) foure notable expreſſions in Scripture about Idolaters eagernes and earneſtnes of ſpirit in following after their Idols.

The Firſt is, *Iſa.* 57.5. The text ſaith there, that they were *inflamed after their Idols*, they were on fire after them.

The ſecond is, *Ier.* 50.38. they were *mad upon their Idols.*

Thirdly you have a text more ſutable to that I am ſpeaking of; It is *Iſa.* 46.6. It is ſaid there, *that they did laviſh gold out of the bagge.* They did not onely give their gold rings that were of no uſe, and part with that which they could well ſpare, but they did laviſh gold that was in the bagge: they would not onely bring ſome of it, but they did *laviſh* it, for ſo the word is; and they laviſhed not their ſilver but their *gold*, and that not a piece or two out of a paper, but *out of the bagge*, they brought their bagges of gold, and did laviſh gold out of them, and this they did for their Idols, oh what a ſhame is it then that any ſhould be penurious, and not come off fully in the publike cauſe of the Church and Common-wealth?

The

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The fourth Text is *Ierem.* 8. 2. and there wee have five expreſſions together of the purſuance of the heart of Idolaters after their Idols, the like we have not in all the booke of God in one verſe. Speaking of their Idols, Firſt he ſaith, *whom they have loved.* Secondly, *whom they have ſerved.* Thirdly, *after whom they have walked.* Fourthly, *whom they have ſought.* And Fifthly, *whom they heave worſhipped:* and all this in one verſe. O how are the hearts of people ſet upon the wayes of Idolatry! I remember *Cambden* reports of a King of England, *Canutus*, that ſpent as much upon one croſſe, as the revenues of the Crowne came unto in a whole yeer, he was ſo profuſe in charges about his ſuperſtitious vanities.

Maſter *Calvin* in a Sermon of his upon that text *ſeeke ye my face*, hath this expreſſion. Fooliſh Idolaters when they endure much in their pilgrimages ſpend their money, waſte their bodies, and abuſed in their travail, yet they goe on, and thinke all ſufficiently recompenced, if they may ſee and worſhip ſome Image of a Saint or holy relique: Shall the beholding, ſaith he, ſome dead carrion or apiſh Idol have more power to ſtrengthen them then the face of God in his ordinances ſhall have to ſtrengthen us?

My lovers that gave me my bread and my water, my wool and my flax, mine oyle and my drinke.

What were theſe Idols? The Idol that gave their *bread* was *Ceres*, ſhee was the goddeſſe that the Heathens did worſhip for corne. For their *water*, *Luna*, the moon was the Idol they worſhipped for their drinke, and all moiſt things. For their *wool and flaxe Aſhtaroth* was their god: And for their *oyle Priapus*. The ſeventy tranſlate that which we ſay here *wool*, *clothes*; and that which we ſay *flaxe*, they *linnen*; and they likewiſe for the fuller expreſſion addea word or two more, & *all other neceſſary things*. So they, though their Idols gave them all, flaxe, and wool, and hempe and all things. Obſerve from hence.

ἰωάπα ὁθόνια πάντα ὅσα μὴ καθήκει.

Obſer.

Idolaters have a great many Idols to ſupply their ſeverall wants. *My lovers*, in the plural number. The Idols of the Heathen doe not ſupply all good, but one one thing, and another an other thing. And that is the difference between the true God and Idols. The excellencie of the true God is, that he is an univerſal

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verſall good, wee have all good, flaxe, and oile, and bread, and wine, and all in one, in our God, in our lover. And that is the reaſon that God chalengeth the whole heart. Idols are content with a partiall obedience, becauſe they are but partiall in beſtowing of good things, but God juſtly requires the whole heart of his worſhippers, becauſe hee is an univerſall good to them.

My lovers that gave me my bread, &c.

Marke, The end that Idolaters aime at in their worſhip is very low. They follow their lovers and are very earneſt, for what I pray? for their wool, and their flaxe, and their bread, and their water, their oile and their drinke. Theſe are the things they aime at; they deſire no more, they looke no higher, may their fleſh be ſatisfyed, give them but liberty to ſport on the Lords day, to have their feaſts, their wakes, merry meetings and they care for no more. Their ſpirits are vile, and accordingly is their worſhip. Therefore their worſhip is external, it is bodily, becauſe their aimes are at externall and bodily things. As a mans end is, ſo is a man, either baſe or honourable. There are many men that cry out as if they aimed at God and Religion in many things they doe, they make a noiſe about Religion, and God, and Chriſt, and his Ordinances, and the publike good, but the truth is, their aimes are at gaine and credit, at their wool and their flaxe, and herein they ſhew the baſeneſſe of their ſpirits, like the lapwings that make a loud cry as if they were come neere their neſts, when their neaſts are ſomewhere elſe. What ever their cry bee for God and the publike good, but if you marke them, their neaſt is in their wool, in their flaxe, in their profit in their honour and preferment, in theſe outward things. But the end of the true worſhippers of God is a great deale higher, they ſoare aloft, there is a ſpirituall heighth of ſoule whereby they are raiſed upwards by the grace of God. A godly mans feete are where a wicked mans head is, that which hee accounteth his chiefe good, a godly man can trample under his feete. He lookes at God himſelfe, at his ſervice, he worſhippeth the high God: hee is a childe of *Abraham*, not *Abram* but *Abraham*, what is the ſignification of that? *Pater excelſus*; a *high father*, for hee is the father of children of high ſpi-

The endes of falſe worſhippers are very low and mean.

rits,

rits, not onely of Children that are beleevers, but of thoſe that have high and raiſed ſpirits, ſo *Abraham* ſignifieth *a high father*. *Cleopatria* told *Marcus Antonius*, that he was not to fiſhe and angle for gudgeons and trouts, but for Caſtles, and Forts, and Townes; ſo I may ſay of a Chriſtian, he doth not fiſh and angle, eſpecially in matters of Religion, for wool, and flaxe, and oile, he hath no ſuch low and baſe ends, but at God, and Chriſt, and heaven, and glory, and immortality, he lookes there; hee ſerves God not for theſe things, he deſires theſe things, that by them he may be fitted more to ſerve God. One that hath been acquainted with the free grace of God in Chriſt will ſerve God for himſelf without indenting with him, he will be willing to go into Gods vineyard, and not indent for a penny a day. You that wil indent with God in his ſervice and will have your pennie, you who have ſuch low and meane ſpirits, God may give you your penn'e and theres an end of you.

Lect. 4. A true childe of *Abraham* hatha high ſpirit.

But further marke, there is another obſervation flowes from hence. Their ends are low, they looke no higher then *corne, and flaxe, and wool, and oile*. Hence it follows, that that way of Religion that men can get moſt bread, and wool, and flaxe, and oile by, that is the way that moſt people will follow, becauſe the hearts of moſt people are low and baſe, and they aime at no higher things. That way of Religion that moſt eſtate is got by, that can pleaſe the ſence, that is the Religion that pleaſes moſt people. It is the ſpeech of one *Pamchius* an Heathen, Make me a Biſhop, ſaith he, and though I be now a Heathen yet I will be a Chriſtian as well as any other: He ſaw in what pompe the Biſhops lived, and by that he thought it was a fine thing to be a Chriſtian. By outward pompe and glory Antichriſt draweth many followers, they goe where they can have moſt wool and flaxe, they can get moſt preferment that way. I remember a ſtory I have read of *Aneas Silvius*, he obſerved the reaſon why the Pope prevailed againſt the Counſell, though it was a generall counſel, which he ſaid was above the Pope, though afterwards when he came to be Pope himſelfe his minde was changed, but how came it to paſſe that the Pope alwayes prevailed? this is the reaſon, ſaith hee, the Pope hath a great many places of preferment and honour to give, the gene-

Obſer.

Men love that Religion that brings them moſt corne and wine, &c.

Fac me pontificem et Chriſtianus ero.

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rall councel hath none, the generall Councel can enquire after the truth, and present the word, and can tell what is Gods minde, but it hath no honour, no promotion, no preferment to give, therefore alas the general Counsel prevails little, the Pope getteth all, and all because hee hath Bishopricks, and Cardinals places, and livings, and great honours to bestow. *Luther* in his comment upon *Hosea*, and upon this Text tels a notable story of one that he knew that lived like a Noble man by his many ecclesiasticall preferments, who when he was at his table, and bread and wine was brought to the table, that was excellent bread and wine, he (pointing to it with his finger) saidthese are the things that make me that I cannot leave this kinde of life, and so after he came to be a Bishop, who had severall Canon-ships before. So certainly these are the Arguments that prevaile most in the world, arguments taken from bread, and flaxe, and wool, and oile, are stronger arguments then any taken from the Scripture, then any thing taken from the honour of the Father, Sonne, and Holy Ghost, When men can come with *Sauls* arguments, 1 *Sam.* 22. 7. *Will the sonne of Iesse give every one of you fields and vineyards, and make you all Captains of thousands, and Captains of hundreds?* what will you follow him? can he prefer you? O no, he can do little for you; so I say when men can come with this argument, you goe along in this way, I pray what will this bring you in? what preferment will you get this way? you may get preferment in the other way, this drawes, this prevails. It was a speech, not many yeeres agoe, in a publike commencement at Cambridge, made by the Vice-Chancelour, speaking to the young Scholars, wishing them to take heed of being Puritans, what can you get in that way saith he? you shall live poorely, perhaps you may have some three half-peny benefice in following that way; but in the other way come to be children of the Church, and then you may be sure to have good benefices, you may come to be Prebends, to be Deanes, to be Bishops: Thus he perswaded the young scholars to take heed of Puritanisme. There is mighty strength in this Argument upon the hearts of most.

Novi hominem non exuno canonicatu nobilem commonstrantem digito delicatiorem panem, & vinam quod praestantissimum erat appositum, haec inquit sunt quae faciunt ut hoc vitae genus degere non libeat. Tribolare Beneficium.

Magis solliciti de meroquam de vero ζημίαν φοβεῖσθαι μᾶλλον ἢ ζημιοῦσθαι magis amant mundi delitias quam Christi divitias.

Hence the poverty of Christ is a great scandall and offence to most people, when they see that Religion will not bring them flaxe,

flaxe, and wooll, and oyle, but that they muſt live poorly, they ſcandalize at this exceedingly. It is reported in the ſtory of *Charles* the great, that he having war with an heathen King, *Aygolndus* King of *Africa*, becauſe this King would make peace with *Charles*, he made ſome profeſſion as if hee would be a Chriſtian, and *Charles* was very glad of this, and got him to his Court to parley with him; being in his Court, he ſaw 30 poore people that *Charles* fed, who were halt, and maymed, and blinde, and in a very poor garb, *Charles* the great did it on purpoſe becauſe he would have poverty before his eyes continually, that he might not be too high in, and proud of his proſperity, Now when *Aygolandus* ſaw them, Who are theſe ſaith he? Theſe ſaith *Charles* are the ſervants of God: nay then replyed he, if your God will keepe his ſervants no better, I will be none of his; I thought to be a Chriſtian, and to ſerve your God, but ſeeing thoſe that ſerve him have no better food nor no better rayment then theſe, I will be none of thoſe ſervants. Thus it is with many, though their conſciences are convinced which is the beſt way, yet becauſe of the want of flaxe, and wooll, and oyle, they will not come off. Lect. 4.

Further obſerve,

It is a ſhamefull thing for men to make Religion to be in ſubjection to their wooll, and corne, and oyle. They have done ſhamefully in this. Many will do this, but this is very ſhamefull. Before I ſhewed that it is ſhamefull to ſubject Religion to politique affaires, to the publique State of a kingdome, but now to ſubject Religion to our own baſe ſenſualities, to our own particular ends, for profit and preferment, oh this is very ſhamefull. Gaine gotten this way, it is filthy lucre as the Scripture ſaith of it, yet *huju/modi lucri dulcis odor*, the ſmell of this gaine is very ſweet unto many. What, is thy Religion ſerviceable to gaine to a trade, to ſenſuall luſts? what is this but to ſtop the hole of a mudde wall with diamonds and precious pearles? That were a folly you will ſay that becauſe you have a hole to be ſtopped in a mudde wall, to put in diamonds and pearles to ſtop it, and to make ſuch precious things ſerviceable to ſuch baſe ends, thou doeſt as much, thou wouldeſt have that which ſhall be a content to thy fleſh, and thou wilt make Religion ſubject to

Obſer.

It is a ſhamefull thing to ſubject Religion to corn, wine, and flaxe, and wool.

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that, thou art as base and vile in this. Religion my brethren is the glory of a man, the glory of a nation, and shall we turne this glory into shame? It is a base thing in Magistrates to subject the acts of justice to their base ends, for gaine and profit; for a Judge, or a Justice of peace, or a prelate to shew most favour where there is most flaxe, and wool, and oyle, where Butts, or rundletts of sacke or the like, are to be got, this is baseneſſe in them: But to subject Religion to such ends as these, this is the villany of all baseneſſe. A generous spirit is farre from this. It is observed of the generous spirit of *Luther*, that when a Papist was vexed at him for his preaching and writting, saitha Bishop, there is such a stir with this *Luther*, why do you not stop his mouth with preferment? as it hath been the speech of a Bishop in this land that hearing that a Kinsman of his was a Zealous preacher; well saith he, let me alone I will silence him; and indeed he did; How? He gave him two livings, and that silenced him presently. So here, why do you not stop this *Luthers* mouth with preferment? He presently answered, That Germane beast cares not for money, he is above money. He called him *beast* in his anger, whereas he might have called him an *Angel*, because his spirit was above these things, his mouth would not be stopped with them. Some mens lust of malice goes beyond their lust of covetousnes, like those *Cockatrices Ier.* 8.17. *that will not be charmed*, it is a shamefull thing then that our zeale for God should not go beyond our lust for gain, to subject your Religion to flaxe, and wool, and oyle, it commeth from a base diffidence in God, as if he would not provide for us such outward things, therefore *Luther* hath this expression in his Comment upon *Hosea*. They followed their idols for bread, and wool, and flaxe, and oyle, as if God would not give bread to his Church, or as if it were more safe to goe to the Divel for it, as if we could not have wooll enough, and flaxe enough, and oyle enough from God. Oh let us trust God for all, for our clothes, for our meat, and drinke, for our estates, for our children, God certainly will feed his Church. And yet those men that have hearts so base themselves, they think it impossible for any man but to be taken with such arguments: They may talke of Religion and conscience say they, but I will warrant you they may be taken off with

Germana illa bestia non curat aurum.

Quasi vero deus non velit dare lanem ecclesiæ suæ aut satius sit a satana petere.

Lect. 4.

with money, and preferment, places of profit and honour. They thinke it impoſſible for men to ſtand againſt theſe arguments. It putteth me in minde of that ſpeech that *Balak* uſed to *Balaam*, *Did not I earneſtly ſend unto thee to call thee, wherefore cameſt thou not untome? Am I not able to promote thee to honour?* As if he ſhould have ſaid, Thou art a ſtrange man indeed, did not I ſend thee word that I would promote thee to great honour, and give thee ſilver & gold, or whatſoever thou wouldeſt have? What wil not preferment and money tempt you? I thought this would have tempted any man in the world. Thus many men thinke that whatſoever mens ſpirits are, they may be taken off with promotion, and money: But let all ſuch know that there are a generation of men in the world of true generous ſpirits, that are above all theſe things, and take as much delight, and have as much ſweetneſſe in denying theſe places of honour and preferment, and gaine, as thoſe that offer them have in the enjoying of them. It was a notable ſpeech *Plinie* had concerning *Cato* (It is in his Epiſtle Dedicatory to his natural Hiſtory) ſpeaking of what a noble ſpirit he was, *Cato* (ſaith he) took as much glory in thoſe dignities and honours that he denyed, as he did in thoſe he did enjoy. Certainely it is ſo with the Saints, the true generous ſpirit of Chriſtians take as much content in thoſe places of preferment they deny for Chriſt, as in any gaine they enjoy. There is no tempting of ſuch men.

Let us pray therefore for thoſe that are intruſted by us, not onely for civill things, but for matters of Religion, that temptations for bread, and corne, and wooll, and flaxe, and wine, and oyle may never tempt them, that the preferment, and gaine may never byaſſe their ſpirits, may never ſway them. Theſe means have beene aſſayed (certaine it is) to tempt ſome of them with, ſuch wayes have not been left untryed by ſome, and have prevayled, but thorough Gods mercy he hath preſerved others, and he hath made the world to know that Chriſt hath a people to whom Religion and the publique good is more deare then all the flaxe, and wool, and wine, and oyle in the world, then all the eſtates, and high places, and great preferments that can be offered them. And now the Lord our God keepe this in their and in our hearts for ever.

The

Chap. 2.

The Fifth Lecture.

HOSEA 2.6,7.

Therefore behold, I will hedge up thy way with thorns, and make a wall, that ſhe ſhall not finde her paths.

And ſhe ſhall follow after her lovers, but ſhe ſhall not overtake them; and ſhe ſhall ſeek them, but ſhall not finde them: then ſhall ſhe ſay, I will goe and returne to my firſt husband; for then was it better with me then now.

THe laſt day (you may remember) we ſpake of that reaſon that God giveth in the former verſe, why he would *ſhew Iſrael no mercie*, becauſe that *ſhe had done ſhamefully, and ſaid that ſhe would go after her lovers that gave her her bread and her water, her wool and her flax, her oyle and her drink.* There are yet one or two Obſervations (that time would not give us leave to ſpeak of the laſt day) in thoſe words. I will onely give you a hint of them, and paſſe ſuddenly to theſe two verſes.

Obſer. Proſperity in evil wayes hardens.

The firſt is this, Proſperity and ſucceſſe in an evill way is a great hardning of the hearts of men in their evill. *I will follow after my lovers, for they give me bread, and water, and wool, and flax.* and the like. I remember *Euſebius* reports that *Maximilian* the Emperour in an Edict of his againſt the Chriſtians, crying out of Chriſtian Religion as an execrable vanity, and ſeeking to confirme the Heathens in the worſhiping of their Idol gods. Behold, ſaith he, how the earth bringeth forth fruit for the husbandman in abundance, how our medows are adorned with flowers and herbs, and moiſtned with the dews of heaven, what health we have, and what quiet and peaceable lives; and thus he goeth on in ſeeking to confirme the hearts of Idolaters in their wicked wayes. Proſperity in a wicked way is exceeding hardning. That ſtory of *Dionyſius* is famouſly known, having

ving committed ſacriledge againſt their Idol-gods, robbing their Temples, yet his voyage being proſperous, after he had ended his journey, he boaſted himſelfe that though he did not worſhip the gods as others did, yet he proſpered as much as they. In that yeere when thoſe Innovations in Gods worſhip were principally brought in amongſt us, eſpecially in that Dioceſe of *Norwich*, it proved to be a very fruitfull yeere; and one Commiſſary among the reſt in his Court, after the harveſt was taken in, ſpeaks to the Countrey-men in this way, Do you not ſee how God proſpereth us? What a plentifull harveſt have we had this yeere? This is ſince you began to worſhip God with more decencie then you were wont to doe. Thus attributing all the goodneſſe of God to that way. Let it be all our prayers, that God would never proſper us in a ſinfull way. Lect. 5.

Further, it is very obſervable how often this word MY is iterated: Give me MY bread, and MY water, and MY Flax, and MY oyle, and MY wool, nothing but MY. We noted the laſt day, what hurt thoſe little words, thoſe particles [*I*] and [*Will*] doe: Now we are to conſider what evill there is in this particle [*My*.]

Obſ.

Hence the Obſervation is, That carnall hearts look upon what they enjoy as their owne, and think they may uſe it as their own; and eſpecially ſuch as are Idolaters. Though they will acknowledge that that they have commeth from the Idols, (as here they did, for they ſaid their *Lovers* gave it them) yet when they had theſe things, they thought they might doe with them what they would; then they were theirs, Mine, and mine, and all is mine. Thus it is uſuall for carnall ſpirits to acknowledge in the generall that that they have commeth from God, but when they have it, then it is their owne they thinke; they little think that God reſerveth the propriety of what they have after he hath given it them. You miſtake if you thinke that that is all the acknowledgement you owe to God for what you enjoy, that you had it from God; but you muſt acknowledge likewiſe that God reſerveth his propriety after he hath given it you. God doth never give any thing in that way that one friend giveth to another; a friend may give you a gift, yet when you have it, it is your own, and you may uſe it as you pleaſe; your friend parteth with his

God reſerveth propriety in all that he giveth unto us.

Chap. 2. owne propriety. God never giveth any thing ſo, as to part with his own propriety; though he hath given it you, yet you cannot ſay it is *Mine*, in reſpect of God, it is ſtill his.

There is no ſuch bond upon conſcience to uſe all the comforts we have for God as this, to look up to God, and ſee that all comes from him in the way of a covenant of grace. I ſay this it is that will lay a bond upon conſcience, to make uſe of your eſtates, and of all you enjoy for God, and not think to employ them for your owne ends: It is not the ſlight acknowledgement that Idolaters have, that all comes from God, will do it; Carnall men look upon that they have, comming from God through ſecond cauſes, and no further; but a Chriſtian looks upon that which he hath as comming from God in a covenant of grace, and this engageth the heart ſtrongly to uſe all for God, from whom all is received in ſuch a way.

Verſe 6. *Therefore behold, I will hedge up thy way with thorns, and make a wall, that ſhe ſhall not find her paths, &c.*

Theſe two verſes are the workings of Gods bowels of mercie toward his Elect amongſt Iſrael, in the midſt of the moſt dreadfull threatnings againſt her. They are as it were a *Parentheſis* of grace (in the Chapter) to the Elect, though mingled with ſome ſeverity. They are indeed the Epitome of the whole Chapter, for I told you in the diviſion of the Chapter at the beginning, that thoſe were the two parts, declaring Iſraels ſinne, with threatning judgement, and yet promiſing mercy unto the Elect, unto ſome amongſt them. The firſt part is from the beginning to the 14. verſe, the ſecond from the 14. verſe to the end; Only this 6. and 7. ver. commeth in the midſt, as it were a Parentheſis, and containeth the ſumme of all the other; for he was in a threatning way altogether in the 4. and 5. verſes, and you ſhall finde him in the 8. verſe and ſo on, going in a threatning way againe; Onely in this 6. and 7. verſes is abundance of grace, though mixed with ſome ſeverity, as you ſhall ſee in the opening of them.

For the explication of the words.

Therefore.] This muſt have reference to ſomewhat before, and anſwereth to a *Wherefore*, Therefore, Wherefore? *Becauſe* I have

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have dealt with you by the way of my Prophets, in convincing, in admoniſhing, in threatning, and all this will not doe, *therefore* I will deale with you in another way.

Therefore behold.] That way of mine now that I ſpeak of, it is a ſingular way, you ſhall finde much of the grace of God in this way; a wonderfull way that I will deale with you in now, *Behold.*

I will hedge up thy way.] There is a two-fold *hedge* that God makes about his people; There is *the hedge of protection* to keep evill from them, and there is *the hedge of affliction* to keep them from evill. Firſt, the hedge of protection, that you have *Iſa.* 5. 5. where God threatneth that he will *take away the hedge from his Vineyard*, he will take away his protection; and ſo it is ſaid of *Iob*, that *God had hedged him about*; But that is not the hedge here meant, it is the hedge of affliction. *I will hedge up thy way*, that is, I will bring ſore and heavy afflictions upon you, but yet in a way of mercy, theſe afflictions ſhall be but as a hedge to keep you from evill, they ſhall not doe evill to you, or bring evil upon you.

I will hedge up thy way with thornes.] That is, I ſee you will be going on in theſe wayes of Idolatry and falſe worſhip, I will make them difficult to you, you ſhall goe through thornes; if you will goe to your Idols, you ſhall not get to your Idols, but you ſhall be pricked. It is a Metaphor taken from a husbandman, who when the cattle will break over paſtures, makes thick hedges that they ſhall not get over, they ſhall be pricked, it ſhall be with much trouble if they doe goe over. So I will deale with you, ſaith God. Or when a husbandman ſeeth paſſengers make a path in his ground too broad, and ſo ſpoile the graſſe or the corne, he layeth thornes in the way that they cannot go into his corne; or if they doe, they ſhall goe with ſome trouble: ſo ſaith God, *I will hedge up your way with thornes.*

And make a wall] *Maceriabo Maceriam, I will wall a wall*, ſo the words are. It may be they will get thorough the thornes, but though they do get thorough I have another way to deal with them, I will come with ſtronger afflictions, and they ſhall be of more power to keep them from their ſin, they ſhall be as a wall, and though they get thorough the thornes, they ſhall not get over the wall.

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That ſhe ſhall not finde her pathes] Marke the change of the perſon, that is obſerveable, *I will hedge up thy way*, firſt, and then *I will make a wall*, and ſhe ſhall not finde her pathes; the perſon is changed, and ſo we have it often in Scripture, that is to ſignifie ſome kinde of perturbation of ſpirit; that manner of ſpeech is uſuall amongſt men when their ſpirits are troubled, they ſpeak ſometimes in one perſon, ſometimes in another; And indeed the Lord here ſpeakes after the manner of men, as if his ſpirit were troubled with the perverſnes of his people. Beſides the change of the perſon here is to expreſſe ſome indignation of God againſt their perverſneſſe, therefore he ſpeakes as if he would turne from them and rather ſpeake to ſome body elſe, as if he ſhould ſay, I ſpeake to theſe, yet they are ſtubborne and ſtout, well I will ſpeake to all that are about them, to all the beholders, take notice of their ſtubborneſſe, and perverſeneſſe, and judge between them and me.

אלכה *Vadam.*

רדף *perſequar.*

καταδιώξω

And ſhe ſhall follow after her lovers, but ſhe ſhall not overtake them; and ſhe ſhall ſeeke them, but ſhall not finde them. In the 5. ver. it was but *I will go after my lovers*, *Vadam*, but here it is, *ſhe will follow*, from that roote which ſignifyeth *perſequor*, to follow with eagerneſſe, it is not onely *ſectari*, but *inſectari*, the word is the very ſame that is uſed for perſecutors, who eagerly purſue thoſe that they do perſecute. *Pſal.* the 7. 5. *ver. David* ſpeaking of his enemies following of him, the ſame word is vſed that is here, *ſave me*, ſaith he, *Let the enemy perſecute my ſoul*, It is the ſame, and ſo the ſeventy turne it.

Yea and beſides, the forme of the word it being (in *Piel*) that ſignifieth to do a thing anxiouſly, and diligently, carefully, whereas (in *Cal.*) it ſignifieth onely a bare doing of a thing, but when it commeth into forme as thoſe that are skilfull in the Hebrew tongue know that ſignifieth to do a thing with care, that ſolicitouſneſſe, and diligence, ſo therefore it is turned by *Polanus*, *anxiè proſecutus eſt: ſhee hath proſecuted or followed with a great deale of care.* So that this is more then the other, for it ſeemes that after ſhe had ſome affliction ſhe grew worſe for a while, and was more eager upon her Idols then ſhe was before.

But

But ſhe ſhall not overtake them. Though ſhe be never ſo much ſet upon that way of evill, yet I will take a courſe to keep her from it, ſhe ſhall not overtake them. Yea

Shee ſhall ſeeke them but ſhall not finde them. The word ſignifieth to ſeeke with a great deale of endeavour, not onely to ſeek in ones thought and minde, but to goe on to walke up and down, that we may finde it is by the ſeventy turned by divers words that ſignifie a ſeeking more then ordinary.

But ſhall not finde them. Let them be never ſo ſet upon their wayes of Idolatry, yet I will keep them from them.

Then ſhall ſhe ſay, I will go, &c. This ſhall be the effect of it. One would thinke all this were nothing but threatning, oh no, it is mercy, for it is for this end, that ſhe might at length ſay, *I will goe and returne to my firſt husband, &c.*

You may take then the meaning of theſe verſes, and the ſcope of them in this ſhort paraphraſe: As if God ſhould ſay, Oh you Iſraelites, all have grievouſly ſinned againſt me in forſaking me, and following of your lovers, ſore and heavy evills are ready to befall you, even you my elect ones, upon whom my heart is for good, you have involved your ſelves in the common guilt of this wickedneſſe, therefore even you muſt expect to be involved in the common calamity that ſhall come upon the nation, and when you are under thoſe calamities, know that I know how to make a difference between ſinner and ſinner, though guilty of the ſame ſinne, though under the ſame affliction, that what ſhall be for the deſtruction of ſome ſhall be in mercy to others, it ſhall be but to hedge up your wayes, to keep you from further ſinning, to make your wayes of ſinne difficult that ſo your ſoules may be ſaved, and although you hearts will be a long time perverſe and will not come in and ſubmit to me, yet I will ſo order things in the way of my providence, that at length I wil ſo work upon your hearts, that you ſhall come in and return unto mee, you ſhall bethinke your ſelves and remember what ſweetnes once you had in my wayes, and you ſhall take ſhame to your ſelves, and acknowledge that it was then farre better with you then it is now, and ſo I will remaine to be your God, and you ſhall give up your ſelves to worſhip and ſerve me for ever. This is the meaning and ſcope of the words.

Lect. 5.

בקשתם *Studioſe quærens.*

Summa conatuam-bulatione & pedibus.

ἀναζητέω. ἐκζητέω. ἐπιζητέω.

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Now then having the words thus opened and paraphrased, take the severall observations, for they are exceeding ful, and very sweete and sutable. First, from the Generall the observation is,

Obs.

Though such as are in covenant with God may for their sinnes be involved in the same judgement with others, yet God will make a difference betweene them and others that are not in covenant with him: God will have other ends in his afflictions towards his people then he hath towards others, though the difference be not in the things that they suffer, yet the difference is very broad and wide in the ends for which they suffer. When the *bryars* and *thornes* are set before God, it is that they may be destroyed, the fire of Gods anger passeth through them to destroy them, but when God commeth to his people, though some anger be stirred up for a while, yet *all the fruit thereof it is to take away their sinne.*

Esay 27.4

ver. 9.

See what difference God makes betweene some and some even under the same affliction, in that 24. of *Ieremy, ver.* 5. I doe not know a more remarkeable place in the Scripture for this purpose, saith God there, speaking of the *basket of good figs, I will acknowledge them that are carried captive of Iudah, whom I have sent out of this place into the Land of the Caldeans for their good.* Though they be carried into the Land of the Caldeans, I will acknowledge them there to be my people, and it shal be for their good. Well now there was likewise a *basket* that had very *naughty figs*, and they were carried away captive too, both went into captivity, what doth he say of them? *I will deliver them* (saith he *ver.* 9.) *to bee removed into all the Kingdomes of the earth for their hurt.* I will aime at their hurt when I deliver them into captivity.

The difference of Gods aims in afflicting his Saints, from his aims in afflicting the wicked

This should be a mighty support unto the Saints under all their afflictions, though the affliction be the same to sence and view with that of the wicked, yet you see the difference is broad. It is true, may the troubled heart say, there may be different ends of Gods afflicting some and others; hee may afflict some for tryall, and others for their sinnes; but what will you say if an affliction come upon us for our sinnes? Is there a difference here? Yes my brethren, though your afflictions come upon you for your sins, if you be in covenant with God, the difference still may hold, for so it is here, those afflictions

that

that here are ſpoken of God calleth the hedge and the wall, they were ſore afflictions, and they were for their ſins, for their perverſeneſſe, and yet God intendeth good and mercie to them in thoſe afflictions: Here is the vertue of the Covenant of grace, it takes out the ſting, and venome, and curſe even of afflictions, that are not onely for tryall but for ſinne, they are to keepe you from greater miſery; if God bring ſome miſery upon you (it ſo appeareth unto you) yet being in covenant with him, this is the bleſſing of God upon you, that thoſe troubles are to keep you from greater miſery that would befall you. That for the generall. Lect. 5.

Now for the particulars, as the words lie. *Therefore behold.* This inference *therefore* I told you it was as if God ſhould ſay, thou wilt ſtill goe on, notwithſtanding all admonitions and meanes that I ſhall uſe by my Prophets, therefore behold I will doe thus and thus. From thence we may obſerve, firſt,

Obſ. 1. There is even in the Saints ſuch a ſlaviſh diſpoſition remaining, that they will ſtand out againſt God a long time even againſt admonitions, exhortations, convictions, and threatnings of his word. Not onely the reprobate will doe ſo, but ſuch is the perverſeneſſe of the hearts of men, that even the elect of God will many times doe ſo, this is a ſore and a grievous evill that it ſhould be ſaid ſo of them, for if there be ingenuity in the ſpirit of men, the very notice of the minde of God is enough to cauſe the heart of a man to yeeld, and ſurely grace doth make the heart of a man ingenuous, and God expects that there ſhould be melting of ſpirit at the very notice given of his diſpleaſure, yet behold even in the hearts of the godly many times there remaineth ſo much ſlaviſhneſſe, that they will not come in but upon Gods dealing very hardly with them, they muſt have many afflictions, they muſt be whipped home before they will returne home, God muſt ſend the dog many times to worry his ſheepe before they will come in. This God complains of *Ier.* 2. 14. *Is Iſrael a ſervant? is he a home-borne ſlave? why is he ſpoiled?* ver. 17. *Haſt thou not procured this unto thy ſelfe?* So it may be ſaid of many, even of the Saints, when we ſee how the wayes and dealings of God are towards them, yea even God himſelfe ſpeakes thus, What, is ſuch a one a ſervant? is he a ſlave? is not ſuch a one my child? how is it then that he muſt be dealt

There remains much of a ſlaviſh diſpoſition even in the godly.

Chap. 2. 2. dealt with like a ſlave, like a ſervant?

Secondly, *Therefore*, becauſe one means will not do it, namely my Prophets admoniſhing and threatning, therefore I will do thus and thus, therefore I will conſider of ſome other way to deale with you.

The Obſervation is,

Obſer. When one meanes will not keep from ſinne either thoſe that we have to deale with, or our ſelves, we muſt not reſt there, but ſet even our brains on work to look after other meanes. What will not this doe it? Is there any thing elſe that poſſibly may do it? That meanes then ſhalbe uſed. Thus God (as we may ſpeak with reverence) even ſtudyes his adminiſtrations towards his people when he is fruſtrated in one, and if that do not do it, he bethinks with himſelfe, is there any thing elſe will do it? if there be any thing in the world can do it, it ſhall not be left unattempted.

God ſtudies what may do his people good. God doth not preſently caſt off his people, becauſe they ſtand out againſt him in the uſe of one meanes. It is true, for others that are not in covenant with him, God is quick with them, and if they come not in preſently, he cutts them off, and will have no more to do with them, but for his own people though they ſtand out long, yet God tryeth one means after another, and after that another. This is the grace of God towards his own.

It ſhould be our care to imitate God in this, when you are to deale with others that are under you, with your children or ſervants, do not ſatisfie your ſelves in this, I have admoniſhed them, and threatned them, and perſwaded them, What then? yet they will not come in: What will you have no more to do with them then? Will you caſt them off preſently? You ſhould ſtudie what further courſe may be taken, ſtudie their diſpoſitions, What do I thinke will work upon them if this do not? will faire meanes? will foule meanes? will any thing do it? if any thing will, you ſhould labour to deale with them that way. So for your own hearts, when you are convinced of the evil of your own hearts, it is true your conſciences will not be quiet unleſſe you uſe ſome meanes againſt that ſinne that is in your heart, well, but I have uſed meanes, I have layed the word to my heart, the threatnings, the promiſes to my heart, and I have followed Gods ordinances: will it not do? will not my heart come off? Is there no other

means

means to be uſed? what do you ſay to the afflicting of your ſoule? Try that; you have layed the word to your heart, and you finde it doth not work, try the afflicting of your ſoules in humiliation, faſting, and prayer, for the overcomming of your ſins. Thus God doth, when admonitions and exhortations of the Prophets will not do, yet ſaith God, I will try another way, I will bethinke me of ſome other courſe, *I will hedge up their way with thornes*, and I will ſee whether I can bring them in that way. Theſe two from the inference *Therefore*. Lect. 5.

From the note of attention, *Behold*, we have an excellent uſefull obſervation that naturally ſpringeth up.

For God to make the way of ſinne to be difficult to ſinners, is a moſt ſingular mercy. Howſoever alwayes it doth not proveſo, but take it at the worſt, yet it is better for the way of ſinne to be *hedged with thornes*, and to be made difficult to us, then to have the ſmootheſt way that poſſibly can be. As it is one of the greateſt judgements of God upon wicked men to lay ſtumbling blocks before them in the way of righteouſneſſe; ſo it is one of the greatſt mercies of God to his children to lay ſtumbling blocks and difficulties before them in the way of ſinne. It is an uſuall way of Gods dealing even with reprobates, with thoſe he hath no love unto, that in the wayes of godlineſſe, in the way to life, he in his juſt judgement layeth ſtumbling blockes before them, and they appeare very difficult to them, the hedge of thornes compaſſes about the way of righteouſneſſe to the wicked, therefore you ſhall finde it in *Pro.* 15. 19. that *the way of the ſlothfull man* is ſaid to be *as an hedge of thornes*; that is, a ſlothfull man (who is a wicked man there) he lookes upon any duty that he ſhould performe as compaſt about with an hedge of thornes, God in his juſt judgement ſuffereth ſuch difficulties at leaſt to appeare to him in the way of his duties that makes him to have no minde to them. Now this is a grievous judgement of God to cauſe the way of his fear to appeare ſo difficult, and ſo ſcare them from it, What ſhould I do medling with ſuch and ſuch wayes? I ſee I muſt ſuffer thus and thus, there are theſe and theſe ſtumbling blockes that I muſt go over, theſe and theſe troubles that I muſt

Obſ.

A mercy to have ſtumbling blocks laied in the way of ſin.

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meet withall, I were better ſit ſtill and be quiet, I ſhall never be able to goe thorough. Such ſtumbling blocks God layes in the way of godlyneſſe before the wicked, and they ſtumble at them, and fall, and break their necks. On the other ſide, God in abundance of mercy caſteth ſtumbling blocks in the way of ſinne before his people, that they cannot get over, if they ſtumble, it is but to breake their ſhins, and to ſave their ſouls. But when the wicked ſtumble, they break their necks and damne their ſoules. But now the wayes of God are plaine to the righteous, *Pro* 8.9. *They are all plaine to him that underſtandeth, and right to him that findeth knowledge.* Gods wayes are very plain to the godly, and ſinnes wayes are very difficult; but on the other ſide, to the wicked Gods ways are very difficult, and the ways of ſinne are very plain. Oh unhappy men, ſaies *Luther*, when God leaveth them to themſelves, and doth not reſiſt them in their luſts! woe, woe to them at whoſe ſinnes God doth wink, when God lets the way to hell be a ſmooth and pleaſant way. That is a heavy judgement, and a ſigne of Gods indignation againſt men, a token of his rejection of them, that he doth not intend good unto them. You bleſſe your ſelves many times that in the way of ſinne you finde no difficulty; if a whore-maſter, or a malicious man, who would accompliſh his own ends, finde all things go on as he deſires, ſo that he hath not any rub in his way, no not ſo much as a prick, he bleſſeth himſelf. Bleſſe thy ſelf? If thou kneweſt all, thou haſt cauſe to howle, and wring thy hands, for the curſe of God is upon thee, a dreadfull curſe to make the way of ſinne pleaſant. On the other ſide, perhaps many of Gods Saints when they finde the wayes of ſinne ſomewhat difficult to them, they are troubled at it, that they cannot have their will. Troubled? thou haſt cauſe to bleſſe God who hath thus croſſed thee, for it is an argument of much love to thee. There is a *Behold* put to this, that God ſhould be ſo mercifull to them to make their ways of Idolatry, and ſuperſtition difficult to them.

O infælices & miſerosquandoreliquit Deus homines ſibiipſis, nec reſiſtit eorum furori & cupiditatibus: ſed væ illis ad quorum peccata connivet Deus. Luther.

I will hedge up her way with thornes.

From hence theſe three Obſervations:

Obſer. Firſt, there is much brutiſhneſſe in the hearts of Gods people. Not onely ſlaviſhneſſe that was before, but brutiſhneſſe too. That

is

is thus, they muſt not onely be dealt withall as ſlaves, (hardly) and ſo be brought home, but as brute beaſts, they muſt have ſome preſent evill upon them, or otherwiſe they will not return out of their evill way, except their ſin be for the preſent grievous and troubleſome to them. It is not enough (you know) to threaten brute beaſts, but they muſt have ſome preſent evil upon them, if we would keep them from ſuch a place we would not have them goe unto. A man that hath ſome underſtanding, though he hath a ſlaviſh ſpirit, yet he may be kept for feare of future evils; but when a man comes to this, that nothing but preſent evils will keep him off, he is worſe then a ſlave in this, he cannot be kept from ſinne by the exerciſe of his reaſon, God muſt alſo deale with him as a brute beaſt, God muſt come and let ſome preſent evill be upon him to prick him, or elſe he will goe on in an evill way. This is brutiſhneſſe, even in the hearts of the Saints.

Lect. 5. Much brutiſhnes remaines in the hearts, even of the godly.

Secondly, hence we may ſee the proneneſſe of mens natures to Idolatry, the way muſt be hedged up to keep men from it. It is not enough to fore-warne men of it, but all means that can be uſed is little enough to keep off men. How wicked then is the way of many amongſt us, who ſeek to make the way to Idolatry as ſmooth, and plaine, and open as they can! yea inſtead of ſtopping ſuch as have inclinations to it, they lay before them the inciting and intiſing occaſions which adde to their owne propenſion ſuch delectation as putteth them on forward with a ſwift facility.

Obſer. 2.

Thirdly, Afflictions to the people of God, are Gods hedges to keep them from ſinne. The command of God is one hedge, and affliction is another. Therefore ſin is called by the name of *Tranſgreſſion*, Tranſgreſſion, what is that? That is, going beyond our bounds, going over the hedge; a man that ſinneth, goes over the hedge. And we finde *Eccleſ.* 10. 8. *He that breaks the hedge, a ſerpent ſhall bite him*; It is true in regard of the hedge of Gods command, he that will venture to break that hedge, muſt expect a ſerpent to bite him, muſt expect the biting of Conſcience, and the anguiſh and horrour of that: But when that hedge is broke, God commeth with another hedge to keep his people from ſinne, ſo you have it expreſt in *Iob* 33. 17, 18.

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Afflictions are Gods hedges.

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18. ſpeaking of afflictions, *By them*, ſaith he, *he withdraweth man from his purpoſe, and he keepeth back his ſoule from the pit.* As ſuppoſe a beaſt be running to ſuch a paſture, perhaps he doth not ſee the hedge, and it may be if he ſhould runne a little further, he would be plunged in a pit, and there deſtroyed, but now the husbandman ſetteth a hedge there, and when the beaſt commeth juſt to the hedge, to the thornes, then it is withdrawn from what it was about, and ſo the life of it preſerved; ſo it may be with a man that is running to ſuch a place, when he meeteth with ſomething that hinders him, he is withdrawn from his purpoſe, and his ſoule is kept back from death. You uſe to deale thus with your children, if you live in the Countrey neer ditches and pits of water, you will hedge about the pits, for feare your children ſhould fall into them, and ſo the hedge keepeth the children alive. As afflictions keep the Saints from ſinne, as a hedge to them, ſo the difficulties in Gods ways keeps the wicked from God. When difficulties therefore do fall out, it ſhould teach us to conſider what way we are in, why? for God uſeth to compaſſe about ſinfull ways, with difficulties, on purpoſe to keep his people from them. Well, I am in a way going on in it, I am ſure I am compaſt about with difficulties, it may be theſe difficulties are but Gods hedges to keep me from ſinne; how ſhall I know that? for ſometimes difficulties are but tryalls of our graces, and they may be ſuch as call for the ſtirring up our graces to breake through the hedge, ſo *Pro.* 8.19. difficulties are ſaid to be *a hedge of thornes*; they lie in the ways of Gods people that are bleſſed wayes, then the worke of the Saints ſhould be to ſtirre up their graces, and to break thorough this hedge, though they be pricked, and their fleſh torne, that is their excellency, that they can breake thorough thoſe difficulties, faith will carry thorough all difficulties in Gods wayes. Therefore here is the tryall, when I meet with difficulties, I muſt not forbeare becauſe there are difficulties, but I muſt examine, Is it the way of God or not? If it be the way of God, then lay aſide the thought of difficulties, if I have a rule for it let the difficulties be never ſo many, and the hedge never ſo thicke, yet I muſt breake through, and God is ſo much the more honoured by it: but on the other ſide, if upon examination I finde the way I

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am in is not warranted by God, then I muſt know that Gods end in laying difficulties in the way, is to ſtop my going on in it, and it is deſperateneſſe in me to ſeeke to breake thorough, in ſeeking to breake thorough I may breake my neck, therefore I muſt looke to it that I have warrant from God for thoſe wayes I am in.

Oh that men would think of this when they meet with difficulties in their waies! I might ſhew how the Saints have many times met with difficulties in their waies, and yet have gone on with ſtrength; That of *Iacob* is one of the moſt famous examples we have in the Book of God, the difficulties he met withall, and that in the way that God himſelfe bad him go in. God bad him returne to his Father *Iſaac*, and yet he met with ſixe or ſeven moſt prodigious difficulties, that one would have thought ſhould have made him doubted whether he was in Gods way or not, and have cauſed him to return back againe. Firſt, *Laban* purſueth him, and intends miſchiefe againſt him; and *Eſau*, he in that journey comes to meet him with a purpoſe to deſtroy him, his wives nurſe dyed, and *Rachell* her ſelfe dyed in that journey, he had his daughter *Dinah* defloured, his two ſonnes committed that horrible wickedneſſe, in murthering the Sechemites: All theſe things fell out in *Iacobs* journey; he might have ſaid, Am I in the way that God would have me? Yes, *Iacob* was in his way, he had an expreſſe warrant from God to goe that journey. Difficulties therefore muſt not diſcourage us, but we muſt breake through them; Eſpecially in theſe times. It were a low and poore ſpirit, to be kept from a good way becauſe of a few thornes, becauſe of ſome difficulties that we meet withall in the way. If we know it be Gods way, goe through it in the name of God, let the difficulties be what they will. But if the way be not warranted by God, let the difficulties we meet withall ſtop us, for God intendeth them to be a hedge to keepe us from ſin.

If our way be Gods we muſt breake through all difficulties.

Again, it ſhould make us be content when any affliction befals us; why, becauſe it is more then we know but that God intends abundance of good to us; It may be, if this affliction had not befallen thee, thou hadſt undone thy ſelfe: If this affliction that thou doeſt ſo riggle to get out of, and thinkeſt thy ſelfe ſo miſe-

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rable under it, if it had not befalne thee, thou mighteſt have faln into the pit and beene loſt, therefore be not troubled ſo much at the affliction, but examine whether it be not a hedge that God hath ſet, to keepe thee from a farther miſery.

But it ſeemes that this will not ſerve, there muſt be a *wall*, as well as this *hedge*. Hence the obſervation is this,

Obſer. The perverſeneſſe of a mans heart is ſuch, that he will breake through many difficulties to get unto ſin.

We reade of Idolaters, who would cauſe their children to paſſe thorough the fire to their Idols, that was more then a hedge of thornes. Wee ſee it often that mens hearts are ſo ſtrongly bent upon their ſins, that though it were to paſſe through a great deale of trouble, though they prick and teare themſelves, yet they will have their ſin. As that notable ſtory that *Ambroſe* tels us of, of one *Philotimus* who brought his body to grievous diſeaſes, by uncleaneneſſe and drunkenneſſe, and the Phyſitians told him, that if he did not abſtaine he would certainly loſe his eyes, there was no help for him; aſſoone as ever he heareth this, he anſwereth thus, *Valeat lumen amicum*, Farewell O pleaſant light, rather then I will deny my ſelfe in this, I will never ſee light more; he would venture the loſſe of his eyes, rather then loſe the ſatisfaction of his luſts. Thus it is with many, oh what do they venture for their luſts! What an argument ſhould that be to us to venture much for God, to indure hard things for the bleſſed God: though there be ſome hardſhip betweene us and our duty, breake through all to get to that duty; wicked men will breake through great difficulties to get to their ſins. There need be a wall as well as a hedge.

Wicked men will ſuffer much for their luſts.

Well, if there be need of a wall, I will have *a wall*, ſaith God, I will wall up her way, though ſhe may make a ſhift to breake downe the hedge, ſhe ſhall not breake downe the wall, it is too ſtrong, and too high. Hence the obſervation is,

Obſer. God when he pleaſeth will keep men from their ſins in ſpight of their hearts, they ſhall not have their way, they ſhall not have their deſire doe what they can. When God ſees men ſet upon their wicked deſires, if they be thoſe that belong not to him, perhaps God may damne them for their wicked deſires, and yet they

they ſhall not have them neither; they ſhall go to hell for them, and never come to accompliſh them. *Saul*, how deſperately ſet was he to miſchiefe *David?* but God made a wall that he could not get to have his deſire, doe what he could. Many, eſpecially great men, how ſtrongly are they ſet upon their deſires! they muſt have it, and they will have it, and they muſt and muſt, nothing commeth from them but *muſt* and *will*; well, they may be deceived, God knoweth how to croſſe the moſt ſtubborne and ſtout hearts that live upon the earth, that they ſhall not have what they would have in this world. *I will make a wall.* God doth thus make a wall about mens ſins, by ſending ſore and heavy afflictions, as about the drunkards way, when God brings ſome grievous diſeaſe upon his body, perhaps he is ſo ſtopped that he cannot drinke, that is a wall about his ſin, that he cannot goe to it according to his deſire: ſo the uncleane perſon, God brings ſuch a diſeaſe upon him, that he cannot have the pleaſure of his luſt though he would never ſo faine: ſo when God brings poverty upon others, that they cannot follow their ambition and pride, doe what they can, theſe are as wals to them: but God doth not alwaies doe this in a way of mercy. Lect. 5.

God keeps many from their ſins in a way of violence whether they will or no.

I will make a wall. Firſt, *a hedge*, and then *a wall*: Hence obſerve, when leſſer afflictions will not ſerve to keepe men from their ſinnes, God uſually commeth with greater and ſorer; I ſee ſome of them will breake thorough the hedge, *I will make a wall* therefore, that is, I will come with ſtronger and greater afflictions, and ſo keepe them off. *Levit.* 26. 18. *If you will not for all this*, ſaith God, *turne unto me, I will puniſh you ſeven times more, and I will breake the pride of your power*; you thinke there is a power in your hand, and there is pride in your power, for power raiſeth the heart up to pride; I will breake it, I will never leave till I have broke your hearts in ſpite of you; and you ſhall finde in that chapter foure or five times mention of *ſeven times more*. This is after the hedge, then there commeth a wall. *Obſer.*

And they ſhall not finde their paths.

Hence,

God is able to ſtrike men with blindneſſe that they ſhall not ſee their way. Though there be an evill way of miſchiefe before them, *Obſer.*

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them, yet God knowes how to strike them with blindnesse, though there be nothing to hinder them in it, God can strike men with blindenesse one way or other that they shall not be able to see their way before them. We have this, this day exceedingly fulfilled in our eyes, how doth God blinde and besot our adversaries, that they cannot see their way? the truth of that Scripture *Iob* 5.13. is this day before our eyes. *He taketh the wise in their owne craftinesse, and the counsell of the froward is carried headlong.* How hath God taken *wise men* in their owne *craftinesse?* and the counsell of froward men, their spirits are froward because they are croft, they are vexed, and *their counsell is carried headlong*; God takes away their understanding, and doth baffle them in their owne counsels. A notable Text we have in *Psal.*75.6. *The stout-hearted are spoyled, they have slept their sleep, and none of the men of might have found their hands,* they are cast into a slumber, and know not what in the world to doe, they know not how to make use of that power they have in their hands; It followeth further in that Psalme, *At thy rebuke O God of Iacob, both the charet and horse are cast into a dead sleepe*; A strange expression, that a *Charet* should be cast into *a dead sleepe*; the meaning is, they can no more tell how to make use of them, then if they all lay for dead, or asleepe. Let us not be afraid of the power of adversaries; suppose they had power in their hand, God can strike them with blindnesse, they shall grope to finde the doore, they shall be baffled in their owne wayes, they shall not tell how to make use of their own power. *Isa.*29.14. *Behold* (saith God) *I will proceed to doe a marvailous worke, even a marvailous worke and a wonder:* What is it? *The wisedome of their wise men shall perish, and the understanding of their prudent men shall be hid:* This is a wonderfull thing that God will doe; yea, and hee will *mingle a perverse spirit in the midst of them*, so you have it *Isai.* 19.11. *Surely the Princes of Zoan are fooles, the counsell of the wise counsellors of Pharaoh is become brutish*; and verse 12. *Where are they? where are thy wise men?* And again verse 13. *The Princes of Zoan are become fooles, the Princes of Noph are deceived*; and verse 14. *The Lord hath mingled a perverse spirit in the midst thereof, they have caused Egypt to erre in his worke, as a drunken man that staggereth in his vomit.*

God strikes wicked men with blindnes.

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vomit. Here is the judgement of God upon men, when he liſt he can blinde them in their way that they ſhall erre in their worke, and they ſhall ſtagger in their own counſels and deſignes as a drunken man in his vomit, they ſhall not finde their paths, they ſhall not know in the world what to doe.

Well, thus God dealeth with wicked men: But now let us conſider this in reference to the Saints, to Gods owne people, they *ſhall not finde their paths*; then the obſervation is,

It is a good blindneſſe for men not to ſee the way of ſinne: It is promiſed here in a way of mercy, that *they ſhall not finde their paths*; this darkneſſe, it is not the *ſhadow of death*, but *the way of life*. It is rich mercy. I have read of one *Maris*, a Biſhop of Calcedon, a blinde man, to whom *Iulian* the Apoſtate giving ſome opprobrious words, and calling him blinde foole, becauſe he had rebuked *Iulian* for his Apoſtacie; the good man anſwered thus, I bleſſe God that I have not my ſight to ſee ſuch an ungracious face as thine: So many may bleſſe God for their bodily blindneſſe, becauſe, it may be it hath prevented abundance of ſinne that might have beene let in at the caſements of their eyes; But eſpecially for blindneſſe, not to ſee the way of ſinne, if we may call that blindneſſe; It is a mercy that God doth not grant to all, it is a ſingular mercy to the Saints: For you ſhall finde there are abundance of people exceedingly quick ſighted in the way of ſinne that can finde the path there, and yet are exceedingly blinded in the way of God, and cannot finde the path there: On the other ſide, the Saints are blinded in the way of ſinne, but they are quick-ſighted in the wayes of God. How many men are wiſe to doe evill, as the Scripture ſaith, they are able to ſee into the depths of Satan, they are profound to damne themſelves, they can finde out ſuch objections againſt the wayes of God, and anſwer ſuch things that are ſaid againſt their owne wayes, they have ſuch cunning deviſes and contrivances how to get to their ſinfull wayes, but when they come to the wayes of God, as blind as Moles, they cannot ſee ſuch neceſſity of ſuch ſtrictneſſe, they cannot underſtand, men of great parts, great Rabbies, of great underſtanding otherwiſe, they have no skill in the wayes of

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God. *I thank thee O Father Lord of heaven and earth,* (ſaith Chriſt) *that thou haſt hid theſe things from the wiſe and learned, and haſt revealed them unto babes:* Whereas on the other ſide, you ſhall finde that the Saints are able when they come to Gods wayes, to ſee farre into the excellency and glory of them, they have underſtanding there, though they be but weake otherwiſe, they can ſee into the great myſteries of God, into the beauty of his wayes, ſo that it dazeleth all the glory of the world in their eyes, they are not eaſily catched with temptations, but can ſee into the ſubtilties of the devill that would draw them out of Gods wayes; but when they come to the wayes of ſinne, there they want underſtanding, and it is Gods mercy to them to do ſo; there they are but bunglers, they doe but grope as blinde men, they are not their crafts maſters, they are not cunning artiſts in thoſe wayes, but as the Apoſtle ſaith, 2 *Cor.* 1. 12. *We have not received the ſpirit of the world,* we cannot ſhift for our ſelves as the men of the world can, we cannot be ſo cunning to contrive ſuch plots, & tricks, & devices for our own ends as the men of the world can, but we have received the Spirit of God, we can underſtand things there (through Gods mercy) to eternall life. There are many men cunning for their own deſtruction, they can finde every ſecret path of ſin, though ſin be a labyrinth, they can goe up and downe in it, finde out every by-path in that way. When the wayes of God are propounded to wicked men, there is a miſt before their eyes, they cannot ſee, and when the wayes of ſin are propounded to the Saints, God in mercy caſteth a miſt before their eyes that they cannot ſee. *Eccleſ.* 10. 15. *The foole knoweth not how to goe to the City*; wicked men they know not the path to the Church of God, to the Ordinances of God, they talke much about ſuch and ſuch Ordinances, and ſetting up of Chriſt in the way of his Ordinances; but they do not ſee the way of it, they know not what the true worſhip of God meaneth; No, a foole doth not underſtand the way to the City of God, he cannot finde out that path. But the Saints, though they know not the wayes of ſinne, yet they can finde out the paths of God, they *know the way to the City.* *Poſſidonius* tels us of *Auſtin*, that when there was wait laid for his life, thorough Gods providence he miſt his way, and ſo his life was preſerved, and his enemies

It is a good blindneſſe not to finde the paths of ſinne.

enemies diſappointed. So many times when you are going on in ſuch a way of ſin, perhaps you little thinke what danger there is in it; God in mercy therefore caſteth a miſt before your eyes, and you miſſe that way and ſave your lives. Lect. 5.

Ver. 7. *She ſhall follow after her lovers, but ſhe ſhall not overtake them, &c.*

The obſervation is,

Untill God ſubdues the heart to himſelfe, men will grow worſe and worſe in their ſins; yea, even Gods elect ones to whom he intendeth mercy at laſt, yet till God commeth with his grace to ſubdue their hearts, they may grow worſe and worſe: they would before *goe after their lovers*, and now here commeth afflictions upon them, yet ſtill they will *follow* their lovers, and that with more eagerneſſe of affection, and with more violence then before. Afflictions in themſelves are part of the curſe of God, and there is no healing vertue in them, but an inraging quality to ſtir up ſinne, till God ſanctifie them by his grace, and God may ſuſpend for a time the ſanctifying work of his grace to thoſe he intendeth good to at laſt. *Iſa.* 51.20. The Text ſpeakes of ſome whoſe afflictions were not ſanctified, *That they lie as a wild bull in a net in the ſtreets, and they were full of the fury of the Lord*; They were full of the fury of the Lord, and yet lay like a wild Bull in a net, in a raging manner. This diſtemper of heart proceeds from two grounds. Obſ.

1. When outward comforts are taken away by affliction, the ſinner having no comfort in God, he knows not where to have comfort but in his ſinne, if conſcience be not ſtrong enough to keep from it, he runs madly upon it.

2. Becauſe he thinks others looke upon him as one oppoſed by God for his ſinne, therefore that he may declare to all the world that he is not daunted at all, nor that he hath no miſgiving thoughts, (though perhaps he hath nipping gripes within) yet he will put a good face upon it, and follow his wayes more eagerly then formerly.

A ſecond obſervation; *She ſhall follow, but ſhe ſhall not overtake.*

A man may follow after the *deviſes* of his own heart, and yet may be diſappointed; he may not overtake them. There is a great deale of difference betwixt followng Gods wayes, and our owne Obſ.

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owne wayes; there was never any in the world that was diſappointed (if he knew all) in following Gods wayes, but he got, either the very thing hee would have, or ſomething that was as good, if not better for him: but in the wayes of ſinne, in our own wayes wee may meet with diſappointment; why ſhould we not then rather follow God then follow our owne deſires? The deſires after ſin, as they are *Deſideria futilia*, ſo they are *Deſideria inutilia*, as one ſpeakes; as they are fooliſh, ſo they are fruitleſſe deſires, they doe not attaine what they would have. How hath God diſappointed men in our dayes! they have not overtaken what they greedily ſought after; Our adverſaries bleſſed themſelves in their deſignes, they thought to have their day, they propounded ſuch an end, and thought to have it, but how hath God diſappointed them! But whether God hath done this in mercy to them, (as it is ſpoken of here) that we know not; we hope God hath croſt ſome of them in a way of mercy, though perhaps hee may deale in another way with others of them.

Obſer.

Diſappointment in the way of ſin is a great mercy.

But further, diſappointment in the way of ſin is a great mercy. As ſatisfaction in ſin is a judgement of God, and a fearfull judgement, ſo diſappointment in ſin is a mercy and a great mercy, *Prov.* 14. 14. there you ſhall finde, *That the backeſlider in heart ſhall be filled with his owne wayes:* A dreadfull threatning to backſliders and apoſtates; when God hath no intention of love and mercy for backſliders, God will give them their owne devices, they ſhall have their fill in their owne wayes; you would have ſuch a luſt, you ſhall have it, you ſhall be ſatisfied to the full, and bleſſe your ſelves in your owne wayes. This is the judgement of God upon backſliders: but for the Saints, when they would have ſuch a way of ſinne, God will diſappoint them, they ſhall not have it. We account it ordinarily very grievous to be diſappointed of any thing, and many times I have had this meditation upon it; What, doth it ſo trouble the heart of men to be diſappointed almoſt in any thing, Oh what a dreadfull vexation and horror will it be for a man to ſee himſelfe diſappointed of his laſt hopes! Remember this when you are troubled at any diſappointment, what will be the terrour then and anguiſh of ſpirit if it ſhould prove that any of you ſhould be

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diſappointed of your hopes for eternity! But thoſe whom God doth often diſappoint in the way of ſin, they may have hope that God will deliver them from that great diſappointment. Lect. 5.

And again yet further, She would have her Idols, but God will take them away, ſhe ſhall not have them ſaith God, though ſhe follow after them, and have a great minde to them, yet they *ſhall not overtake them.* God will remove them from their Idols, or their Idols from them, (that is the meaning) they ſhould not come to their *Dan* or *Bethel*, they ſhould either be removed farre enough from their calves, or the calves from them.

Thus it ſhould be with Governours, they ſhould take ſuch a courſe as to take away Idoles and ſuperſtitious vanities from thoſe that will be worſhipping of them, and ſinning againſt God by them; Either take them away from thoſe vanities or their vanities from them, they ſhould not ſo much as ſuffer thoſe things to ſtand to be intiſements and ſnares for the hearts of people, though they be very brave, and abundance of gold and excellent artificiall worke be about ſuch things, yet *Deut.* 7. 25. *Thou ſhalt not deſire the ſilver or gold that is on them, nor take it unto thee, leſt thou be ſnared therein, but thou ſhalt utterly deſtroy it, & thou ſhalt utterly abhor it, for it is a curſed thing.* You ſhall not look upon the bravery of the worke of their Idols, and upon the great coſt that is beſtowed upon them, and therefore ſpare them becauſe of that, oh no, but take them away, that men may not be inſnared by them; So God will do. *Obſ.*

Further in the fifth place, *They ſhall follow after their lovers, but ſhall not overtake them.* Idolaters hearts are after their Idoles when they cannot get them. Though they cannot get them, yet they will be following of them. It is of an excellent uſe for us: ſo it ſhould be with us in the purſuing after Gods ordinances; though perhaps for the preſent we cannot injoy the ordinances of God, yet be ſure to keep our hearts working after them. Many deceive themſelves in this, they think, we would have all the ordinances of God, but we ſee we cannot, and ſo upon that ſit ſtill and minde no more ſeeking after them, neither do they labour to keep their hearts in a burning deſire after them; and hence many times it is, that the oportunities of enjoying them are let ſlip. But now if thou canſt not have the *Obſer.* When we cannot enjoy all ordinances, yet our hearts muſt be working after them

Chap. 2. beauty of an ordinance, if thou keepeſt thy heart in a burning deſire after it in the vſe of all meanes for the attayning it, know then, that the want of an ordinance is an ordinance to thee. You ſhall finde in the Engliſh Chronicle of *Edward* the firſt, that he had a mighty deſire to go to the holy land, and becauſe he could not go thither, he gave charge to his ſonne upon his death-bed that he ſhould carry his heart thither, and he appointed 32000 pound to defray the charges of carrying his heart to the holy land, out of a ſuperſtitious reſpect he had to that place, though he could not attaine it his heart ſhould. Thus ſhould our hearts work after ordinances.

And now we come to the cloſe, and that is the bleſſed fruit of all this, *ſhe ſhall follow after her lovers, but ſhe ſhall not overtake them, and ſhe ſhall ſeeke them, but ſhe ſhall not finde them.* Wnat followeth after all this? Now commeth in the cloſe of mercy, for ſaith the text, *then ſhall ſhe ſay, I will go and returne to my firſt husband, for then was it better with me then now.* Now they ſhall return, at length they ſhall bethinke themſelves. Hence we have likewiſe many ſweet and excellent obſervations. As

Obſ. Firſt, in times of affliction the onely reſt of the ſoul is to returne to God. They keep a rigling, and a ſtirre, and a ſhifting up and down to provide for themſelves, yea but they could find no reſt in what they did, but as a poore priſoner that is ſhackled keeps a ſtirre with his chaines, but in ſtead of getting any freedome he galls his leggs: but when the poore ſoule after all ſhiftings, and turnings, and vexings, comes to think of returning to the Lord, and of humbling and repenting it ſelf before him, now it findes reſt. *Returne to thy reſt O my ſoule*; ſo the words are. Remember after all your afflictions here is your reſt in returning to the Lord.

Secondly, *Then they ſhall ſay*, that is when they are ſo ſtopped in their way that they cannot tell in the world what to do, when they are hedged, and walled, and cannot overtake their

Obſ. lovers, then they ſhall returne to the Lord. Hence the obſervation is, ſo long as men can have any thing in their ſinfull way to ſatisfie themſelves withall, they will not returne to God: There is that perverſneſſe of ſpirit in men: Onely when men are ſtop-

ped

ped in the way of ſinne, that they can have no ſatisfaction nor no hope, then they begin to think of returning to God. This is the vileneſſe of the ſpirits of men, they never or very rarely will come off to God till then. As the *prodigall*, what ſhift did he make? he goes to the farmer, to the ſwine, to the huskes to fill his belly, and it is likely if he had had his belly full of them he would never have thought of going to his father, but when he came to the *huskes* and could not tell how to fill his belly there, when he was in a deſperate eſtate, then he beginneth to thinke of *returning to his father*. So you have it *Iſa.* 57. 10. *Yet ſaideſt thou not, there is no hope, thou haſt found the life of thy hands, therfore thou waſt not grieved*; thou waſt not brought to ſuch a deſperate ſtand as to ſay there is no hope, that noteth that till men be brought to ſuch a ſtand that they can ſay, certainely there is no hope or helpe this way, they will ſeldome think of returning unto God. Thus is God infinitely diſhonoured by us. It is very ſtrange how the hearts of men will hancker after their ſinne this way, and that way, till God take them quite off from hope of comfort by it, they will never have a thought to returne unto God; God is faine to be the laſt refuge, we account our ſelves much diſhonoured when we are the laſt refuge, when no body will I muſt. It ſeems God is faine to yeeld to this, when no body wil give ſatisfaction to the ſoul, then men come to God, and God muſt. Lect. 5.

cum nemini obtrudi poteſt, itur ad me.

But you will ſay, will ever God accept of ſuch a one? Marke the next obſervation; returning to God, if it be in truth, though it be thus after we have ſought out for all other helpes, yet God is willing to accept of it. This is an obſervation full of comfort, the Lord grant it may not be abuſed, but it is the word of the Lord, & it is a certaine truth, that returning after men have ſought other meanes, & can finde no help, though they are driven to it by afflictions, yet it may be accepted by God. It is true, man wil not accept upon theſe terms, but the thoughts of God are as farre above the thoughts of men as the heaven is above the earth. It is true indeed ſome time God will not, nay God threatneth *Pro.* 1. 28. though they *call upon him* he will *not anſwer*, though they *ſeeke him early* yet ſhall *not finde him*. God is not thus gracious to all, therefore you muſt not preſume upon it: God ſome- *Obſer.*

time

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time at the very first affliction hardneth his heart against men, that he will never regard them more, for his mercy is his own; but those that are in Covenant with him, though they come to him upon such termes, yet they may be accepted of him; therefore take this trueth for helping of you against this sore temptation, when you are in affliction, which will be apt to come in, Oh I cry to God now in my affliction, I should have done it before, surely God will not hear me now. This may be a temptation; I confesse I cannot speake in this point without a trembling heart lest it be abused, but the text presents it fairely to you, and you must have the minde of God made known to you though others abuse it, *Psal.* 88. 9. *Mine eye mourneth by reason of affliction, Lord I have called dayly upon thee:* This is spoken of *Heman*, and God did accept of him as it is apparent in the psalm, yet he cryed by reason of affliction; and *Psa.* 120. 1. *In my distresse I cryed unto the Lord and he heard me*; though it were in my distresse, yet the Lord heard me. Onely take this one note about it. It is true, though our being stopped in all other ways may make us cry to God, and God may heare us, but when God doth heare us, he workes more then crying out by reason of that affliction; though at first our affliction be the thing that carryeth us unto God, yet before God hath done with us, and manifest any acceptance of us, he workes our hearts to higher aymes then deliverance from our affliction.

God accepts of us when we come to him in our affliction.

Obs. Againe further, *I will go and returne.* A heart effectually wrought upon by God is a resolute heart to returne to God. As they were resolute in their way of Idolatry, *I will follow after my lovers*; so their hearts being converted, they shall be as resolute in Gods wayes, she shall say *I will returne to my first husband.* When God will work upon the heart to purpose, he causeth strong arguments to fasten upon the spirit, and nothing shall hinder it, no not father, nor mother, nor the dearest friend. Perhaps the Lord beginneth to work upon the child, and the father scornes him, and the mother perhaps saith, What shall we have of you now? a Puritane? This grieveth the spirit of the child, yet there are such strong arguments fastned by God upon his heart, that it carryeth him thorough, he is resolute in his way, he will returne.

Further,

Further, Thoſe who have ever found the ſweetneſſe of Chriſt in their hearts, have yet ſomething remayning, that though they ſhould be apoſtates, will at length draw them to him. Chriſt hath ſuch hold upon their hearts as at one time or other he will get them in again, there will be ſome ſparkes under thoſe embers that will flame and draw the ſoul to returne againe to Chriſt. Therefore if any of you ever had any friends in whom you were verily perſwaded there was a true work of grace, though they be exceedingly apoſtatized from Chriſt, doe not give over your hope, for if ever there were any true taſt of the ſweetneſſe that is in Chriſt, Chriſt hath ſuch a hold upon their hearts, that he will bring them in again one time or other. Lect. 5. *Obſer.*

Further, *I will returne to my firſt husband, for then was it better with me.*

There is nothing gotten by departing from Chriſt. You goe from the better to the worſe when ever you depart from him; *What fruit have you in thoſe things, whereof you are now aſhamed? I the Lord* (ſaith God Iſa. 48. 17.) *teach to profit*; ſinne doth not teach you to profit, you can never get good by that, but the Lord teacheth to profit. It may be you may thinke to gaine ſomething by departing from Chriſt, but when you have caſt up all the gaine, you may put it into your eye, and it will doe you no hurt. *Iob* 27. 8. It is a notable place, *What is the hope of the hypocrite, though he hath gained, when God taketh away his ſoule?* Perhaps a hypocrite that is departed from God, a backſlider, that was forward before in the way of godlineſſe, and now like *Demas* he hath forſaken thoſe wayes and cleaved to the world, he thinkes he hath gained, and perhaps is grown richer, and liveth braver then before, yet what hope hath this back-ſlyder, this hypocrite, *when God taketh away his ſoule?* then he will ſee that he hath gotten nothing. As it is ſaid of the Idolater, *Iſa.* 44. 20. *A deceived heart hath turned him aſide, he feeds upon aſhes, that he cannot deliver his ſoul, nor ſay, Is there not a lie in my right hand?* What ſhall there be more in a luſt then in the bleſſed God? then in JESUS CHRIST who is the glory of Heaven, *Obſer.* Rom. 6. 21. Nothing got by departing from Chriſt.

Chap. 2. the delight of Angels, the ſatisfaction of the Father himſelfe? Can a luſt put thee into a better condition then Chriſt, who hath all fullneſſe to ſatisfie the ſoul of God himſelf? certainly it cannot bee.

Obſer. Again, There muſt be a ſight and an acknowledgement of our ſhamefull folly, or elſe there can be no true returning unto God; *I will go and returne to my firſt husband, for then it was better with me then now.* As if the Church ſhould ſay, I confeſſe I have playd the foole, I have done ſhamefully, I have loſt by departing from Chriſt, it was better farre then it is now. *Ier.* 3. 25. *We lie down in our ſhame, and our confuſion covereth us, for we have ſinned againſt the Lord our God,* ſaith the Church there; ſo it ſhould be with all that come in to returne to Chriſt, they muſt lie down in their ſhame.

This I note as very ſeaſonable in theſe times, we have many now who not long ſince have been very vile apoſtates, they have gone with the times, they ſaw preferment went ſuch a way, and their hearts went that way; Now they ſee they cannot have preferment in that way they went, and God of his mercy hath changed the times, they will be Converts: We have in England many parliamentary Converts, but ſuch as we are not to confide in.

Object. Why ſhould we not confide in them? If they will repent and returne, God accepteth them, and why ſhould not we? It is true, ſuch a one was before an enemy, and followed ſuperſtitious vanities, but now he is grown better and preacheth againſt them, and why ſhould not we receive him?

Anſ. To that I anſwer, It is true, if deep humiliation have gone before that reformation, if together with their being better they have been willing to ſhame themſelves before God and his people, to acknowledge their folly in departing from God, and be willing to profeſſe before all that knew them, and have been ſcandilized by them, It is true, God began with me, and ſhewed me his wayes when I was young, I began to love them, and to walke in them, but when I ſaw how the times went, and preferment went, the Lord knowes I had a baſe time-ſerving heart,

Humiliation muſt go before reformation.

I went away from God, they were no arguments that ſatisfied my conſcience, but meerly livings and preferment, and now I doe deſire to take ſhame and confuſion of face to my ſelfe; Woe unto me for the folly and falſeneſſe of my heart, it is infinite mercy of God ever to regard ſuch a wretch as I. If they do thus take ſhame to themſelves, and acknowledge their folly, this were ſomething. We reade in the Premitive times of one *Ecebolius*, who when he had revolted from the truth, he commeth to the congregation, and falling down upon the threſhold, cryeth out, *Calcate, Calcate inſipidum ſalem*, tread upon me unſavory ſalt, I confeſſe I have made my ſelfe unſavory ſalt by departing from the truth, let all treade upon me. This was a ſigne of true returning when this went before, we have done fooliſhly, it was better with us then now. Lect. 5.

Again, *I will go and return, for it was better with me then it is now:*

Hence,

Though *acknowledgment* muſt go before, yet *returning* muſt follow that. It is not enough to ſee and acknowledge, but there muſt be a returning: For as reformation without humiliation is not enough, ſo humiliation without reformation ſuffices not. And I ſpeake this the rather becauſe theſe are times wherein there is a great deale of ſeeming humiliation, and we hope true humiliation: but you ſhall have many in the dayes of their faſting will acknowledge how ſinnefull, how vile, how paſſionate they have been in their families, how worldly, what baſe ſelfe-ends they have had, and they will make ſuch catalogues of their ſinnes in theſe dayes of their humiliation, as cauſes admiration: the thing it ſelfe is good, but I ſpeake to this end, to ſhew the horrible wickedneſſe of mens hearts, that after they have ripped up all their ſinnes with all aggravations, acknowledged all their folly of their evil wayes againſt God, yet no returning, after all this as paſſionate in their families, as froward, as peeviſh, as perverſe as ever, as earthly as ever, as light and vaine in their carriage as ever. They will acknowledge what they have done, but they will not returne. Remember *humiliation* muſt go before *refor-* *Obſer.*

In vaine to be humbled except we reforme.

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Reformation, but *Reformation* muſt follow after *Humiliation.*

Obſ.

But the chiefe point of all is behind, that is, The ſight of this, how much better it was when the heart did cleave to Chriſt over it is now ſince departure from Chriſt, is an effectuall means to cauſe the heart to returne to him. This is the way that Chriſt himſelfe preſcribed, *Rev.* 2. 5. *Remember whence thou art falne, and repent.* Thou wert in a better condition once then now thou art, oh come in and returne, and that thou mayſt returne *remember whence thou art falne.*

I will give but a little glimſe of what might be ſaid in this point more largely.

The reaſonings of the heart in the ſight of this may briefly be hinted thus:

The reaſonings of heart in a repenting Apoſtate.

Heretofore I was able through Gods mercy to look upon the face of God with joy. When my heart did cleave to him, when I did walk cloſe with God, then the glory of God ſhined upon me, and cauſed my heart to ſpring within me every time I thought of him: But now, now, God knows though the world takes little notice of it, the very thoughts of God are a terrour to me, the moſt terrible object in the world is to behold the face of God. *Oh it was better with me then it is now.*

Before this my Apoſtaſie I had free acceſſe to the Throne of Gods grace, I could come with humble and holy boldneſſe unto God, and poure out my ſoule before him; ſuch a chamber, ſuch a cloſet can witneſſe it: But now I have no heart to pray, yea I muſt be haled to it, meerly conſcience pulleth me to it; yea every time I goe by that very cloſet where I was wont to have that acceſſe to the throne of grace, it ſtrikes a terrour to my heart; I can never come into Gods preſence, but it is out of ſlaviſh feare. Oh, *it was better with me then, then it is now.*

Before, Oh the ſweet communion my ſoul enjoyed with JESUS CHRIST! one dayes communion with him, how much better was it then the enjoyment of all the world! But now JESUS CHRIST is a ſtranger to me, and I a ſtranger to him. Before, oh thoſe ſweet enlargements that my ſoul had in the ordinances of God! when I came to the word, my ſoule was refreſh-

refreſhed, was warmed, my heart was inlightned; when I came to the Sacrament, oh the ſweetneſſe that was there! and to prayer with the people of God, it was even a *heaven upon earth* unto me: But it is otherwiſe now, the Ordinances of God are dead and empty things to me. Oh, *it was better with me then, then it is now.* Lect. 5.

Before, oh the gracious viſitations of Gods Spirit that I was wont to have! Yea, when I awaked in the night ſeaſon, oh the glympſes of Gods face that were upon my ſoule! what quicknings, and inlivenings, and refreſhings did I finde in them! I would give a world but for one nights comfort I ſometimes have had by the viſitations of Gods Spirit, but now they are gone. Oh, *it was better then, then it is now.*

Before, oh what peace of conſcience had I within! whatſoever the world ſaid, though they rayled and accuſed, yet my conſcience ſpake peace to me, and was a thouſand witneſſes for me: But now I have a grating conſcience within me, oh the black boſome that is in me, it flieth in my face every day, after I come from ſuch and ſuch company; I could come before from the ſociety of the Saints, and my conſcience ſmiled upon me: Now I goe to wicked company, and when I come home, and in the night, Oh the gnawings of that worm! *It was better with me then, then it is now.*

Before, the graces of Gods Spirit, how were they ſparkling in me, active and lively! I could exerciſe faith, humility, patience, and the like. Now I am as one bereft of all, unfit for any thing, even as a dead log. Before God made uſe of me and imployed me in honourable ſervices, now I am unfit for any ſervice at all. Oh, *it was better with me then, then it is now.*

Before I could take hold upon promiſes, I could claime them as mine owne, I could looke up to all thoſe bleſſed, ſweet promiſes that God had made in his word, and looke upon them as mine inheritance. But now alas, the promiſes of God are very little to me: Before I could look upon the face of all troubles, & the face of death, I could looke upon them with joy, but now the thoughts of affliction and of death, God knows how terrible they are to me. *It was better with me then, then it is now.*

Before in all creatures I could enjoy God, I taſted the ſweet-

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neſſe and love of God, even in my meat and drinke; I could ſit with my wife and children, and ſee God in them, and looke upon the mercies of God through them, as a fruit of the Covenant of grace; Oh how ſweet was it with me then! But now the creature is as an empty thing unto me, whether it come in love or hatred I doe not know. *It was better with me before then now.*

Before I was under the protection of God where ever I went, but now I doe not know what danger and miſeries I am ſubject unto daily, what may befall me before night, God onely knows. Before the Saints rejoyced with me in my company and communion, now every one is ſhy of me. Before I was going on in the wayes of life, now theſe wayes I am in, God knows and my conſcience tels me are wayes of death. *It was better with me then, then it is now.*

Now then put all theſe together, as I make no queſtion theſe thoughts are the thoughts of many Apoſtates; if we knew all that were in their hearts, wee ſhould finde ſuch thoughts as theſe. As *the Prodigall*, when he was feeding upon the *huſks*, he began to bethinke himſelfe; What, is not there *food enough in my Fathers houſe?* every ſervant there hath food enough, and here I am ready to ſtarve, I feed upon huſks, when there is bread enough in my Fathers houſe; So may many Apoſtates ſay, Alas! before I had ſweetneſſe enough, and was ſatisfied with thoſe abundance of pleaſures that were in the houſe of God, in his Word and Ordinances; now I feed upon huſks, and amongſt ſwine, Oh that it were with me as it was before! As *Iob* ſpeaks in another caſe concerning his afflictions, *Iob* 29.3. *Oh that it were with me as in months paſt, as in the dayes when God preſerved me, when his candle ſhined upon my head, and when by his light I walked thorough darkeneſſe!* Before I had ſome afflictions, but I could walke thorough all afflictions by that light that I had from God; Oh that it were with me now as it was then, *as in the dayes of my youth, when the ſecret of God was upon my tabernacle, when the Almighty was yet with mee!* It may be ſaid of many Apoſtates, as *Lam.* 4.8. They were once *as poliſhed Saphirs*, but now they are become *as black as a coale.*

But

But oh that you had hearts to ſay, let me returne, let me returne, becauſe it was otherwiſe with me heretofore then it is now! Oh that this day there might an Angel meet thee, as he met with *Hagar* when ſhe fled from *Sarah*! the Angel ſaid to her, *Hagar, Sarahs maid, whence commeſt thou, and whither wilt thou goe?* So I ſay to thee, Oh Apoſtate, whence commeſt thou, and whither wilt thou goe? Marke, *Hagar, Sarahs maide, whence commeſt thou?* Doſt thou come from *Sarah?* from *Abrahams* family where God is worſhipped, where the Church of God is? and *whither goeſt thou?* canſt thou bee any where ſo well as there? So I ſay to thee, Thou who wert a forward profeſſor before, Whence commeſt thou? Doſt thou come from ſuch Ordinances, from ſuch communion with the Saints? What haſt thou gotten by thoſe baſe wayes? Thou canſt eate, and drink, and laugh a little, and have ſome eſteeme with ſuch as are carnall; Oh whither wilt thou goe? Oh that God would ſhew you this day whither you goe! Lect. 5.

There followeth yet another Obſervation,

Seeing there is ſo much griefe and ſhame in complaining of our apoſtatizing when ever God awakeneth us, it ſhould teach all that are not yet Apoſtates to take heed what they doe, that they may never bring themſelves into ſuch a condition that they may not be forced to complaine. Oh it was better before then it is now. It is a note of Caution to you who are thorough Gods mercy in his way, you are now well, know when you are well, and keep you wel. And you young ones who are beginning to give up your names to God, take heed that you do not decline from what now you do, that you do not apoſtatize and fal off from God afterward, leſt this be your condition that you ſhall be brought to at beſt, for this is at beſt, thus to lament the change of your condition, perhaps you ſhall goe on, and God will never cauſe you to ſee your ſhame and folly, till you be eternally undone; but at beſt you muſt be brought to this ſhame and confuſion of face, to acknowledge how much better it was with you before then now; how much better was it when I lived in ſuch a family, under ſuch a Maſter, in ſuch a Towne, Oh it was better then with me then it is now! Oh the precious dayes that once I had when I was a young one, thoſe dayes are gone, and whether ever *Obſer.*

Chap. 2. ever they will come againe, God knows,

Yet further, when the judgement paſſeth on Gods ſide, that it was better before then now, then the ſoule is in a hopeful way. So long as the judgment holdeth for God and his wayes, though thou beeſt an Apoſtate, though perhaps thy heart be drawn aſide from God, and thy affections be unruly, thou art not in a deſperate condition, there is hope of thee. There are two ſorts of Apoſtates. There are ſome Apoſtates, who though they are ſo through the unrulineſſe of their affections, and the ſtrength of temptation, yet they keep their judgments for Gods wayes, and acknowledge Gods people to be beſt, and his Ordinances to be beſt, and themſelves in the danger. But now there are ſome Apoſtates who do ſo fall off from God and his wayes, that they begin in their very judgements to think that thoſe wayes they profeſt before were but fancies, and that the people of God are but a company of humerous people, & bleſſe themſelves in their own wayes, and think that they are better now then they were before: oh this is a hideous thing. If thy judgement be once taken, that thou thinkeſt the wayes of ſin to be better then thoſe ways of God that before thou profeſſedſt, then Lord have mercy upon thee, thou art even a gone man, we doe not know what God will doe with thee, but in the judgement of man thou art even a gone man.

I remember *Latimer* in a Sermon before King *Edward* hath this paſſage. I have known (ſaith he) many Apoſtates, but I never knew any more then one that proved a ſcorner, and yet returned again. Take heed therefore, ſaith he, of Apoſtaſie. Though a man may fall off from God, and poſſibly returne; but yet if he fall off, ſo that his judgement is taken that he is become a ſcorner, that is a wofull condition, ſuch a one ſcarce ever returneth. Many ſuch Apoſtates you have in England, and I would challenge you all to give me one example of any one that ever returned again that ſo fell. I know many ſcorners are converted, but they that have been forward in profeſſing, and then fall off, and prove ſcorners, where have you any of them come in?

You have a notable place for this, *Levit.* 13. 44. there you ſhall finde when the Prieſt ſhall come and ſee a man that hath

hath got the *leproſie in his head*, the Prieſt ſhall pronounce him *utterly uncleane*, for *the plague*, ſaith the Text, *is in the head*. You ſhall obſerve in all the Chapter, when the Prieſt found uncleanneſſe in any other thing, he was to pronounce it *unclean*, but if the leproſie be in the head, hee ſhall pronounce the party *utterly uncleane*, for *the plague is in the head*, there is not that utter uncleanneſſe any where as when the plague is in the head. So I may ſay here, when a man falleth off from the wayes of God by ſome ſtrong temptation or unruly affection, this man is uncleane, verily he is uncleane; but when it commeth to the head, that his judgement is againſt the wayes of God, and ſo commeth to contemne them and thoſe that follow them, and to thinke his own wayes better, this man is utterly unclean, for the plague is in his head, The Lord deliver you from that plague. Lect. 5.

The Sixth Lecture.

HOSEA 2.7,8.

For then it was better with me then it is now.
For ſhe did not know that I gave her corne, and wine, and oyle, and multiplyed her ſilver, and gold, which they prepared for Baal, &c.

THere remains onely one obſervation from the 7. *ver.* and the taking a hint of a meditation from thence concerning our preſent times, of which briefely.

Upon returne unto God, Apoſtates may have hope of attaining their former condition; to be as well as ever they were, *I will return to my firſt husband, for then was it better with me then now*, by returning, I hope to recover to be as I was then, that is the meaning. *Obſer.*

In this, Gods goodneſſe goeth beyond mans abundantly. *Ier.* 3.1. *Will a man, when his wife hath committed adultery and he*

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hath put her away, will he returne to her againe? But thou haſt played the harlot with many lovers, yet returne againe to me ſaith the Lord: Hence *ver.* 22. the Holy Ghoſt exhorteth to return upon this very ground, *Returne ye back-ſliding children, and I will heale your back-ſlidings.* Is there any back-ſliding ſoule before the Lord? God now offereth to heale thy back-ſlidings, thou knoweſt that it is not with thee now as heretofore it hath been, loe God tendereth his grace to thee that thou mayeſt be in as good a condition as ever; Oh that thou wouldeſt give the anſwer of the Church there, *Behold we come unto thee, for thou art the Lord our God; trnly in vaine is Salvation hoped for from the hils, or from the multitude of the mountains, truely in the Lord our God is the ſalvation of Iſrael.* It is true, God might juſtly ſatisfie thee in thoſe preſent wayes of Apoſtacie wherein thou art, as ſometimes he doth Apoſtates, *The back-ſlider in heart ſhall be filled with his own wayes,* he ſhall have enough of them, and *Pro.* 1. 31. *They ſhall eate the fruit of their own way, and be filled with their own devices.* But behold wiſdome it ſelfe calleth thee now to returne again, and makes this faire promiſe, *Pro.* 1. 23. *Turne ye at my reproofe, behold I will powre out my ſpirit unto you.* There is not onely a poſſibility of being received into thy former condition, but Chriſt doth wooe thee, and calleth after thee, he promiſeth to *poure forth his ſpirit unto thee,* yea and there would be *triumph in heaven* upon thy *returning.*

Pro. 14 14.

Apoſtates ſeeming mercy muſt obſerve three things.

But let me ſay thus much to thee, though there be a poſſibility of comming again into as good a condition as thou waſt in afore, yet 1. there had need be a mighty work of Gods Spirit to raiſe thy heart to beleeve this. It is not an eaſy thing for one who hath that fearfull ſinne of Apoſtacy ſetled upon him by God to beleeve that ever God ſhould receive him and returne in the wayes of mercy and comfort as before.

1.

2. Yea 2. Though there be a poſſibity to be recovered to mercy, yet you muſt be contented to be in a meaner condition if God ſhall pleaſe, you muſt come unto God with ſuch a diſpoſition as to be content to be in the loweſt condition that can be, onely that thou mayeſt have mercy at the laſt, as the Prodigall, *Let me be* (ſaith he) *but as one of thy hired ſervants.*

2.

And

And know laſtly, that if you doe not return upon his gracious offer, God may give thee up for ever, take thy fill and there is an end of thee; *He that will be filthy, let him be filthy ſtill.* Lect. 6.

Yet further, this expreſſion doth ſtrongly preſent occaſion to digreſſe a little in the comparing our preſent times with former times, to examine whether we can ſay, it was better with us heretofore then it is now? In theſe dayes there is much comparing our preſent times with times paſt, and divers judgements there are about preſent times, ſome complayning and crying out of the hazards and dangers we are in, in theſe preſent times, much better was it heretofore ſay they then it is now.

To ſuch as theſe let me ſay, firſt as the holy Ghoſt ſaith, *Eccleſ.*7.10. *Say not thou, what is the cauſe the former dayes were better then theſe? thou doſt not enquire wiſely concerning this thing.* Certainly, thoſe people who make ſuch grievous complaints of preſent times, comparing them with times paſt, do not wiſely enquire concerning this thing. It is true, there are many ſad things for the preſent amongſt us, things that our hearts have cauſe to bleed for, ſuch miſ-underſtanding betweene King and Parliament, ſome blood ſhed already, and danger of ſhedding much more; yet perhaps if wee enquire wiſely concerning this thing, we ſhall finde, that notwithſtanding all this, we have little cauſe to complaine that it is worſe with us now, in compariſon of what was before.

Conſider, Firſt, that which men doe moſt complaine of, which makes the times hardeſt now, it is but the breaking out of thoſe miſchievous deſignes that lay hid long before, and would have done us a great deale more miſchiefe if they had beene kept in; Now they breake forth, and breake forth as the deſperateneſſe of the hopes of thoſe who had ſuch deſigns; becauſe they could now goe no longer underhand, but being brought into a deſperate paſſe, they are faine to ſee what they can doe in wayes of violence, and this certainly is better then that miſchiefe ſhould worke ſecretly under-board. Examination whether times before were better then they are now. 1.

Secondly, by this wee have a diſcovery of men which way they ſtand, what was and is in their hearts, and this is a great mercy. 2.

Thirdly, with the breaking forth of theſe things, God grants 3.

Chap. 2. that help now to England, that it never yet had in the like way, ſo fully, and putteth ſuch a faire price into the hands of the people of England, that never yet was put into their hands.

4. Yea, and conſider farther that the more violent men are now, the more doth it tell us what a lamentable time was before; for if now when there is ſuch meanes of reſiſtance, and yet the adverſaries prevaile ſo much, what would they have beene by this time, if this meanes of reſiſtance had not beene? What a caſe were we in then when they might doe what they would, and we had no meanes to help our ſelves, what a danger were wee in then? Certainly things then lay at more hazard then now.

5. Fiftly, though there be many ſad things amongſt us, yet God hath beene before-hand with us, we have had already even of free-coſt as much mercy as all theſe troubles come to.

6. Sixtly, theſe troubles that we are in are making way for glorious mercies to come; though there be ſome pangs, yet they are not the pangs of death, they are but the pangs of a travelling woman that is bringing forth a man child; And certainly any Prince would thinke, that though his Queene ſhould be put to ſome paine in travaile, yet her condition is better then when ſhe had no paine and was barren, or then that ſhe ſhould lye upon her ſick bed and her ſenſes benummed, and ſhe ready to dye: The paines of a travelling woman are better then a ſenſeleſſe dying.

7. And yet further, if you think that you had better times heretofore then now; what times will you referre your ſelves unto in making the compariſon? I ſuppoſe you will inſtance in the times of the firſt Reformation, then things were in a good way when thoſe worthy Lights of the Church, and bleſſed Martyrs had ſuch a hand in the Reformation. Many there are that doe magnifie the times of the beginning of Reformation, for their owne ends, that they may thereby hinder Reformation now. This you know is the great argument that prevaileth with moſt; What, were not thoſe Prayers compoſed by learned godly men, as *Cranmer*, *Latimer* and *Ridley*, and others? and can we be wiſer then they? did not they ſeale their profeſſion with their blood?

The weakeneſs of that argument taken from the opinions and practiſes of learned and godly men.

My brethren, we need goe no further to ſhew the weakneſſe of this Argument, but onely to ſhew how it was in the Church

in

in thoſe times, and you will finde that you have cauſe to bleſſe God that it is not ſo with you now as it was then, and if that will appeare, then the argument you will ſee can no further prevaile with rationall men. Lect. 6.

Certainly thoſe firſt Reformers were worthy Lights and bleſſed inſtruments for God: I would not darken their excellency, but weaken the argument that is abuſively raiſed from their worth. It is reported of Mr. *Greneham* that famous practicall Divine, who refuſing ſubſcription, in a Letter of his to the Biſhop of *Ely*, gives his reaſons, and anſwers that Prelates objection againſt him, namely, that *Luther* thought ſuch Ceremonies might be retained in the Church; his Anſwer is this, I reverence more the revealed wiſdome of God, in teaching Mr. *Luther* ſo many neceſſary things to ſalvation, then I ſearch his ſecret judgements in keeping back from his knowledge other things of leſſe importance: The ſame doe I ſay of thoſe worthy inſtruments of Gods glory in the firſt Reformation, and that it may be cleare to you that God kept back his minde from them in ſome things. Conſider, whether you would be willing that ſhould be done now that was then; As in the adminiſtration of Baptiſme, we finde that in the Book of Liturgy in King *Edwards* time, which was compoſed by thoſe worthy men; firſt the child was to be croſt in the forehead, and then on the breaſt, after a prayer uſed, then the Prieſt was to ſay over the child at the Font, *I command thee thou uncleane ſpirit, in the name of the Father, and of the Son, and of the holy Ghoſt that thou commeſt out of this infant, thou curſed ſpirit remember thy ſentence, remember thy judgement, remember the day is at hand wherein thou ſhalt be burnt with everlaſting fire prepared for thee and thy Angels, and preſume not hereafter to exerciſe any tyranny over this infant whom Chriſt hath bought with his precious blood.* Then they dipped the child thrice in the water, the Godfathers and the Godmothers laid their hands upon the child, and the Prieſt putteth a white veſtment over it, called a Cryſome, ſaying, *Take this white veſture for a token of thine innocency, which by Gods grace in this holy Sacrament of Baptiſme is given to thee, and for a ſigne whereby thou art admoniſhed as long as thou liveſt to give thy ſelfe to innocency.* Then the Prieſt muſt anoint the Infant upon the

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head, saying, *Almighty God, &c. who hath regenerated thee by water and the holy Ghost, who hath given thee remission of all thy sinnes, vouchsafe to annoint thee with the unction of his holy Spirit.* Would you now have your children baptised after this order? yet these learned holy men thought that to be a good way. So at the buriall of the dead, the Priest casting earth upon the corps shall say, *I commend thy soule to God the Father Almighty, and thy body to the ground*; and in another prayer, *Grant to this this thy servant that the sins he committed in this world be not imputed to him; but that he escaping the gates of hell and paines of eternall darknesse, may ever dwell in the region of light.*

You will say, things are otherwise now. True, therefore I say there is no strength in that argument, that those men that composed that Liturgy were worthy Lights in the Church; for they were but newly come out of Popery, and had the sent of Popery upon them, therefore it is too unreasonable to make that which they did, the rule of our Reformation now, as if we were to goe no further then they did.

The like may be said of the Primitive times, which many plead for the justification of their superstitious vanities, for the Christians then came but newly out of heathenisme, and lived among Heathens, and therefore could not so soone be delivered from their heathenish customes. I could relate to you sad things there were in Queene *Elizabeths* dayes, in King *Iames* his dayes, but I must not take too much liberty in this digression, onely let us hereby learne not so to cry out of evill times that we are falne into, as to be unthankfull for present mercies; let us blesse God for what we have had, and look unto the rule for further reformation.

For she did not know that I gave her corn, and wine, and oyle, and multiplied her silver and gold, which they prepared for Baal, &c.

The Spirit of God returneth here againe to convincing, upbraiding, accusing, threatning of Israel. The sin of Israel went very neere to the heart of God, and God speaks here as a man troubled in spirit for the unkindnesse, unfaithfulnesse, unreasonablenesse of the dealings of his Spouse with him, it runneth in his

his thoughts, his heart is grieved at it, and he muſt vent himſelf, and when he hath told his griefe and aggravated his wrong, he is upon it again and again, ſtill convincing, upbrayding, charging Iſrael for dealing ſo unfaithfully and treacherouſly with him, all ſhewing the trouble of his ſpirit.

Lect. 6.

For ſhe did not know, &c.

Theſe words depend upon the 5. *ver.* (for the 6. and 7. they are as a Parentheſis) *She hath done ſhamefully, for ſhe ſaid, I will go after my lovers that give me my bread, and my water, my wool, and my flaxe, &c. For ſhe did not know &c.* She did thus and thus, *for ſhe did not know that I gave her corne, and wine, &c.*

What was Iſrael worſe then the *Oxe* and the *Aſſe* that *knowes his owner, and his Maſters crib?* It is impoſſible but Iſrael (that was the onely people of God in thoſe times, where God was moſt, nay we may ſay onely knowen in the world) ſhould know that God was the cauſe of all the good they had, certainly they could not be ignorant of that, for in their creed (as *Buxtorfius* and others make mention) they had thirteen Articles, and this was the firſt Article, *I beleeve with a true and perfect faith, that God is the creatour, the governour, the ſuſtayner of all creatures, that he wrought all things, ſtill workes all things; and ſhall for ever worke all things.* And at their feaſts they had theſe expreſſions, *Bleſſed be thou O Lord our God King of the world that doeſt create the fruite of the vine.* The Maſter of the feaſt himſelfe came in (he did not ſet a boy to it) publiquely to bleſſe God for the fruit of the vine, and yet here the Text ſaith they *did not know that God gave them wine.* When they came to take bread they had this ſpeech, *Bleſſed be thou O God that art the King of the world, that bringeſt forth bread out of the earth*; And at the end of the feaſt this, *Let us bleſſe him who hath ſent us of his own, of whoſe goodnes we live.* The queſtion anſwered, *and bleſſed be he of whoſe goodneſſe we live.* Yea they uſed to bleſſe God ſolemnely for the *ſweet and fragrant ſmel of ſpices and herbes*, This was their conſtant way, and yet here God chargeth them that they *did not know that he gave them bread, and wine, and oyle*, they did not lay it to heart.

Credo vera & perfecta fide quod Deus creator, gubernator, & ſuſtentator ſit omnium creaturarum, quod idem ipſe operatus ſit omnia, operetur adhuc, & in æternum operaturus ſit. Buxtorf. ſynag. Iudaic. c. 1.

Benedictus ſis Domine Deus noſter rex mundi quod fructum vitis condidiſti. Synag. Jud. c. 7.

Benedictus eſto Deus qui dulcia & bene olentia creaſti &c. Buxtorf. ſynag. Iud. Cap. 7.

We ſhall ſee afterward of what great uſe this is unto us, to ſhew what profeſſion they made of acknowledging that God gave

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gave them all, and yet God charges them that they did not know it.

That I gave them, what? *Corne, wine, and oyle, and multiplied her silver and her gold.*

Here God expresseth himselfe more largely then they did before in that they received from their Idols, they talked in the 5. *ver.* of receiving from their Idols *bread, and water, and wool, and flax, &c.* but here is *wine, and oyle, and silver, and gold,* more then they had from their Idols. God setteth out his mercy to them, to upbrayd them.

And *they prepared them for Baal.*

בעל

What *Baal* was.

We must enquire here first what this *Baal* was. The name of him [*Bagnall*] it signifyeth *a Lord* (and from thence signifyeth *a husband*) because they attributed such dominion that their Idols had over them, acknowledging their Idols to be Lords, therefore they called them by the name *Bagnall*, their Lords: And because they chose them as their husband, therefore also they had this name, it is all one with *Bel* too, for the Chaldee put out that letter [ע] and the pricks being altered it is all one *Baal* and *Bel*.

Now this *Baal* either was some speciall Idol, or else a generall name given to all Idols; sometimes it is a name given generally to all, in the plurall number *Baalim, Ier.* 9. 14. *They have walked after the imaginations of their own heart, and after Baalim.* But it likewise notes a specall Idol, an Idol that was the same with that of the Zidonians which they called *Iupiter Thalassius*, or their *sea Iupiter*, that Idol was called *Baal* in a speciall manner.

1 *King.* 16. 31. you may see how the worship of *Baal* came into Israel at that time. It is true the worship of *Baal* had been in Israel a long time before, in *Iudg.* 2. 11. you shall find there that *they served Baal*, yet the Idolatry of *Baal* was often cast out by the people of God, but in that place of the Kings you shall finde how it came in afresh, the text saith that *Ahab tooke to wife Iezebel the daughter of Eth-baal King of the Zidonians, & went and served Baal, and worshipped him*; That was the occasion, *Ahab* matching with a Zidonian, to the end that he might ingratiate himselfe with his wives kindred, he would worship his wives God.

And.

Lect. 6.

And this *Baal* hath divers additionall names. Sometimes you ſhall finde in Scripture called *Baal-zebub* or *Belzebub* (it is all one, for *Baal* and *Bel* is the ſame, onely changing the points) and that ſignifieth their *god of flies*; and the reaſon why *Baal* had that name was becauſe in thoſe Countryes they were extreamely perplexed with flies, and they attributed the power of driving them awayand of helping them againſt the moleſtation they had by them to their god *Baal*, hence they called him *Baalzebub*; you may ſee how much they attributed to their god for deliverance from flyes, we have other manner of deliverances by the goodneſſe of our God then this, yet for this *Baalzebub* was one of their principall gods, therefore it is ſaid of Chriſt that *he caſt out devills by Belzebub the Prince of devills*, which is *by the god of flies*, *Mat.* 10.25. He is called βεελζεβὺλ, *Belzebul*, which is as much as *the dung god*, *Zebel*, in the Syriac ſignifying *Stercus*, *dung*.

Then there was *Baal-perazim*, that addition was onely from the place, the mountain where he was worſhipped.

There was alſo *Baal-berith*, that ſignified onely the covenant they entred into with that God. So that it ſeems the very Idolaters did binde themſelves to worſhip their god by ſolemne covenant or very ſtrong arguments, to teach us to be willing to binde our ſelves in worſhipping the true God by all the legall bonds we can, to make God to be the God of our Covenant, as their god here was. It is needleſſe to name more who had this name. I ſhall afterward ſhew how God himſelfe had once the name of *Baal*, for the word ſignifying the name of *husband* or *Lord* was as due to God as to any other, and God himſelf took that name. But here we are to underſtand it of their Idols.

They *prepared them for Baal*, they *made* them for *Baal*, ſo the word is. It importeth theſe two things: עשו

Firſt it importeth that they did ſacrifice theſe things to their *Baal*, for ſo *facere*, *to make*, is as much many times as *Sacrificare*, *to ſacrifice*; And *Bellarmine* takes advantage from this word, when Chriſt ſaith *Hoc facite*, *do this*, he draweth an argument that the Lords Supper is a ſacrifice, for the word to *doe* is uſed ſometime to *ſacrifice*.

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But ſecondly, *they prepared them*, that is, of their gold and ſilver they made Images of this their Idoll god *Baal*, they would not ſpare their gold and ſilver, but laid aſide and prepared it to make images of *Baal*, and they thought that gold and ſilver thus laid out as good as any in their purſes.

The Obſervations.

First,

Obſer. God provides for the bodies of his people.

It is God that ſupplyeth all the outward good of his people.

They did not know that I gave them, &c. I gave them all the corn, and wine, and oyle they had, I did not onely give them mine ordinances, but I gave them corne, and wine, and oyle, and gold, and ſilver. It is the Lord himſelfe that ſupplyeth all outward good to his people, he doth not onely prize the ſoules of his people; but he takes care of their bodies too, and outward eſtates. *Pſalm.* 34. 20. *He keepeth all his bones.* Yea he takes care of the very *haire* of *their heads.* The bodies of the Saints are precious in the eyes of God, the moſt precious of all corporeall things in the world: The Sunne, and Moone, and Starres are not ſo precious as the bodies of the Saints, how much more precious are their ſoules?

Si opus eſt carnipane, ſi opus eſt aqua, ſi opus eſt vino, ſi opus eſt nummo, ſi opus eſt jumento, a Deo petere debet, non a dæmoniis & idolis: qui Deo ſtiunt, undique debent ſitire, & anima & carne. Nunquid animam tuam Deus fecit, & carnem dæmonia fecerunt? qui fecit ambas res ipſe paſcet ambas. Aug. in Pſ. 63.

We have an excellent note of *Auſtins* upon *Pſal.* 63. 1. where the Text ſaith, *My ſoule thirſteth for thee, my fleſh longeth for thee, &c.* Upon this he hath this Note: If the fleſh hath any need of bread, of wine, of money or cattell, ſeek this of God, for God giveth this too, for marke, *My fleſh longeth for thee.* Thoſe who thirſt for God muſt thirſt for him every way; not onely their *ſoules* thirſt for him, but their *fleſh* muſt thirſt for him; for ſaith he, did God make the ſoule, and did the devils or any Idols make the fleſh? No, he that made both ſoule and fleſh, he feedeth them both, therefore all Chriſtians muſt ſay, *My ſoule longeth after thee*, and *my fleſh* alſo. If then we can truſt God for our *ſoules*, and our eternall eſtates that he will provide for them, we muſt truſt him for our bodies alſo, for our *fleſh*, for our temporall eſtates, that he will provide for them alſo.

Secondly this.

All

All that we have, all our ſupply that we enjoy in this world, it is the free gift of God. Lect. 6. *Object.*

They did not know that I gave them corne, and wine, &c. All of us live upon the meere Almes of God, the greateſt man in the world is bound to goe to Gods gate and beg his bread every day; though he were an Emperour over all the world, he muſt doe it to ſhew his dependance upon him, that he lives wholly upon almes: Men thinke it hard to live upon almes, and becauſe they have maintenance, ſo much comming in by the yeere, ſuch an eſtate in land, they think they are well provided for many yeers: But what ever eſtate thou haſt, though by thy trading thou haſt gotten ſo much by the yeere comming in, yet God requireth this of thee, to goe to his gate, and beg thy bread of him every day; ſo Chriſt teacheth, *Give us this day our daily bread*; And certainly if we did but underſtand this our dependance upon God for all outward comforts in the world, we could not but feare him, and ſeeke to make peace with him, and keepe peace with him, and it would be a meanes that our hearts would be inlarged to give to others who need our alms, ſeeing every man and woman of us is an Almes-man and an Almes-woman.

The greateſt man in the world muſt beg his bread at Gods gate every day.

Thirdly,

It is our duty that we owe to God to know and take notice of God as the author of all our good. *Obſer.*

They know not, that implyeth they ought to have knowne.

This is a ſpeciall duty of that worſhip we owe to God: it is the end of Gods communication of all good unto us, that he may have active glory from his rationall creature as well as paſſive glory, and there is no creature elſe in all the world that God hath made capable of knowing any thing of the firſt cauſe but onely the rationall creature, therefore it is the excellency of ſuch that they doe not onely enjoy the good that they have, but they are able to riſe up to the higheſt and firſt cauſe of all their good: There is a great deale of excellency in this. It is obſerved of Doves, that at every pick of corne they take in their bill they caſt their eyes upward; and in the Canticles you ſhall finde the eyes of the Church are called *Doves eyes*, becauſe they looke ſo much up to heaven upon every good they receive: They

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have not dogs eyes, the men of the world have dogs eyes, dogs you know looke up to their Maſters for a bone, and when they have it they prefently looke downe to the ground; ſo the men of the world, they will pray to God when they want, but when they enjoy what they would have, they looke no more upward but all downeward.

This taking notice of God to be the Author of all our good, and to give him praiſe, is all the rent we pay to God for what we enjoy, therefore it is fit we ſhould doe that; and if we doe any thing for God, be ſure God takes notice of that to the uttermoſt, yea though it be himſelfe that enableth us to doe it, yea though it be but a little good mingled with a great deale of evill, God takes notice of it, and will reward it, ſurely then we ſhould take notice of the good that he giveth out to us.

The ſweetneſs of a comfort is, that it comes from God.

This ſweetneth our comforts to ſee that they all come from God, and for that obſerve the difference betweene the expreſſion of *Iacobs* bleſſing, and *Eſaus* bleſſing; when *Iſaac* came to bleſſe *Iacob*, he expreſſeth himſelfe thus, *Gen.* 27. 28. *God give thee of the dew of heaven, and of the fatneſſe of the earth, and plenty of corne and wine, &c.* Now when he commeth to bleſſe *Eſau*, marke his expreſſion then, verſe 39. *Thy dwelling ſhall be the fatneſſe of the earth, and of the dew of heaven from above*, but he never mentioneth God in that; It is not *Eſaus* bleſſing, *God give thee of the dew of heaven, and of the fatneſſe of the earth*, though it is true *Iſaac* meant ſo, but yet he doth not mention the name of *God* ſo in *Eſaus* as in *Iacobs* bleſſing. Certainly my brethren, the ſeed of *Iacob* count their bleſſing to be a double, a treble bleſſing, that they can ſee God in it: carnall hearts doe not much regard God, if they can have what they would have, if they can have their fleſh ſatisfied in what they deſire, from what hand it commeth that they doe not much care; but a gracious heart, a child of *Iacob*, rejoyceth more in the hand from whence it commeth, then in any good he can poſſibly enjoy.

Fourthly, *They did not know.*

Obſer. God doth a great deale of good in the world that is little taken notice of, or laid to heart.

Many of Gods diſpenſations are inviſible, the Angels *Ezek.* 1. are deſcribed with *their hands under their wings.* God doth

doth great things ſometime ſo inviſibly, as he cannot be ſeene; And when he doth great things that wee might ſee, yet through our neglect, ſtupidity, and droſſineſſe of our hearts, we doe not ſee them. Lect. 6.

The moſt obſerving eye that is in the world, that takes the exacteſt notice of Gods mercy, and hath the greateſt skill to ſet forth the riches of Gods goodneſſe to himſelfe and others, yet alas it is but very little that he takes notice of, no not of that he might doe. It is with the quickeſt ſighted Chriſtians as with a skilfull Mathematician, a skilfull Mathematician takes notice of and underſtands many parts of the world, and is able to ſet out the ſeverall parts diſtinctly to you in ſuch a Climate, in ſuch a Countrey, but yet when hee hath done all, he leaveth a great ſpace for a *Terra incognita*, for an unknowne world, and that unknowne world for ought wee know may be five times bigger then the knowne world; So they that have the moſt obſervant eye of Gods mercies, and take the moſt notice of them, that can beſt ſet out the mercies he beſtoweth, ſpirituall mercies, temporall mercies, preventing mercies, paſt mercies, preſent mercies, delivering mercies, &c. yet when they have done all, they muſt leave a great ſpace for the *Terra incognita*, for the unknowne mercies of God. Many and great are Gods unknowne mercies.

The truth is, thoſe mercies of God that are obvious to our knowledge every day, one would think they were enough to melt our hearts, to breake them in pieces: but beſides theſe mercies wee take notice of, there are thouſands and thouſands of mercies that we know not of. As we daily commit many ſins that we know not of, ſo daily we receive many mercies that wee know not of likewiſe; And as in our confeſſion of ſins, we ſhould pray to God firſt to pardon our ſins we know, and ſo to name them in particular; and when we have done, then, Lord forgive us our unknowne, our ſecret ſins; So in our thankſgiving, firſt bleſſe God for the mercies before us, and when we have done, Lord bleſſed be thy name for all thy unknowne mercies that I have little taken notice of. *Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter.*

We ſoone grow cold and dead if we doe good, and men take no notice of us, neither what we know, nor what we doe is any

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thing to us except others know it too, but this is the vanity and pride of mens hearts, it is Gods prerogative above his creatures, to doe all for himselfe, for his owne glory, and yet he doth much good in the world that none knows of; wee are bound to deny our selves in what we doe, not to seek our owne glory; The most excellent peece in the most excellent of our workes is our self-deniall in it; why should we not then doe all the good we can cheerefully, though it be not knowne? wee should doe good out of love to goodnesse it selfe, and if wee would doe so we should be incouraged in doing good secretly.

Fiftly, and which commeth yet more fully up to the words, *They did not know, &c.*

Obs.

In Goks account men know no more then they lay to heart and make good use of.

We know no more then wee lay to heart.

The Schooles distinguish of want of knowledge, there is *Nescientia*, and *Ignoratia*; *Nescience* is of such things as we are not bound to know, it is not our sinne not to know them; but *Ignorance* is of such things as we are bound to know, and that ignorãce is twofold; there is an *invincible* ignorance, let us take what paines we can, we can never know all that we are bound to know; and there is an *affected* ignorance, when wee doe not know, because out of careleshesse we doe not minde what is before us, and when we have minded it so farre as to conceive it, yet if we lay it not to heart as we ought, still in Gods account we know it not, if we digest not what we know into practise, God accepteth it not. As God is said not to know when hee doth not approve, *I know yee not*, saith he, so when any man hath a truth in notion and it doth not get into the heart, when it is not imbraced there, God accounts that that man knowes it not; Therefore you have in Scripture such an expression as *the Seer is blinde*; it is a strange expression, it seemes to be a contradiction, such a thing as we call a Bull: *The Seer is blinde:* But it is not so here, because God accounts those that have never so much knowledge, yet if it doe not sanctifie the heart so as to give him the glory, they are blinde, blinde as a Beetle; The knowledge of the Saints is another kinde of knowledge then other men have. We have, saith *Cyprian* no such notions as many of your Philosophers have, but wee are Philosophers in our deeds,

Philosophi sumus factis, non verbis, nec magna loquimur, sed vivimus. Cypr. de patientia.

deeds, we do not ſpeake great things, but we do great things in our lives. Lect. 6.

1 *Theſ.* 4.9. You have an excellent expreſſion for this, *you are taught of God to love one another*, what followeth? *And indeed ſo you do*, That is an evidence that you are taught of God when it prevayleth with your hearts, when it may be ſaid, *indeed ſo you do*: Who is there in the world but knowes that we ſhould love one another? but men are not taught of God to love one another untill it may be ſaid of them that indeed ſo they doe.

There is nothing more obvious to the underſtanding of a man then the notion of a Deity, that there is a God, we may as it were *grope after him* as the Holy Ghoſt ſpeakes; but yet 1 *Iohn* 2.4. *He that ſaith he knowes him, and keepes not his commandements, is a liar, and the truth is not in him*; Any man who ever he be, though the greateſt Scholler in the world, if he ſaith he knows God and yet keepes not his commandements, he hath the lie told him to his teeth, he doth not know God at all, though this of God be the moſt obvious thing to the underſtanding that poſſibly can be, and yet Chriſt ſaith *no man knoweth the Father but the Sonne, and to whom the Sonne ſhall reveale him.* Mat. 11. 27.

Hence it is when a ſoule is converted, you ſhall heare theſe expreſſions, I never knew God before, I never knew what an infinite deity meant, I never underſtood the infinite ſoveraignty and Majeſty of the great God, I never knew what ſinne meant before; yet if you had asked him afore, he would ſay, I know God is a Spirit, that he is infinite and eternall; I know that ſinne is the tranſgreſſion of the law; I never knew that Chriſt was before, yet before he would have told you that Chriſt was the ſonne of *Mary*, and came into the world to dye for ſinners. I remember an expreſſion of a *Germane* Divine, when he was upon his ſicke bed, *In this diſeaſe* ſaith he, *I have learned what ſin is, and how great the Majeſty of God is*; This man though a preacher, and doubtleſſe he could preach of ſinne and of the Majeſty of God, yet he profeſſeth he knew not theſe things untill God came powerfully upon his heart to teach him what they were. The Hebrews ſay, *words of ſenſe carry with them the affections*, or elſe they be to no purpoſe: when men have notionall knowledge onely that comes not down into the heart, they are like men that have

Hoc morbo didici quid ſit peccatum & quanta majeſtas Dei. Gaſpar, Oleviānus.

Verba ſenſus denotant affectus.

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have weake ſtomachs and weake heads, when they drink wine all flyeth up to the head, and it makes them giddy, but if the wine went to the heart, it would cheare and warme it; ſo all this mans knowledge flyeth up to his head and makes him giddy, whereas if it were digeſted and got to the heart, it would warme and refreſh, yea it would ſanctify the heart.

The Text ſaith of *Elies* ſonnes, 1 *Sam.* 2. 12. that *they knew not the Lord*; they were *Prieſts of God*, yet they were *ſonnes of Belial*, and *knew not the Lord*. Be not offended at great Schollars who have skill in the tongues, Arts and Sciences, do not you ſay theſe men that are ſuch great and knowing men, would they do thus and thus, if things were ſo as you ſpeake; they are not knowing men, God ſaith that *Elies* ſonnes did not know the Lord, the things of God are hid from them, *I thanke thee O Father Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, &c.*

Sixthly, *They did not know that I gave them, &c.*

Obſer. Affected ignorance comming thorough diſtemper of heart is no excuſe, but rather an aggravation.

Affected ignorance is no excuſe.

It is a high degree of ingratitude not to prize Gods mercy, but not to take notice of Gods mercies, oh what a high ingratitude is this! That which ſhall be part of Gods charge againſt ſinners can be no excuſe of their ſinne, it is a part of Gods charge that they did not know, therefore their ignorance cannot be their excuſe. God threatneth to cut people off, to have no mercy upon them for want of knowing as well as for not doing, *They are a people of no underſtanding, therefore he that made them will have no mercy upon them, and hee that formed them will ſhew them no favour.* Iſay 27. 11. *Ambroſe* hath this expreſſion, Thou doeſt ſinne greatly if thou doeſt contemne the riches of Gods long ſuffering, but thou ſinneſt moſt of all if thou doeſt not know it.

Graviter O homo peccas, ſi divitias dei longanimitatis contemnis graviſſime ſi ignoras. Ambro.

From the word [*for*] as depending upon the 5. *ver.* (for ſo it doth,) The obſervation is,

Obſer. The not taking notice and conſidering of Gods mercies, and laying them to heart, is the cauſe of vile, and ſhamefull evils in mens lives.

Therefore they *did ſhamefully*, therefore they *went after their lovers*

lovers, becauſe they *did not know*, the cauſe of almoſt all the evill in the world it is from hence, *They that know thy name will truſt in thee*, thoſe who know the Lord will feare him and his goodneſſe. Lect. 6.

Eſay 1.4. *Ah ſinfull nation*, ſaith God: God fetcheth a ſigh under the burthen of it, his ſpirit is laden and troubled with it, *A ſinfull people, &c.* What was the matter? *The Oxe knoweth his owner, and the Aſſe his maſters crib, but Iſrael doth not know, my people doth not conſider*, they were more ſtupid then the brute creatures. Oh ſinfull ſoule, this is the cauſe of all thy inordinate walking, of all thy profaneneſſe, of all the ungodlineſſe in thy wayes, becauſe thou doſt not know, thou doſt not conſider, thou doſt not lay to heart the waies of God towards thee.

Ier. 2.5. God chargeth his people that they were *gone far from him*, and *verſe* 7. that they had *made his heritage an abomination*. What is the reaſon that is given of both theſe? It is in the 6. *ver. They did not ſay, Where is the Lord that brought us up out of the land of Egypt? &c.* They did not take notice of what the Lord had done for them, therefore *they were gone far from him, &c.* If thou hadſt but a heart to lay to heart what God hath done for thee, it is impoſſible thou ſhouldſt goe ſo far off from God as thou doſt. For theſe deductions are eaſie and obvious to any from ſuch a principle.

1. Juſtice, common equity requires living to God, ſeeing we live by and upon God.

2. Common ingenuity calls for requiting good with good; the Publicans and Heathens will doe good to thoſe that do good to them.

3. If all be from God, then all ſtill depends upon God.

4. How much good is there in God from whence all this good and mercy comes, when God ſhall ſhew another day to men and Angels how he was the fountaine of all good! it will confound thoſe who have not laid it to heart.

8. *She did not know that I gave her corne, and wine, and oyle, and multiplyed her ſilver and her gold.*

God is more bountifull to his people then the Idols can be. *Obſer.*

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The *Idols* by their own confeſſion gave them but their *bread, and water, and flaxe, and oyle, &c.* but God giveth them *wine, and ſilver, and gold.* God gives better pay a great deale then the devill doth; yet the devill uſually hath more ſervants to follow him then God hath, though his wages be leſſe and worſe. It is uſuall for men to get ſouldiers from adverſaries, by giving them more pay: This is the way God takes, he offereth a great deale better pay to thoſe that will follow him, then they have that follow the devill, yet God can get few to follow him. This ſhews the vileneſſe of mans heart againſt God.

9. She did not know that I gave her, &c. which ſhe prepared for Baal.

Obſ. When men get abundance, then they ſoone grow wanton.

Proſperity makes men grow wanton.

When I gave them corne, and wine, and oyle, and multiplyed their ſilver and their gold, then they followed Baal. This is the reaſon of ſo many ſolemne charges of God, *Take heed when thou art full that thou doſt not then forget the Lord.* As they that are neereſt the ſunne are the blackeſt, ſo thoſe to whom God is neereſt in regard of outward mercies, are many times blacker then others. It is obſerved, that the fatter mens bodies are, the leſſe blood and the fewer ſpirits they have; ſo the fatter mens eſtates are, many times the leſſe ſpirit they have to any thing that is good; God hath leſſe ſpirit from them; ſinne hath much more.

We reade of the ſunne melting the Manna that fell downe, but the ſame Manna was able to beare the fire; ſo many a mans heart is able to beare affliction, and the affliction doth good, prepareth for much good, as Manna was prepared to be eaten by fire, but proſperity melteth them, makes them uſeleſſe. Many men when they were poore and in a low condition, were very uſefull; but when they grow high and rich, they are of very little uſe in the places where they dwell.

Trajan the Emperour was wont to liken a man growing to a great eſtate, to the Spleene in the body; for as the ſpleene grows big, the body grows leſſe: ſo when mens eſtates grow bigger, they grow leſſe uſefull. *Euagrius* noteth it as a ſpeciall commendation of *Mauritius* the Emperor, that notwithſtanding his proſperity he retained his ancyent piety: it is a very rare thing to

ſee

ſee men advanced to high places, do ſo. Lect. 6.

10. *I gave her corne, and wine, and oyle, and I multiplyed her ſilver and gold which they ſacrificed to Baal.*

Even thoſe creatures that wicked men abuſe to their luſts, God gives them.

Though he doth not give them for that end, yet thoſe creatures that they uſe for ſuch an end are given of God. If thou beeſt a drunkard, that wine or drinke that thou doeſt ſacrifice to that luſt of thine, who giveth it thee? Is it not God? thou haſt a good eſtate more then other men, and all the uſe thou makeſt of thy eſtate is meerly that it might be but as fewell for thy luſts, who gave thee this thy eſtate? Is it not God? God giveth thee clothes and thou ſacrificeſt them to thy pride, thou haſt more money then others, and ſo canſt vent thy malice more then others, from whence haſt thou this? Thou haſt more ſtrength of body then others and thou venteſt it in uncleanneſſe, where hadſt thou this? conſider this, and let this meditation prevayle with thine heart to ſtop thee in thy ſinful way, let it be ſeconded with the next; viz. *Obſer.*

That it is a moſt horrible wickedneſſe and abominable ingratitude, for any men to take Gods creatures and abuſe them againſt God. *Obſer.*

What, *I gave them corne, and wine, and multiplyed their ſilver, and their gold*, and have they prepared theſe *for Baal?* God ſpeaks of this as of a monſtrous ſin, as if God ſhould ſay, let all my people lament my condition, that I ſhould do ſo much for them, and they do nothing for me but all againſt me, ſacrifice all to *Baal*: As perhaps many of you have been kind to ſome of your friends, and have raiſed them, and made them, as we uſe to ſay; they have wanted nothing, but you have been bountifull to them, if now theſe men ſhould turne your enemies, and that eſtate they have got by you, they ſhould uſe it to do you a miſchiefe, would you not call in your neighbours and friends, to joyne with you in lamenting your condition? What, did you ever heare of ſuch an example, that I ſhould do ſo much for ſuch, and they turne all againſt me? you tell it as a moſt lamentable ſtory to your friends; God doth ſo here; he makes this his grievous complaint. This is as if a bird ſhould be ſhot with An evil thing to fight againſt God with his own creatures.

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an Arrowe, whose feathers came out of her owne body; wee would even pity a bird in that case. Many men make no other use of their estates but to turne them against God; they are not as the slothfull servant that hid his talent in the napkin, if it were but so it were not so much, but they take their talents and imploy them against God. Would it not go to your heart if one should sue you in lawe, and beare the charges of the suit out of your own estate? We use to complaine such a man sueth me, and it is my own money that he goeth to law with; So thou goest against God, and he is fayne as it were to beare all the charges: Is it not against the light of nature? the very heathens, the publicanes and sinners will do good to those that do good to them: Thou art worse then a publicane and sinner, wilt thou doe hurt to God that doth thee good? When *Iulius Cæsar* saw *Brutus* come to give him a stab in the Senate house, he cryed out, *What thou my sonne*, wilt thou do it? But suppose that *Iulius Cæsar* had given him the dagger with which he stabbed him, then oh thou my sonne, what stab me with that dagger I gave thee? If when *Ionathan* gave *David* his sword and bow, *David* should have turned against *Ionathan* and killed him with his own sword and bow, would not the unkindnesse, or rather the abominable wickednesse have pierced deeper into his heart, then any swords or arrowes possibly could? If you can finde any creature that is not GODS to to fight against him withall, you may doe it, but if all you have is from him, it is horrible wickednesse to take that and to sacrifice it to *Baal*. Certainly God giveth it for other ends, to go crosse to Gods ends is an evill thing; When God aymeth at such a thing, for us not to joyne with God in the same end he aymeth at is an evil, but for us to aime at a quite contrary end, that is horrible wickednesse indeed.

καὶ σὺ τέκνον.

They sacrificed to *Baal*.

When once superstition and Idolatry hath got into a place, though there be much done against it, yet it is not easie to get it out.

Obser.

It is from hence that God doth so often complaine of *Baal*, yet you shall finde in *Iudg.* 2. (I think that is the first place it is mentioned that they served *Baal*) but it appeareth that they fell off

off from *Baal*, yet they fell to him againe, for in *Iudg.*8.33. *After Gideons death it came to paſſe that the children of Iſrael turned againe and went a whoring after Baalim, and made Baal-berith their god*; It ſpeakes as if it were a new thing now that they ſhould fall to worſhip *Baal* after they had left worſhipping him; *After his death.* And 1 *Sam.*7.4. *The children of Iſrael did put away Baalim*; yet if you reade *chap.* 10.12. they fall a confeſſing that they had ſinned, becauſe they had *forſaken the Lord and ſerved Baalim*; though they had put him away before, yet he had got up againe; So in that place before named, 1 *King.* 16. there *Ahab* would *ſerve Baal*, it is brought in there as a new thing, as a novelty, becauſe *Baal* had beene ſo much ſuppreſſed, 2 *King.*10. you finde that *Iehu* ſought *to deſtroy Baal and all his Prieſts*, but yet *Baal* was not ſo got out for all this, but he got in againe, for in 2 *Kings* 23.4. the text ſaith, that *Ioſiah* who was long after that time, *cauſed the veſſels that were made for Baal to be taken away and burnt.* Lect. 6.

This is of marveilous uſe, and ſeaſonable for our times. If ſuperſtition be oppoſed, though it be caſt out as we thinke in a great degree, yet if there be not a thorough Reformation, it will winde in one way or other againe. If we thinke it enough to cut things ſhort, and to take away their ſtrength, and their enormities, wee deceive our ſelves; if there be nothing done but ſo, they will grow up againe; it is but cutting the weeds a little; if branch and roote be not taken away, they will up againe; *Baal* will put up his head one way or other.

I remember *Cluverus* a late Hiſtorian, yet much approved of, bringeth in one that gave this counſell concerning Rome, becauſe it was much annoyed with Wolves; ſaith he, there is no way to ſave Rome from Wolves, but to cut downe the woods wherein theſe Wolves breed and live, for otherwiſe they might kill and kill, but they would breed againe. So ſometime when childrens heads are overrunne with vermine, the way to deſtroy the vermine is to ſhave the haire quite off: So certainly, this is the way to deſtroy ſuperſtition from amongſt us, to take away the places and revenews of thoſe men that have beene maintainers and upholders of ſuperſtitious wayes of worſhip; Let us

Chap. 2. by cutting downe the woods, and shaving off the hayre destroy these wolves, and if they wil needs be *Priests*, let them be *Shavelings*.

Which they sacrificed to Baal.

Lastly,

Obs. Idolaters are very liberall to their Idols, they are willing to sacrifice gold, silver, corne, wine and oyle, and all to *Baal*, but of that before.

The Seventh Lecture.

HOSEA 2. 9, 10.

Therefore will I returne and take away my corne in the time thereof, and my wine in the season thereof, and will recover my woole and my flaxe, given to cover their nakednesse.

And now will I discover her lewdnesse in the sight of her lovers, and none shall deliver her out of mine hand.

IN the former verse, Israel is accused for abusing her silver and gold, &c. in the service of *Baal*; now it followes, *Therefore I will take away my corne in the time thereof, &c.* if there be a *therefore*, wee must enquire wherefore it was, because they did prepare their corne, &c. for *Baal*.

Therefore I will returne.

1. What is the meaning of *returning*.

2. What the meaning of the time and season thereof, *I will take away my corne in the time thereof, and my wine in the season thereof.*

3. What that phrase imports, *I will recover my woole.*

For the first therefore, *I will returne*, that is, I will change the way of my administrations toward them, I will goe out of my way of mercy, and turne into my way of judgement, I will goe back againe; I was in a way of judgement toward them, and they cryed to me, and I turned into a way of mercy, but I will goe

goe back againe into a way of judgement, *I will returne.* *Arias Montanus* hath a good note upon the place, Whereas God hath heretofore bid them not to bee afraid of all the tokens of the Southſayers, that is, when they ſaw by Aſtrology ſome ſignes of death that might follow, they were afraid; be not afraid, ſaith the Lord, but know your corne, and wine, and oyle depends on me, not on the ſecond cauſes; though ſecond cauſes make againſt, yet feare not, for I will give you corne, and wine and oyle; but now it is quite contrary, though ſecond cauſes promiſe all kinde of plenty whatſoever, that there ſhall be abundance of corne, and wine, and oyle, yet I will take away your plenty, there ſhall be a dearth of all things amongſt you. Lect. 7.

I will take away my corne in the time thereof: that is, firſt in the times of harveſt juſt when their corne is to be taken in, and in the time of their vintage, I will then take it away, whereas I might take it away in the ſeed; I will let it grow till the harveſt, and then take it away.

2. In the time when they have moſt need of it, when they are in the greateſt ſtraits, and know not what to doe without theſe creatures.

3. *In tempore ſuo*, ſo ſome, *In the time I have appointed*, though I have let them goe on and enjoy the creatures in abundance, yet my time is come that I will take away all.

And will recover, the word ſignifieth, I will ſnatch it away, I will ſpoyle you of it; and it hath reference to two things. הצלתי

Firſt, I will recover it as out of the hands of uſurpers, you have my corne, and woole, and flax as uſurpers, but I will recover them out of your hands, as a man that hath his goods taken away from him uſurped, he by ſome meanes or other recovers his goods againe; ſo ſaith God, you have my corne, and wine, and as you have carried the matter, you are but uſurpers, I will ſue you for them, you ſhall not enjoy them long.

Secondly, *I will recover*, it hath a reference to priſoners and bondſlaves, when the enemy ſhall get any of ours into their power, and make them bond-ſlaves, a greater power goes againſt the enemy, and recovers them out of his hands, and gets them again; As *Abraham* recovered *Lot* and his goods, *Gen.* 46. 14. Or as if mariners ſhould get thoſe gally-ſlaves the Turks

Chap. 2. Turks have gotten: and recover them out of their hands, as if he ſhould ſay, theſe creatures of corne and wine, &c. they are in bondage, and I will recover them out of your hands; you know the creatures groane under their bondage while they are in the poſſeſſion of wicked men, 8. *Rom.* my creatures are in bondge to you, and they cry to me, and I will recover them out of your hands. There are many precious and choice truths to be preſent to you out of the words.

Obſer. 1. Firſt, *Therefore I will, &c.* Whence obſerve, Though God gives mercy out of free grace without cauſe in our ſelves, yet he takes not away mercy without cauſe, there is a *therefore* for taking away mercy, but we have many mercies given without a *therefore:* when God takes away mercy we have cauſe to looke into our ſelves to finde out a *therefore*, but you may finde out thouſands of mercies that God gives to us, and you ſhall finde never a *therefore* for them. It is not ſo great a wonder that thouſand thouſands are in miſery as that any one enjoyes mercy, for miſery hath a *therefore* in our ſelves, for mercy there is reaſon onely in the breaſt of God.

Obſer. 2. Secondly, *I will returne.* Sinne cauſeth God to change the way of his adminiſtrations towards his people. Though God be in wayes of mercy, yet ſinne may put him out of thoſe wayes, and make him returne and go in a way of judgment again: how much better were it for ſinners to returne, then that ſinne ſhould cauſe God to returne? Oh ſinner, returne out of thy evill wayes, if God returne, it will be a ſad returne. Not long ſince God was in wayes of judgment againſt us, and lately he hath come into wayes of mercy, and now he ſeemes to returne againe to his former wayes of judgement.

Ier. 14. 9. *Why art thou as a man aſtoniſhed?* A man aſtoniſhed ſtands ſtill; or if he moves, it is up and down, as if he knew not which way to go, though we have ſuffered hard things, we cannot yet ſay God is returned, but he ſeemes as a man aſtoniſhed, that knowes not which way to go. Thus God is pleaſed of himſelf after the manner of men, to ſpeake; let us cry to him that he may not turne out of his way of mercy, into thoſe ſad wayes of wrath that he ſeems to be looking towards.

I will take away my corne, and my wine.

Abuſe

ſin in asking a King. Thoſe who have abuſed their eſtates in theſe times, when the enemie comes, what gratings of conſcience will they have? Then theſe thoughts will ariſe, Have I uſed my eſtate for God? have I done that I might doe? have I not ſatisfied my luſts with thoſe things God hath now taken from me? There is uſually a grating of conſcience for the abuſe of any thing, when God takes it away. When God takes away a wife, if the husband hath any tenderneſſe of conſcience, his firſt thoughts are, Have I performed the duties of my relation to my wife as I ought? have I not neglected my duty towards her? and this cauſeth ſad thoughts.

Lect. 7.

When *God* takes away a mercy, then conſcience troubles for the abuſe of that mercy.

And when God taketh away a child, Have I done my duty to this child? have I prayed for it, and inſtructed it as I ought?

Againe, *I will take away your corne in the time thereof, and your wine in the ſeaſon thereof.* This preſents this truth to you,

Obſer. 6.

That there is an uncertainty in all things in the world; Though they promiſe faire, yet they are ready to faile us, when they promiſe moſt. A husbandman that hath a good ſeed time, promiſeth much to himſelfe, it comes up and thrives, and yet at harveſt it is all blaſted. *Habak.* 3. 17. *Though the labour of the olive faile*, The phraſe is, *Though the labour of the olive lye*, that is, the olive promiſed faire, it grew up, and looked very faire, and ripened, but it did *lye*, that is, it did not performe what it ſeemed to promiſe, for in the time thereof it vaniſhed and came to nought. I had certaine information from a reverend Miniſter, of a ſtrange work of God this way; The thing was, In his owne towne there was a worldling who had a great crop of corne; a good honeſt neighbour of his walking by his corne, ſaith he, Neighbour you have a very fine crop of corne, if God bleſſe it: Yea, ſaith he, I will have a good crop, ſpeaking contemptuouſly; and before he could come to get it into the barne, it was blaſted, that the corne of the whole crop was not worth ſix pence. Here we ſee the uncertainty of the creature in the time thereof, when it ſeems to promiſe never ſo faire, when we are ready to take it into the barne, it depends on God, as well as when it is under the clods. Oh the bleſſednesſe of Gods ſervants, who are ſure of their good for time to come! We may promiſe our ſelves certainty, even for the future

כחש

Chap. 2. in the things of Chriſt; but for outwards they are never ſure, no not when men have them in their hands. *Many things fall out beeween the cup and lip*, as we have it in the proverb.

I will take away my corne in the time thereof, and my wine in the ſeaſon thereof.

Hence obſerve,

Obſer. 7. God lets out his diſpleaſure many times to thoſe that provoke him, when they make account of the greateſt mercy, when they are at the greateſt height of proſperity, when affliction ſeems to be fartheſt off from them, then it comes heavieſt upon them: When they think leaſt of it, when they think all ſure, then God comes upon them by his diſpleaſure, when his diſpleaſure ſhall be moſt bitter to them: for that is the ſtrength of the point, he will not onely take them away in the time thereof, but when the affliction ſhall be moſt grievous to them.

That in the 20. of *Iob*, *ver.* 22. is a moſt notable Scripture for this, *In the fulneſſe of his ſufficiencie he ſhall be in ſtraits.* A man may ſeeme to have *ſufficiencie* of the creature, and may have his *fulneſſe* of ſufficiencie, yet God ſaith he ſhall be *in ſtraits* in the fulneſſe of his ſufficiencie. I can give you another admirable work of providence in this very thing, wherein you may ſee God to come in ſore affliction at ſuch a time, when it is moſt bitter: It came from that worthy Divine, Doctor *Preſton*, it was in the towne where he was borne; There was a man who of a long time had no child, but when God gave him one, at the weaning of it he called his friends and neighbours to rejoyce with him for this great mercy, and the nurſe going to dandle the child in her arme, and wearing a knife in her boſome, the point of the knife being upward, while ſhe was dandling of the child, runs into the belly of the child, at that time when all his friends were about him to rejoyce with him. When men think *the bitterneſſe of death to be paſt*, (as *Agag* did) the curſe of God comes on them. *Pſal.* 78. 30. *While the meat was in their mouthes the wrath of God fell upon them.*

Wrath from God when wicked men leaſt think of it.

I have read of Pope *Iohn* the 22. that he ſaid he knew by the poſition of the Stars he ſhould live a long time, and boaſted that he could caſt his nativity, and the ſame night by the fall of a chamber he had newly built for his ſolace, he was ſlain. Another example

example in this kinde I have heard credibly reported of a drunken fellow in an Inne was ſwearing moſt dreadfully, and one comes in and ſaith, Sir, what if you ſhould dye now? ſaith he, I ſhall never dye, and going downe the ſtaires when he went out of his chamber, he preſently fell downe and broke his neck. Lect. 7.

There is likewiſe a hiſtory of one *Bibulus* a Roman, that riding in triumph in all his glory, a tyle fell from a houſe in the ſtreet and knockt out his braines. As on the contrary, Gods wayes and dealings with the Saints are ſuch, as what time their condition is moſt ſad, God comes in with mercy to them, when they are in the moſt dark condition and gloomiſh, Gods face ſhines on them; ſo when the wicked are in the height of their proſperity, God ſmites them. When *the Irons entred into Ioſephs ſoule*, God delivered him. When the Apoſtle *had received the ſentence of death in himſelfe*, God comforted him, 2 *Cor.* 1.9. When *Abraham* was *lifting up his hand to ſlay Iſaac*, the Angel of the Lord ſtayed his hand.

As it is obſerved in nature, a little before day breake it is darker then before, ſo a little before the happineſſe of Gods people, there are ſome great afflictions. *Zech.* 14.7. *At the evening time it ſhall be light.*

I will recover. From this phraſe of [recovering] obſerve, Firſt, when men abuſe mercies, they forfeit their right in their mercies, they come then to be but uſurpers; they are not uſurpers of mercies, meerely for the uſe of mercies, but for the abuſe of them; they are not charged for their right to uſe them, but for their not right uſing them; there is great difference betweene theſe two. *Obſer.* 8.

It hath bin taught by many, that all wicked men have no right at all to uſe any creature, but are to anſwer as uſurpers before God. But certainly there is a miſtake. It is certaine man hath forfeited all, but God hath given a right to all that they do enjoy in a lawful way, a right by donation. They have not ſuch a right as the Saints have, a right in Chriſt, once being in Chriſt we may challenge of God all things that are good for us. Another man hath right, but how? as a malefactor is condemned to dye by his offence, being condemned, hee hath forfeited all his eſtate, and all the benefit of a ſubject: But if the King be pleaſed out of his bounty to allow him proviſion for a day or two, till the

How far wicked men have right to the creature.

Chap. 2.

the time of execution, he cannot be challenged as an uſurper, for that he hath, he hath it by donation, and it is ſuch a right that all wicked men have; all wicked men in the world are under the ſentence of condemnation, and have forfeited their right, and all the good of the creature, onely the Lord is pleaſed out of his bounty, to give ſuch and ſuch enjoyments, they ſhall have ſuch and ſuch houſes, and ſuch and ſuch lands for a time, till the day of execution comes.

This might daunt the hearts of wicked men: you looke upon your ſelves as great men, you have your ſhops full, you have large eſtates, you are like ſome malefactors who have a better ſupper before execution then others. But ſtil your not right uſing may make you uſurpers before God. You give your ſervant order to buy ſuch and ſuch commodities, ſuppoſe your ſervant run away with your money, or beſtow it on his whores, &c. if he runne away, doe you not follow him as a thiefe? you truſt him with ſuch a ſtock, to keepe ſuch markets, now he hath right to uſe your eſtate, but if he run away with your eſtate, and uſe it againſt you, if you meet with him againe, you will ſay, what a thiefe are you to runne away with your Maſters eſtate, and abuſe it againſt him? *I will recover, &c.*

Obſer. 9.

All the time the creature ſerves wicked men, it is in bondage, and God lookes upon it with a kinde of pitty. God hath made all things for his owne praiſe, and he gives the children of men many mercies, but it is for his owne glory; but when theſe creatures which were given for the glory of God, are abuſed to thy luſt, the creature *groanes* under thee. Thou drinkeſt wine, but the creature groanes under thy abuſe; never any gally-ſlave did groane more under the bondage of the Turks, then thy wine and thy diſhes on thy table *groane* under thy abuſe, *Rom.* 8. 22.

Subſtantia caro noſtra incorporetur Sanctis, ut in iis ad gloriam reſurgat, non peccatoribus, in illis enim reſurget ad Gehennam.

As God heares the cry of the widow and fatherleſſe, ſo hee heares the groanes of the creature.

Cornelius à Lapide tels a ſtory that hee heard of a famous Preacher, ſhewing this *bondage of the creature*, brings in the creatures complaining thus, Oh that we could ſerve ſuch as are godly! Oh that our ſubſtance and our fleſh might be incorporated into godly people, that ſo we might riſe into glory! but if our fleſh be incorporated into the fleſh of ſinners, wee ſhall goe to

ken God, are we not in as good a condition as Judah, who you ſay hath not forſaken God? Lect. 7.

Secondly, their externall worſhip in that yet they kept ſomething according to Gods own mind, they yet kept the Sabbath and ſome ſolemne dayes according to the law, this cover they reſted in; as if they ſhould ſay, What do you accuſe us as if we did not worſhip the true God, have not we Gods ſervice with us, and our ſolemne aſſemblies? 2.

Thirdly, They had other ſervices which were not Gods, yet they did cover them, with glorious pompous ſhewes, they had pompous dayes of ſolemnity, pretended for God, but being of their own invention, they were hatefull. Well ſaith God, I will take away your proſperity, and I will take away thoſe things you thinke to put me off with, I will take away your ſolemnities, and all the pompe in your ſervices. 3.

I will diſcover their lewdnes. נבלותה

The word *lewdnes*, that comes of *Nabal*, that ſignifieth *to fall*, it ſignifies the falling of the ſpirit to low, poor, vile, and unworthy things. Hence the Hebrews uſe that word for a *foole*; one that hath a vile ſpirit, ſet upon baſe contemptible things, is *Nabal*, a *fool*. Hence that ſpeech of *Abigail* concerning her husband, *as is his name, ſo is he, he is Nabal, and folly is with him.* The Seventy turne this by another word, that ſignifyeth *uncleannes*, the mixture of their ſpirits with vile things that make their ſpirits to be uncleane. The Engliſh word *Lewd* comes from *Loed* an old Saxon word, which ſignifyeth one that is of a ſervile diſpoſition, of an under ſpirit; ſome are of ſervile ſpirits naturally, they are borne to a kind of ſervility, and bondage, they are inclined to baſeneſſe, and vilenes, by their natural *genius*: others are of more ſublime ſpirits naturally, as if they were borne for great things; theſe people are lewd, they have vile ſpirits, forſaking the bleſſed God, and his glorious wayes, turning to vanities that can do no good. So we ſay of many, they are lewd baſe fellows, that is, they are of ſuch ſordid diſpoſitions, that they ſeek onely after ſuch things as have no worth in them, and ſatisfy themſelves in things beneath the excellency of a man, unbeſeeming a rationall creature to take content in. *Act.* 18. 14. we finde this word *lewd-*

ἀκαθαρσίαν.

ἀσελγείαν, ἀσέλγειαν, ἐργάζομαι.

Chap. 2.

nes; the Greek word translated there *lewdnes* doth elegantly set forth the disposition of a lewd man, namely, such a one as is easily drawn to any wicked way.

I will discover her lewdnes in the sight of her lovers. In the sight; this is a great aggravation of their shame. God will cast filth on them, not before those that are strangers, but those before whom they would be honoured. It is a note of *Calvin* upon this, that seemes to reach the meaning of the holy Ghost, alluding to the way of whores, who having great men for their lovers, favourites with Princes at the Court, they rest on their power, and confide on their greatnes, they care not what their husbands can do against them, and so grow proud against their husbands, because their lovers have great power. There was a remarkeable example of this in England, that you may remember, it were but to rake in a filthy dunghil to mention it.

I will take away their confidence, though their lovers be never so great, the Assyrians, and Egyptians, whosoever they be, they shall have no power to help you, but I will discover your lewdnes before their face. From hence take these observations.

First, all wickednesse, and especially Idolatry hath many covers for it; except we looke very narrowly to those that are superstitious and Idolatrous, we shall not see the evil of that sin. Some covers are subtilly woven, but it may be said of them all as *Isa.* 28. 20. *The bed is shorter then that a man can stretch himself on it, and the covering narrower then that he can wrap himselfe in it.*

Obser. Secondly, Prosperity in a sinnefull way is a great cover; though it be a very vile and sinnefull way, yet prosperity is a cover to it. This glisters so in many mens eyes, that the filth of sinne is hid, many a foule hand is under a faire perfumed glove, an ill complexion may have a painted face, and prosperity is no other to wicked men, then a painted face to a foule woman. As a painted face is no argument of a faire complexion, so neither is prosperity of a good condition. Crooked diseased bodies, halfe rotten, may have fine clothes. Green leaves on a tree may hide the rifts, the mossines, and blacknes of the body which appeares in winter.

Prosperity hides much filth.

Many men are abominable false in all their wayes, cruell, and bloudy

bloody in their hearts againſt God and good men, their ſpirits are invenomed, and they have given up themſelves to moſt horrible ſinnes, yet ſo long as they have power about them all is covered, were all their proſperity taken from them, and all their glory and greatnes, and nothing but their falſehood, and hatred of the wayes of God appeared, what dreadfull creatures would they be? There is many a man that is taken with a ſtrumpet, when ſhe hath painted her ſelfe bravely like *Iezebel*, but if he ſhould ſee this whore whipped up and down the ſtreets, and full of botches, how odious would this ſtrumpet be in his eyes? take away her bravery, and ſhe is then to him the loathſomeſt creature upon earth. Lect. 7.

Thirdly, Retaining ſome truths in the way of worſhip is a great cover to much falſnes. When ſome of you are to pay a great ſumme, you can ſhuffle in a braſſe ſixpence or ſhilling, or a light peece of gold, ſo ſome though they retaine many errors, yet becauſe they keep ſome truths, they thinke to cover much ſuperſtition. Falſe wares will be holpen off amongſt good, and a man that uſeth to lie will ſometimes tell ſome truthes to put off a lie. A man that is a baſe ſelfe-ſeeker, will many times deny himſelf; many times you ſhall have the proudeſt ſpirits that are, to be as crowching and ſubject to thoſe that are their ſuperiours as any, and ſo by ſeeming humility, cover a great deale of pride. So the evil of ceremonies, and falſe diſcipline, paſſe without much contradiction, you muſt not trouble your ſelfe about theſe things, and why have not we as wholeſome ſoule-ſaving doctrine as in any Church in the world? becauſe of this the corruption of the other is covered, much hypocriſie is covered under excellent gifts, the gifts are gifts of Gods Spirit, but they oftentimes cover much vilenes. *Obſer.* Retaining ſome good covers much evil.

Further obſerve, Outward pompous devotion in Gods worſhip is a great colour of notorious Idolatry, as guilded Croſſes, painted Churches, pompous Ceremonies: how hath it covered the moſt deſperate hatred to the power of godlineſſe that ever was? *Obſer.*

I will diſcover thy lewdneſſe.

God hath a time to diſcover wickedneſſe, it ſhall appeare one day in its colours, vile and abominable wickedneſſe ſhall not *Obſer.*

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Lewdneſſe of men muſt be diſcovered but not their infirmities.

alwayes goe uncovered. God will not diſcover her *infirmities*, neither ſhould we; we ſhould doe as God doth, diſcover the *lewdneſſe* of men, but not their *infirmities*. Love covers a multitude of faults, if they be but infirmities. And when you diſcover the lewdneſſe of others, take heed you doe not diſcover your owne lewdneſſe in the meane time. Many when they goe about to diſcover the lewdneſſe of other men, doe it with ſuch bitterneſſe of ſpirit, and with rejoycing, that they have got any advantage againſt thoſe that are religious, if they heare any reports againſt ſuch, whether true or falſe they care not; they relate it confidently, ſomething will ſtick. This is for men to diſcover their owne lewdneſſe, when they cry out againſt the lewdneſſe of others. Thoſe who are wiſe and underſtanding, are able eaſily to ſee it; but if we would not have God diſcover our lewdneſſe, let us get ſuch a cover as ſhall never be uncovered. You may have many ſhifts to cover your ſins that are not large enough, but I will tell you of a cover that is large enough to cover all: What is that? The righteouſneſſe of Jeſus Chriſt. *Pſal.* 32. 1. *Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered.* There is a cover that covers from the eyes of God and man for ever.

I will diſcover her lewdneſſe in the ſight of her lovers.

I will take ſuch a way to manifeſt her vile lewdneſſe before her lovers, that ſhe ſhall neither prevaile with them, nor be upheld by them.

Whence obſerve,

Obſer. When God diſcovers mens lewdneſſe, they ſhall doe little hurt. 2 *Tim.* 3. 6. *But they ſhall proceed no farther, for their folly ſhall be made manifeſt to all men.* There are many men who have ſecretly gained on the ſpirits of other men, by faire pretences, that they will doe nothing but thus and thus, and they ſeek nothing but the publique good, and they deſire the furtherance of the Goſpel, but when opportunity ſhall ſerve, there ſhall be a diſcovering that their intentions goe another way then their words ſeemed to import, and then *they ſhall proceed no farther*, for they ſhall be vile and contemptible in the eyes of thoſe with whom they prevailed before.

Againe, further, I will doe it *in the ſight of their lovers.*

When

When God ſets himſelfe againſt his enemies, he will goe through his work in the face of all thoſe that ſeek the contrary, doe what they can. God needs no ſhifts, no tricks nor devices to carry on his work, but he can carry it on in the ſight of his adverſaries, he will carry on his work, and ſhame them in the ſight of their lovers, and bring them downe low, doe what they can. God can make uſe of the wiſdome and policie of men, and he can make as much uſe of their indiſcretion, as he hath done of late. The great works of God amongſt us of late have been carryed on with a high hand in the ſight of thoſe that have been our adverſaries; what diſcoveries have there been of the filth of men? how hath their nakednesſe been made naked? what changes in their conditions? what contempt hath God caſt in the face of thoſe that were the great champions for lewdneſſe, and that in the very face of their lovers? There lovers looked on them, and had as good a heart to them as ever; there was little or no change in the hearts of their lovers; and though their lovers were as eager for them as ever, yet their ſhame hath been diſcovered. This Scripture is as cleerly made good this day, as any Scripture in the Book of God.

Lect. 7. *Obſ.*

God carryes on his work in the face of his enemies.

Againe, *In the face of their lovers.*

Diſhonour before thoſe we expect honour from, is a ſad, a great evill. Oh, ſaith *Saul*, *Honour me before the people.* *Saul* cared not much if he were diſhonoured before ſtrangers, but he would be honoured before the people. It is ſuch a thing to be diſhonoured before thoſe that we would be honoured before, that the ſtronger a mans ſpirit is, the more intolerable the burden is; one of a mean and low ſpirit, doth not much care for diſhonor anywhere, but a man that hath ſtrength of ſpirit indeed, counts it the worſt thing that can be to be diſhonoured before thoſe that love him. This we finde among many tradeſmen that are civill at home, but if they get among ſtrangers, oh how lewd are they in an Inne! thoſe that love God and the Saints, are moſt afraid to have their evil diſcovered before God and the Saints, for a gracious heart deſires honour from them moſt. One that is godly can beare diſgrace, any contemptuous abuſe from many of thoſe that are profane, rather then from one that is godly. Wicked men care not for diſhonour among the Saints, becauſe

Obſer. 1 *Sam.* 15. 30.

It is very grievous to be diſhonoured before thoſe we love.

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they care not for their love. If diſhonour before lovers be ſuch a ſhame, what will diſhonour before God at the great day be, and before the Saints and wicked men too who were your lovers?

I will diſcover their lewdneſſe in the ſight of their lovers. When I take away their corne, and wine, and flaxe, and theſe things, their lovers will be aſhamed of them.

Obſ. The way of carnall friends is to eſteeme of men when they are in proſperity, but when they are downe in adverſity, then they contemne them.

Huntſmen when they would ſingle out a Deere, they ſhoote her firſt, and as ſoone as the blood appeares, all the reſt goe out of her company, and puſh her from them. It is ſo with carnall friends, if a man be in affliction, if they ſee their friend ſhot, they looke aloofe from him. We have had wofull experience of this of late, when many godly Miniſters were perſecuted, thoſe who before ſeemed to bee their lovers, grew ſtrange unto them. In a Sun-ſhine day, men that paſſe by looke on a dyall, but in a darke ſtormy day, a hundred may ride by it and never looke to it. When wee are in a Sun-ſhine day of proſperity men will looke towards us, but if the gloomy day of adverſity come, then they paſſe by without regard to us. If a man of faſhion come to a houſe, the dogs will be quiet, but when a beggar comes in rags, they fly upon him. It is apparent by this that men in their proſperity are not regarded for any thing in themſelves, but for their proſperities ſake, for their monyes ſake, for their cloathes ſake. Suppoſe any of you have a ſervant goes up and downe with you, and you know whither ſoever you goe, the reſpect that is given, is not for your ſake, but for your ſervants ſake, you goe to ſuch a houſe, and they uſe you kindly onely for your ſervants ſake, you take it very ill. This is all the reſpect that men have from falſe lovers, it is not for any good in them, it is for their proſperity, for their ſervants ſake; Oh how vaine is reſpect from the world! If you be gracious, God will not deale with you thus; if you have your eſtates taken from you, God will not deſpiſe you as carnall friends doe. *Pſal.* 22. 24. *For he hath not deſpiſed nor abhorred the affliction of the afflicted;* When the Saints are afflicted, God doth not hide his face from them, but *when they cry to him he heares them.*

Carnall friends grow ſtrangers in time of adverſity.

Yet

Yet further we ſee here, carnall hearts have a great deale of confidence in many things they truſt to, in time of danger they will not beleeve but they ſhall eſcape. Let us not bee troubled at the confidence our enemies have, they doubt not but to prevaile; this is from the curſe of God upon them; their caſe is never ſo deſperate, but they have ſomething to ſhelter themſelves in their owne thoughts: Oh what a ſhame is it that any thing is rather truſted in, then God! The husbandman caſts ſeed-corne that coſts dearer then other corne into the ground: The Merchant truſts all his eſtate to the winds and waves of the ſea, and if they faile, all is gone; you truſt ſervants with buſineſſes of weight. If you goe to Weſtminſter, you truſt your lives in a boate halfe an inch thick. God is not truſted ſo much, that bleſſed God who is the onely true object of ſoule-confidence. Lect. 7. *Obſer.*

Laſtly, when God ſets himſelfe againſt a generation of men, or any particular, all the means in the world ſhal not help. *Ezek.* 9. the Prophet had a viſion of ſixe men with weapons of war in their hands, there were ſixe principall gates in Jeruſalem, and God would ſet theſe ſixe men with weapons in their hands at each gate, that if they run to this, or the other, or any gate, the man with the weapon in his hand ſhould be ſure to take them, they ſhould not eſcape. *Amos* 5.8. *Seeke him that maketh the ſeven Stars and Orion*; why are theſe named *the ſeven Stars and Orion?* the one is the extreame of cold, and the other of heate; The Lord hath the power of both: if they eſcape the heate, the cold ſhall take them; if the cold, the heate ſhall take them; and I likewiſe, ſaith the Lord, can make both theſe helpfull to you as I pleaſe. *Obſ.*

Hence there is ſuch blaſting of meanes, for the curſing of thoſe whom God ſets himſelfe againſt; let us not be afraid of the great aſſiſtance that our adverſaries have, though they have great aſſiſtance, they are in Gods hand, and none can deliver out of his hand; all their great ſtrength is but as tow or flaxe before the flame of fire. If God be in a way of mercy, none can take out of his hands, *Iſai.* 43.13. *There is none can deliver out of my hand, I will worke, and who ſhall let it?*

Wherefore it is a fearfull thing to fall into the hand of God when he is in a way of wrath, and it is a bleſſed thing to bee in his

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his hand when he is in a way of mercy, for none can deliver out of either. Chriſt holds the *Stars*, not onely *Miniſters*, but all his *Elect in his hand*, and none can take them out. I will give you a notable example of Gods preſervation in times of danger: In the time of the Maſſacre at *Paris*, there was a poore man, who for his deliverance crept into a hole, and when he was there, there comes a Spider and weaves a cobweb before the hole; when the murtherers came to ſearch for him, ſaith one, Certainly he is got into that hole: No ſaith another, he cannot be there, for there is a cobweb over the place; and by this meanes the poore man was preſerved. *The hope of the wicked*, Job ſaith, *is as the Spiders web*; yet if God pleaſe he can make a cobweb to deliver his people. The leaſt things ſhall deliver when he will, and the greateſt meanes of deliverance ſhall not deliver when hee pleaſes.

Iob 8. 14.

The Eighth Lecture.

HOSEA 2. 11.

I will alſo cauſe all her mirth to ceaſe, her feaſt dayes, her New Moones, and her Sabbaths, and all her ſolemne feaſts.

THe Lord proceeds ſtill in his threats againſt Iſrael, in this verſe we have as ſore a threat as any, for it is in part ſpirituall.

Her mirth, εὐφροσύνας, ſo the Seventy reade it, the word ſignifieth the right temper, the right poſture of the minde, when the minde is in a right frame, then it may be merry; *Whoſoever is merry* (ſaith S. *Iames*) *let him ſing*; there the word though not the ſame, yet ſignifying the ſame thing; who ever hath his minde in a right frame, let him ſing. No man can be truly merry except his minde be in a right frame.

Iames 5. 13. ἐυθυμεῖ.

I will cauſe [*all*] *her mirth*. God many times takes away from his Saints much of the matter of their mirth, but never takes away

away all. This is a dreadfull threat to cauſe all their mirth to ceaſe. Lect. 8.

I will cauſe it to ceaſe.

I will turne it away, ſo the Seventy. I can ſoone have all their mirth down, they ſhall never be able to rejoyce more if I pleaſe; it is gone all with the turn of a hand. Ἀποστρέψω

It appeares that Iſrael, though an apoſtatizing people, though a people of Gods wrath, deſigned to dreadfull judgements, yet was a merry jocund people, they went on ſtill in their mirth and joviallity.

That which is here implyed, is more fully expreſt in *Amos* chap. 6. 4. who was contemporary with *Hoſea*, and he was the Prophet of the ten Tribes as *Hoſea* was, now ſee there how *Amos* ſetteth forth the mirth of this people, *They lye upon beds of Ivory, and ſtretch themſelves upon their couches, and eate the Lambs out of the flock, and the Calves out of the middſt of the ſtall, they chaunt to the ſound of the Violl, and invent to themſelves inſtruments of muſick like David, they drinke wine in bowles, and anoint themſelves with the chiefe ointment.* This was their condition when they were under ſuch fearefull guilt and in ſuch dreadfull danger.

Wicked men though under Gods wrath yet will be jocand & merry.

Senſuall men, while they proſper, they looke upon themſelves as above the word, and bleſſe themſelves in the ſatisfying of their owne carnall deſires, as if it were but a poore low and meane thing for them to be under the power of the word, to feare ſinne and threatnings, it is too low for ſuch brave ſpirits as they have; But, come let us ſing away all care, let us live merrily, let us take our pleaſure for the preſent, and crowne our ſelves with roſe-buds. This is the diſpoſition of carnall hearts under all their guilt and danger; They ſwim delightfully in that river of *Iordan*, and ſuddenly fall into the *Dead Sea*; they ſpend their dayes in pleaſure, and in a moment goe downe into hell. This is all the portion of their cup they receive from the Lord: They have a little joy here, this is all they are like to have, and therefore they will take their fill of what they have.

But this will not hold,

I will cauſe this *mirth to ceaſe.*

Chap. 2. *Obser.* Sinne and mirth can never hold long together; there must be a separation betweene them. The union that there is betweene sinne and mirth at any time, it is a forced union; God never joynes them together, and if you will joyne those things that God never joyned, your joyning cannot hold: Sinne is of such a canker-fretting nature, as it will soone fret out all the varnish of mirth and joy that is upon it. If you will not take away sinne from your mirth, God will take away mirth from you sinne. It is indeed the happinesse of the Saints that they shall have everlasting joy, the *pleasures at Gods right hand* are *for evermore*, but the pleasures of sinne must cease.

Obser. Thirdly, when afflictions come upon the wicked they are all Amort, their joy, their mirth is gone. We say of fire, it congregates things of the same kinde, and separates things that are of diverse kinds. So it is with the fire of affliction, it congregateth things of the same nature, as thus, Sinne and horrour, trouble, anguish, sorrow, vexation, accusation of conscience, condemnation, these are of the same kinde; sinne and these are *Homogeneall*; now when affliction commeth, it congregateth all these; Here is sinne, yea but sorrow, and anguish, and horrour of conscience seemeth now not to bee together with your sinne, but when the fire of affliction comes it joynes all these together. On the other side, Sin, and joy, and prosperity, and peace, these are *Heterogeneall*, things of another kinde, now when the fire of affliction comes, it separates these *Heterogeneall* things; then the hearts of the wicked sinke as lead, they lye downe in sorrow, the candle of the wicked is blowne out, all their mirth and joy it is but the light of a candle, affliction makes all to be but as a stinking snuffe. And indeed ungodly men when affliction comes are men of the poorest spirits of any men, they quickly die, they succumb, they fall downe under the least weight of affliction; They seeme to have brave spirits, to out-brave the word of God, but they have poore, meane, and low spirits when they come to beare Gods hand upon them; affliction takes away all their good, that they conceive and understand good. There is nothing within them to support them, there is nothing but darknesse and blacknesse within, nothing but guilt and the knawings of the worme; And they looke upon every suffering they indure but

but as the beginning of eternall suffering; And there is the venome and curse of God goes together with their affliction, which drinks up their spirits. Lect. 8.

Oh the happy advantage the Saints have in their afflictions over that the wicked have in theirs! They have spirits indeed that well may be called brave spirits, that can stand under the greatest weight of affliction, and that with joy, in the midst of them; *Paul* can rejoyce in tribulation, yea and glory in it too. They have comfort in the creature, but they are not beholden to the creature for comfort; they depend not upon the creature for comfort, their joy is a great deale higher; That is precious light indeed that no storme can blow out. See an example of a brave spirit that way, that in the midst of affliction can have the light of joy, *Habak.*3.17. *Although the Figtree shall not blossome, neither shall fruit be in the Vines, the labour of the Olive shall faile, and the fields shall yeild no meate, the flock shall be cut off from the fold, and there shall be no herd in the stals*; What then? *Yet will I rejoyce in the Lord, I will joy in the God of my salvation*: All their joy shall not cease; perhaps in times of affliction, in sad dismall times, they may abate somewhat of their outward joy, but all their mirth shall not cease, there shall be joy within, though none without. Difference between the spirits of the wicked and the godly in their afflictions.

Lastly, *I will cause all their mirth to cease.*

All our mirth depends upon God, he can take it away when he pleaseth. God is called in Scripture, *The God of all consolation*; Joy is Gods propriety, he gives it when he will, and takes it away when he will. You have an excellent Text for Gods hand in taking away joy from the hearts of men when he pleaseth, it is *Lamen.* 3.65. *Give them sorrow of heart, thy curse upon them*: Marke it; Now that word that is translated *sorrow of heart* (I especially take the note from thence) A word that comes from that that signifies *a helmet*, or *a shield* to fence off any thing, or to cover a thing as a thing is covered by a shield and helmet; And it doth note to us that disease which Physitians call *Cardiaca passio*, a kinde of disease whereby the heart is so oppresst, and there is such a stopping, that it is as it were covered *sicut scuto*, as with a shield, there is a lid as it were put over the heart, a shield to keepe out all things that should com- *Obser.* מגנת לב

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fort, and to fence off all things that may be taken to be any refreſhment to the ſpirits: let the moſt precious Cordials in the world be given to thoſe that have that diſeaſe, they cannot be refreſhed by any of them, and ſo the heart comes to be ſuffocated with ſorrow. This is the meaning of the word here, *Lord give them ſorrow of heart;* Put them into ſuch a condition, as that their hearts may be ſo ſtopped and ſtifled with ſorrow, that what ever meanes ſhall be uſed to bring any comfort to them, let it bee kept off, that no creature in the world may be able to afford the leaſt refreſhment to them; They were wont to ſhield and fence off thy word: when thy word was uſed to be delivered to them, wherein the treaſures of thy mercies were, and they heard the ſweet promiſes of the Goſpell opened, yet they fenced off thy word as with a ſhield; Now when they are in affliction let their hearts be choaked ſo, and let there be ſuch a fence put upon their hearts, that though there be never ſo many promiſes brought to them, they may be fenced off by thy ſecret curſe. As, doe wee not finde many wretches who have lived under the Goſpell, and have fenced off the treaſures of mercies opened to them, when they have beene in affliction they have beene in horrible deſperation, and whenſoever any thing out of the Goſpel hath beene ſpoken to them for their comfort, they have had ſtrange kinde of fences to put off ſuch things; As thoſe that reade the ſtory of *Spira*, may wonder what a cunning fencer he was to fence off all comfort that was brought to him. This was from the Lord. *Lord give them ſorrow of heart*, that is, Lord put ſuch a ſhield upon their hearts, as all comfort may be fenced off from them.

We ſee (my brethren) how wee depend upon God for comfort, we all cry out for comfort, let us know and take to heart our dependance upon God for it, God can fence our hearts from comfort when he pleaſeth, let us take heed we doe not fence off his word from our hearts.

I will cauſe all her mirth to ceaſe, her feaſt dayes.

Theſe two are put together, for the hearts of men when they enjoy a more liberall uſe of the creature then ordinary, and are amongſt chearfull company are warmed, raiſed and inflamed at ſuch times. If the heart of a man be gracious, and he feaſts

in

in a gracious way, his heart is warmed, and cheered, and inlarged in things that are good; ſo the hearts of the wicked, when they are at their feaſts, all their luſts are warmed, and their ſpirits are raiſed and ſtrengthned in the things that are evil. You have a notable example of the cheering and raiſing of the hearts of men in good things in the time of feaſts, 2 *Chron.* 30. 21. the feaſt that *Hezekiah* made for the people of Ieruſalem in that great paſſe-over, the text ſaith that *they kept the feaſt of unleavened bread ſeven dayes with great gladneſſe*, and ver. 23. *the whole Aſſembly tooke counſell to keep other ſeven dayes, and they kept other ſeven dayes with gladneſſe.* Now marke how their hearts were raiſed and mightily up upon this, Chap. 31. ver. 1. *When all was finiſhed all Iſrael that were preſent went out to the cities of Iudah, and brake the Images in peeces, and cut down the groves, and threw down the high places and the Altars out of all Iudah and Benjamin, in Ephraim alſo and Manaſſeth, untill they had utterly deſtroyed them all.* Their hearts being up, and their feaſts being in a gracious way, they were ſo inflamed that now they tooke upon them a mighty courage in doing great things for God. Lect. 8.

It were well if it were alwayes ſo with us when God calleth us to feaſting, (as ſometimes he doth, though not now) that our hearts were alwayes up in our feaſting, warmed and inlarged to doe much good. It is that which hath been the honour of this Citie, that in their Companies feaſting yeerly, they were wont heretofore uſually when they had rejoyced one with another, when their hearts were up, to conſult together what good to doe for their countries in which they were born, and then to reſolve to ſend the preaching of the Word to ſuch a great Town where moſt of them were bred, and to ſuch another Town. This was a gracious feaſting, and for this they were much envyed at: And though theſe feaſts were prohibited upon other pretences, yet the hindering this good done at thoſe times, lay in the bottome of that prohibition.

Feaſting alſo warms the luſts, and deſperately inflameth the wicked reſolutions of ungodly men. When a company of ungodly men get together in a Taverne, and there have drunk and eat liberally, how deſperately are they ſet againſt the wayes of godlineſſe! then they ſcorne and jeere godly Miniſters, and Parliament

The wickednes of men at feaſts.

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liament, and Chriſttans; they are then as if they were above God, their tongues are their owne, and who ſhall controll them? and all when their luſts are heated by wine and good cheere. Mark that Scripture, *Pſal.35.16. With hypocriticall mockers at feaſts, they gnaſhed upon me with their teeth.* Here is ſcorning and violence, gnaſhing upon the Pſalmiſt with their teeth, and this at their feaſts. *Hoſ.7.5. In the day of our King the Princes have made him ſick with bottles of wine, he ſtretched out his hand with ſcorners.* They brought bottles of wine, and when his luſts were heated with the wine and good cheere, then hee joyned with them in ſcorning the wayes and worſhip of God; they ſcorned at all thoſe that would goe up to Jeruſalem to worſhip according to the inſtitution, theſe muſt be ſo preceiſe that they will not joyne with us, as if we had not the worſhip of God among us, they tell tales to *Ieroboam*, and the other Princes, of the godly who would not yeeld to their Idolatrous waies of worſhip, they ſcorned at their preciſeneſſe; Now ſaith the Text, *The King ſtretched out his hand with ſcorners*, takes them by the hand, and incourageth them in that way, and tells them he will take a courſe with them, not one of them ſhall be ſuffered to live in his dominions.

Their hearts were put all agog with their feaſts, but God hath a time to take away feaſting times from a people, a time when thoſe who have delighted themſelves ſo in the uſe of the creatures, ſhall have all thoſe merry meetings and brave times ceaſe, never feaſt more, never meet with ſuch merry company more; As that Pope *Adrian* ſaid when he was a dying, O my ſoule, whither art thou going? thou ſhalt never be more merry.

Animula mea vagula, blandula, quo vadis? non amplius jocos dabis

For Kingdomes alſo, though there be times for feaſting, yet there is a time of mourning; and God ſeems this day to be comming to us to take away our feaſts, to call upon us to ſpend our times in another way; It were good for us to doe what we can to prevent God by humbling our ſelves in a voluntary way, to take away our owne Feaſts, and to change our Feſtivities into Humiliations. The times call for faſting now, rather then feaſting; and it is a moſt dreadfull ſinne for men then to give liberty to themſelves for feaſting, when God calls for mourning and faſting. It is not at your liberty to feaſt when you will.

We muſt not then feaſt when God calls for mourning.

Eſay

Lect. 8.

Eſay 22.12. is a moſt dreadfull place, that might make the hearts of thoſe who are guilty in this kind tremble. *Ver.* 12. *And in that day did the Lord of hoſts call to mourning, and to girding with ſackcloth, and behold joy and gladneſſe, ſlaying oxen, killing ſheep, drinking wine. Surely this iniquity ſhall not be purged from you till you die, ſaith the Lord God of Hoſts.* While the bread is taken away from our brethren, and the land is ſo miſerably ſpoiled, and when ſuch a black cloud hangeth over our heads, here is no time for Feſtivities. Whatſoever your cuſtomes have been, at this time now comming (I meane that which you call your Chriſtmas Feſtivity) you are certainly bound now to turn it into a time of mourning; For if we ſhould grant it lawfull for men to appoint Holy-dayes that way, for feaſting, (of which more by and by) yet certainly it cannot be but a ſinfull thing ſo to ſet thoſe dayes apart, as whatſoever providence of God falls out, yet they will continue what they themſelves have ſet. You wil all grant this, that if it be lawful to keep this time of Feſtivity, yet this not that that God himſelfe hath ſet apart and enjoyned. We never have it required by Chriſt or by his Apoſtles, that at ſuch a time juſt when the yeere commeth about, that we ſhould have ſolemne dayes of Feſtivity. Well then, at the moſt, if we ſuppoſe it lawfull, it is but the inſtitution of man; if it be mans inſtitution, certainly then it muſt give way to Gods work, to providence. For man to put ſo much upon his inſtitution, becauſe he hath appointed ſuch a day when the yeere commeth about to rejoyce in, that whatſoever work of God falls out in the mean time that calls for humiliation and faſting, yet hee will hold to his owne inſtitution; what is this my brethren but to *make the commandments of God to be of none effect through mans traditions?* It is an apparent breach of that Scripture: For this is certaine now that it is the commandment of God that you ſhould mourne and faſt, if then becauſe of mans inſtitution you will put by the command of God, and now ſpend time in feaſting and rejoycing, which ought not to be but in ſuch times when God ſhines upon a Kingdome in wayes of mercy, know this is ſin unto you. If you can ſay that God ſhines upon us now in preſent extraordinary mercies, then we may feaſt. I confeſſe they are extraordinary mercies in regard of what

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what we may hope to be the event and effect of them; but for the preſent adminiſtrations of God towards us, they are ſuch as if ever they called for faſting, they call for it at this day. Therefore here by Gods works amongſt us, vve know vve have Gods vvill revealed to us, namely to faſt; the other at moſt is but mans inſtitution and tradition. Now the traditions of men muſt yeeld to the commandments of God.

With what conſcience now can you take ſuch a plentifull uſe of the creature, and ſuffer your brethren to vvant clothes and bread? If God have yet granted to you ſuch a comfortable eſtate that you have ſo much to ſpare as to feaſt, know you are bound in conſcience then to lay that out in releeving your brethren, who have been ſo cruelly uſed; therefore God brings them to you to be objects of your compaſſion. It would be very acceptable to God, if ſo much as any of you have uſually ſpent in feaſtings, or intended to ſpend in theſe twelve dayes, you would ſet it now apart for the reliefe of thoſe who want bread, and ſet the time apart alſo for mourning in your families, that God would pardon the ſin of theſe times formerly committed. And now not onely feaſts in private families ſhould ceaſe, but the feaſts of Companies in your publique Halls likewiſe.

What abundance of poore plundred people might be releeved, if all that were ſpent in one yeer in the feaſts of your companies were laid aſide for their uſe! Theſe are times for mercy, not for feſtivity; if we will not ceaſe our feaſtings, let us know, God hath thouſands of ways to take away feaſts from a Kingdom, and to bring *cleannes of teeth* among us, *I will take away their feaſts* ſaith the Lord.

The maine thing in this verſe to be opened to you, is, what theſe feaſts of the Jews were.

In the opening of all theſe we ſhall be put upon the opening of much Scripture, and therefore I ſhall not make haſt out of this ver.

חגה מועדה

The words here are *Feaſts* and *ſolemne Feaſts*; they are *Feaſts* both in your Engliſh, but the words in the Hebrew differ much, the firſt commes from a word that ſignifies *to rejoyce and leape*, the ſecond from a word that ſignifies *a ſtated, a ſetled time*, Our Engliſh word *Feaſt* comes of the Greeke ἑστία a goddes, as the heathen

heathen ſo called, that which the Latins call *Veſta*, the Goddeſſe both of the earth and of fire. Lect. 8.

The Jews had their *Civill* feaſts, and their *Holy* feaſts.

Amongſt their Holy feaſts, ſome were of Gods appointment, and ſome of their owne.

Of Gods appointment, ſome were more ſolemne, ſome leſſe.

Their *Civill feaſts* were times wherein they tooke a more liberall uſe of the creature, in rejoycing one with another upon ſome ſpeciall occaſion, this they called *a Good day*, not *a Holy day*, ſo you have it, *Eſther* 8.17. *The Iews had joy and gladneſſe, a feaſt and a good day*, ſo they were wont to expreſſe the day of feaſting, *facere Bonum diem*, to make *a Good day* to their brethren; it will appeare by examining that text of *Eſther*, that that day though it was ſet to be kept every yeare, yet it was but as a good day to them, and could not be ſaid to be a holy-day; we doe not reade of any religious ſolemne exerciſe that they had for the day: Such a day I take to be our fift of *November*, a *Good day*, not a *Holy-day*, wherein we have a more liberall uſe of the creature then at other times, and remember the mercies of God with thankſgiving: But we know the day is not ſet apart for this end, ſo as it is unlawfull to be exerciſed in any other thing, and we ſhall ſhew afterward, how that dayes cannot be ſet apart Annually, or be made holy by men.

Their *Religious feaſts* which they preſumed themſelves to make holy, were [their] feaſts rather then Gods, and for that you have the example of *Ieroboam*, he appointed a feaſt even of his owne head, which here the Prophet ſpeakes of; it is in 1 *King*.12.32,33. *And Ieroboam* (ſaith the text) *ordained a feaſt in the eighth month, on the fifteenth day of the month, like unto the feaſt which is in Iudah, ſo he offered upon the Altar which he had made in Bethel, the fifteenth day of the eighth month, even in the month which he had deviſed of his owne heart, and ordained a feaſt unto the children of Iſrael.* Marke here, *Ieroboam* is rebuked for appointing a feaſt of his owne heart, like the feaſt God had appointed; this is no excuſe that hee would be an imitator of God. This reaſon many think will juſtifie their ſuperſtitious way, they doe but imitate what God did, as thus, God had an Ephod for the Prieſts, therefore they will have a holy garment;

We muſt not preſume in way of imitation to God to deviſe things in his worſhip like to his former inſtitutions.

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God had a Temple conſecrated, they will have one ſo too; God had his feaſt dayes and holy-dayes, they will have theirs too in imitation of God. This very thing that *Ieroboam* did, he is rebuked for, that he would ſet up a thing like unto Gods.

Where God hath ſet his ſtampe upon any thing, we muſt take heed we preſume not to ſet our owne ſtampe. Suppoſe any one ſhould take a piece of ſilver, and ſhould ſet juſt the ſame ſtampe as neere as he can that the King doth upon his coine, be it but a two pence, the ſilver is his owne; well, but if he come to be examined, Why doe you doe thus? What hurt, ſaith he, is there in it? I have done no more then the King, I have done but as he did; Why, may we not follow his example? Will this anſwer thinke you ſerve his turne? It is as much as his life is worth: Juſt ſuch a plea is this, they will doe ſuch and ſuch things in Gods worſhip, why? God hath done ſo before, and they doe but imitate God; There is as much ſtrength in the one as in the other. Therefore that word here [*deviſed of his owne heart*] in the Hebrew comes from a word that ſignifies *to lye*, *Ieroboam* did lie, *Iſai.* 44.25. *He fruſtrateth the tokens of the lyars*, it is the ſame word; *Ieroboam* indeed in ſetting this day apart, he did it under a pretence to honour and worſhip God, but though it might ſeeme to make Gods honour and worſhip better then before, yet the Scripture puts the lye upon it, ſo the word is; I think this was the reaſon he ſet it apart in the eighth month, the feaſt of Tabernacles was the fifteenth day of the ſeventh month, now he would not alter the day, but have it the ſame day that Gods was, but in the eighth month, for the feaſt of Tabernacles was appointed for this end, to praiſe God for the in-gathering of the fruits of the earth, and it was as upon our September; Now becauſe upon the fifteenth of September perhaps all the creatures were not gathered in, there might bee ſome remayning abroad, therefore *Ieroboam* might have this device, he would ſtay till every thing be gathered in, till they had it in their barnes, and in their veſſels; when they had it all fully in, and it was fit to eate and to drinke, then ſaith *Ieroboam*, now it is the time to praiſe God, you praiſed God before when you were taking in of the fruits, but you have not taken them all in, you cannot come to uſe them, but now having them all in, and

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now being able to make use of them, now is the time to praise God. This was *Ieroboams* wisedome, and he thought to make a feast to take the people rather then Gods feast. There are no superstitious men but will have some argument and plea for their wayes, to take the hearts of people to embrace those wayes rather then Gods simple, plaine and pure Ordinances. Well, but though *Ieroboam* did it under this pretence, yet he lies still; so those men that will take upon them to sanctifie dayes, or places, or garments, or any jesture that God never did, though they say they doe it for Gods honour, to make Gods worship more glorious and decent, yet it is a lie: Just as those who will make Images, brave golden Images *of* God, O say they, it is for the honour of God, but marke what the text saith, *Hab.* 2.18. *What profiteth the graven Image that the maker thereof hath graven it, the molten image and a teacher of lies?* If Images be *lay mens books*, they are books that have abundance of *errataes* in them, they are full of lyes. Sect. 8.

Here now ariseth the Question about mans appointing feasts, whether there may be holy feasts (taken so in a proper sense) by mans appointment? *Ieroboam* is accused for it plainly: and *Galat.* 4.10. there is a charge upon the *Galatians*, and that very severely, *You observe dayes, and months, and times, and yeares, I am afraid of you lest I have bestowed upon you labour in vaine.* It appeares by this that peoples hearts are mightily set upon their feasts, their dayes, and months, and yeares, they were loath to be taken off from them, so that the Apostle speakes with a deale of bitternesse of spirit, *I am afraid of you that I have lost my labour*; and indeed when godly Ministers take paines amongst people whose hearts are set upon such things as these, for the most part they loose their labour, little good is done.

Yea will some say, to observe the Jewish dayes after they were abolished by God, that was sinfull and dangerous, but wee doe not keepe Jewish dayes.

But marke what these men say, God abolisheth his owne, and yet they thinke he gives liberty to man to set up others. If this were so, that upon Gods abolishing his owne, men should have liberty to set up theirs, then the Christians are under a more heavy bondage and grievous pædagogie then ever the Jewes were,

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were, for it is better to have a hundred dayes of Gods appointing then one of mans, it is more honourable. Further, if God appoint there needs no scruple, as there is if man appoint; yea, if God appoint we may expect a speciall blessing, and efficacy, and presence of God, wee cannot expect such things in mans appointment. Now if this were so, when God hath taken away Jewish Ceremonies, man might lawfully appoint others as he pleaseth, and when God hath taken away Jewish dayes, man might appoint other dayes, we may pray to God with good reason to bring us under that pædagogie of the Law againe, rather then to be thus under mans power.

Thus farre we grant that upon any speciall worke of God, the very revolution of the yeare hath a naturalnesse in it to put me in minde of such a thing: and so farre as there is a naturalnesse in it, there is good in it, I may make use of it. Therefore I dare not say that it is altogether unlawfull at such times to have some outward rejoycing, when God doth not call for mourning some other way, (except the argument from the extraordinary abuse there hath beene of it may bee of force.) Nay that there may be advantage taken of the peoples leasure, to preach the word, and to heare Sermons upon such dayes, we deny not. Wee know that Christ was in the Porch of the Temple at the feast of Dedication, which was one of the dayes of their owne appointing, not that he was there to countenance or honour the Feast, but because he had beene there before at another Feast of Gods appointment. Now there being a multitude of people at that time also gathered together, he takes advantage of the concourse of the people to come to the outporch to preach to them. So much therefore as we may grant, we will not deny.

For the right understanding of this point, the setting apart days, I suppose there are these two things will be questioned.

First, Why may not governours of the Church set apart dayes as well as appoint times for preaching, or as well as others of themselves will appoint such times, as once a week so much time set a part for a Lecture?

Secondly, We may appoint fast dayes, and dayes of thanksgiving,

giving, theſe are ſet apart by man: how commeth it to paſſe then that this can be cleare that a man may appoint a time for preaching conſtantly once a weeke, and he may appoint times of faſting; and dayes of thankſgiving, and yet not have this liberty, to make a day that may properly be called a holy day? Lect. 8.

We muſt cleare that point from this objection, or elſe we do nothing; and for the clearing this we muſt know there is a great deale of difference in theſe three things, the right underſtanding of which will cleare all the matter.

Between deputation, and dedication, and ſanctification of a thing,

I may depute a creature to be made uſe of to helpe me in holy things, and yet ſtill this creature is not ſanctifyed by its deputation, and ſo we do a time for a Lecture, ſuch an houre in ſuch a day is deputed, but the time is not made holy by it, the place is deputed, but is not made holy by it. Yea I will appoint ſuch a garment that I have when I am in ſuch a ſervice ſuch a day to weare, but yet the garment is not made holy by it. A creature is not made holy meerly by being made uſe of at a holy exerciſe or in a holy thing. As thus, ſuppoſe I go to read the holy Scripture, I make uſe of a candle to reade it by, I do not make the candle holy by this, becauſe I make uſe of it. If the making uſe of a creature in a holy duty did make the creature holy, then it would fall out generally in all creatures. I make uſe of the very light of the ayre when I am reading and ſpeaking holy things in publique aſſemblies, I do not make the light and ayre holy, becauſe I make uſe of them in holy things; ſo I make uſe of this houre to preach in, though I make uſe of it in a holy duty, I make it no further holy then a man doth his ſpectacles that he uſeth to reade the Scripture by. A deputation is this, when ſuch a creature as I ſhal think moſt commodious for ſuch a ſervice ſhall be put apart for ſuch a ſervice, or when ſuch a creature, as I have uſe of for ſuch a ſervice, will be a naturall and uſefull helpe to me, to appoint it for that ſervice upon that ground. Why a day may not be made holy as well as time ſet apart for a Lecture.

The ſecond is dedication, that is, when I give a thing out of mine own power, for a pious uſe, that I cannot make uſe of for any other thing again. As when a man hath given ſo much of his What it is to dedicate a thing.

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his eſtate to build a School or an Hoſpitall, it may be ſaid to be a kinde of dedication, he hath devoted, given away ſo much of his eſtate to that end, ſo that he cannot make uſe of it himſelfe to another end. Now we doe not ſo ſet apart the time of preaching, as that we cannot make uſe of this time for any other end, we may as we ſee cauſe alter it, where it is from 9. to 11. we make it from two to four, whereas if it were a thing that we had dedicated, that is given out of our own power, then it cannot be changed by us. That is a ſecond degree, this is not ſanctifying yet.

VVhat it is to ſanctify a thing.

Now ſanctification is beyond dedication, that is when any creature or time is ſo ſet apart for holy thing as it muſt not be uſed in any thing but that that is holy; and though the ſame holy actions be done at another time, and with the uſe of another creature, they ſhall not be accounted ſo holy as at this time, and when this creature was made uſe of. This is properly ſanctification, and the ſetting apart of any day thus, that is, ſuch a day God giveth to me to make uſe of for my occaſions, if I ſhall thus ſet it apart, ſo devote it for ſuch a buſineſſe, as it may not without ſin to me (whatſoever falleth out) be uſed to any other occaſion. And ſecondly, when I have ſet it apart I ſhall put ſo much in it as if the ſame holy actions be performed at another time, they ſhall not be accounted ſo holy as at this time, although that time hath as much naturall fitnes in it, now I ſanctify a time to my ſelfe, but thus I cannot doe without ſinne. You ſhall finde that there are theſe two things in all holy feaſts, and indeed in all things that are accounted holy. Firſt it was a ſinne for them to make uſe of that time for any other thing, or any other wayes then God had appointed: Secondly, the actions that they did at that time were ſuch as were more acceptable to God then if they had done the ſame things at another time. Yea it was ſo in their very dayes of humiliation, that were once a yeer, a day of Expiation, this day muſt not be uſed for any thing elſe; and if they humbled themſelves or faſted upon another day, that would not have been ſo acceptable to God as upon this day. So we ſhall ſee it in all ſuperſtitions of men when they ſet apart either dayes, or places, or things, they put theſe two upon them. As for places, They ſay we may appoint a place for people to meet

meet in a religious way ; yes,but when comes it to be ſuperſtitious? Thus,firſt when it comes ſo to be ſet apart,ſoas I ſhall make conſcience of uſing of it to any other uſe but this ; Secondly, when I ſhall be perſwaded in my conſcience that God accepts of ſervice done him in this place better then in any other though as decent as this. So for ſuperſtitious garments. You will ſay, may not Miniſters be decent ? I have heard a great Doctor give this argument for a ſurplice;ſometime ſaith he I ride abroad to preach and my cloake is dirty, is it fit for me to come into a Pulpit with a dirty garment ? and therefore there is alwayes appointed ſomewhat to cover it ; it is decent. Suppoſe it be ſo, but if it be ſo that this garment muſt be made uſe of for nothing but ſuch a holy exerciſe, and ſecondly if I think the wearing of it doth honour the ſervice, and that God accepts of the ſervice performed in ſuch a garment rather then in another, this is ſuperſtition ; as in one place in Suffolke when that garment was loſt, there was a ſtrict injunction to the poore country men that there might not be any ſervice or ſermon till they had got another : for which they were appointed ten days,and this being upon a fryday, there were two Sabbaths without any ſervice, therfore it is apparent they put the acceptation of the duty upon it.. So for dayes, for any man to ſet apart a day, ſo that it ſhall be a ſin, that a mans conſcience ſhall condemne him before God as ſinning againſt him,if he doe any thing upon that day but ſuch holy duties.Secondly, that though the ſame holy duties be done upon another day, they ſhall not be accounted ſo acceptable to God as done upon that day, this is ſuperſtitious. Yet certainly of this nature have many of our dayes been, for if you opened your ſhops,what a deale of diſturbance was there in the city ! it was a prophaning of the day,every Proctor and ſuch fellowes had power given them to moleſt you : 2. did not they account it a greater honour to God for to have ſervice read that day then to have it read upon an ordinary tueſday or thurſday? yea preaching upon a Lecture day that was not one of their holy dayes, they accounted not ſo acceptable unto God as ſervice upon that day. Here comes their inſtitution, their inſtitution puts upon it more then God puts upon it,ſo it commeth to be ſinful. So if you ſhould ſet apart this time you cal Chriſtmaſſe,ſo as you ſhould make conſcience

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science of doing any other service or work that day, and besides, you should thinke that to remember Christ and to blesse God for Christ upon another day is not so acceptable to God as to doe it upon that day, here comes in the evil of thus putting mans institution upon dayes.

Well, but this is not cleared except we answer another objection. But doth not the King and Parliament command daye sof fasting and dayes of thanksgiving, and are not they of the same nature? Will not you say it is sinne for us to open shops upon these dayes?

How it may be lawfull to set apart fasting dayes and how not.

I answer, our dayes for fasting and thanksgiving have not those two ingredients in them, for first, if God by his providence call any particular man to any particular businesse in his family, then (let this man take heed he do not appear in a way of contempt) he need not have his conscience condemne him though he spend all that day in that businesse. They may set a part a day to be spent publiquely, yet with this limitation, not to enjoyne every particular man, that whatsoever Gods providence calls him to in particular businesses, he must leave off all, and make as much conscience of doing this as upon the Lords day.

You will say, upon the Lords day, if we have any extraordinary thing fall out, we may go a journey or do businesse, as a Physitian may ride up and down, workes of mercy may be done, therefore this makes no difference betweene Gods day and these of mans appointment.

I answer. Though a Physitian do a worke of Mercy upon the Sabbath day, yet he is bound to do it with a Sabbath dayes heart, as a worke of mercy; whatsoever calls him off from those services that are Gods immediate worship, he must do that thing with a Sabbath dayes frame of heart, he is bound in conscience to do it so, and he sinneth against God if he rides up and down to Patients with such a heart as he may do it upon another day, he may follow it as a businesse of his calling upon another day, but not so now; but if he doe it with a Sabbath dayes frame of heart as a worke of mercy, he keeps the Sabbath in that. But if there were a necessity upon a Fast day to ride, a mans conscience need not to condemne him before God, if hee went about that worke as the worke of his calling at that time. It is not therefore so

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ſo dedicated but Gods providence may take us off to do other civill actions, and that as the workes of our calling.

Secondly, Neither is it ſo ſanctifyed as if the ſame workes done at another day were not ſo acceptable to God as done upon this day. As our faſt dayes ſet upon the laſt wedneſday of the Moneth, to thinke that the work done upon another day were not ſo acceptable to God as done upon that day, this is a ſanctification of the day, and ſuch a ſanctification is ſinne. The ſame anſwer may be given for dayes of thankſgiving.

Beſides, yet there is another thing conſiderable, that is in the ſtating of the time. Though men may thus depute and appoint dayes to worſhip God, yet they cannot ſtate any ſuch dayes, but onely as Gods providence calls them to it, according to the preſent occaſion. Therefore it were certainly a ſin if a ſtate ſhould appoint once every yeere to be a faſting day in a religious way, God did ſo, but men have no power to do ſo, the reaſon is this, becauſe they do not know but God may call them to rejoycing upon that day, they have not the liberty of the time. All that we can do is this, when God calleth us to faſting, we muſt appoint dayes of faſting; when God calls us to rejoycing we muſt appoint dayes of rejoycing. Therefore to appoint the time of Lent as a religious faſt is ſinfull, and the Statute it ſelf threatneth a mulct upon that man that ſhall call it a religious faſt; for civil ends it may be, but ſtated faſts which are not limited by providence, are certainly evill; and ſo for theſe monethly faſts that are now injoyned, if we ſhould ſay we will have a faſt once a moneth upon this day theſe twelve moneths, or theſe two yeers, I perſwade my ſelf the State ſhould ſin; but to have it as long as Gods hand is upon us, as long as the occaſion laſteth, and Gods providence calls us to it, that is juſtifiable.

Our Brethren in Scotland wholly deny both ſtated Faſts and all other dayes: Nay they will ſcarce agree to this monthly faſting we have, becauſe they are ſo loth to yeeld to any *ſtata jejunia*. And I remember I have heard of a Speech King *Iames* once made in Scotland, bleſſing God that he was born in ſuch a time, and was a member of ſuch a Church; and the reaſon he giveth is this; For, ſaith he, the Church of Scotland exceeds

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in this all other Churches. England though it hath pure doctrine, hath not pure diſcipline; other Reformed Churches have pure doctrine and diſcipline, but they retaine the obſervation of many holy dayes; but the Church of Scotland hath pure doctrine and diſcipline, and keeps no holy dayes, and therefore ſaith he, it is a purer Church then any in the world.

Thus I have endeavoured to ſhew you how far things may be ſet apart, and how far not, when it commeth to be a ſin for any one to ſanctifie a day.

By this we may ſee what a mercy it is to be delivered from thoſe men who have robbed the Kingdome of ſo many dayes as they have, and put ſo many ſuperſtitious reſpects upon them, and ſo have involved us in ſo much guilt, bleſſe God for delivering us from them, and for thoſe dayes that God giveth us liberty to exerciſe our ſelves in his worſhip, let us know our liberty in them. Thus much for thoſe feaſts that are called *their* feaſts, that were of their own appointment.

Her new moons.

The feaſt of new moones opened.

The ordinance of God in the new moons is in *Numb.* 28. 11. *In the beginning of your new moones* you ſhall doe thus and thus, &c. It was Gods ordinance that the Jews at the beginning of every moneth ſhould have a holy day, when they had a new moon they ſhould keepe that day holy to God. That which the Latines call the *Calends*, were their *new moones*.

The holy ſolemnitie of theſe dayes was in three things.

1. Firſt, The offerings that were there appointed by God particularly for that time, were many and chargeable, two young bullocks, and one ramme, ſeven lambes of the firſt yeer without ſpot, beſides their flower and oyle for their drinke-offerings, and one kid of the goats for a finne-offering.

2. Secondly, at theſe times they were wont to repaire to the Prophets for inſtruction, to know the minde of God. That you have 2 *King.* 4. 23. where the husband of the Shunamite ſaid to his wife, *wherefore wilt thou go to him to day? it is neither new moon nor ſabbath.* Indeed if it were new moon or ſabbath you may go, but while it is neither, why will you go? That implyeth that this was a thing in uſe among the Jews to repaire to the Prophets for inſtruction, and to heare Gods word from them upon thoſe dayes. Thirdly,

Lect. 8.

Thirdly, yea it was unlawfull to buy and ſell upon thoſe dayes. *Amos* 8. 5. *When will the new moone be gone that we may ſell corn?* they were weary of it, it ſeems, becauſe they might not buy and ſel in it.

Theſe three things we finde in Scripture upon their new moones. Now *Buxtorphius* who relates to us the Jewiſh way, he tells us of three other things they were wont to doe in their new moones.

Firſt, Thoſe that were moſt devout among them, uſed to ſet a day apart for faſting and prayer to intreat God to bleſſe the new moone to them.

2. As ſoone as there was an appearance of the new moone, one ſteppeth up, and cryeth, *O thou Creator of the moone, be ever bleſſed*, and ſo he goes on in the benediction of God for this creature.

Benedictus eſto conditor tuus O luna, benedictus eſto Dominus tuus.

3. They uſed to leap and to reach toward the moon ſo ſoone as they ſaw it, ſpeaking after this manner: *We reaching to the moone, we cannot reach it; ſo all our enemies that reach at us, are as unable to reach us to our hurt, as we that.*

Ter ſubſiliunt cœlum verſus quod quanto ſublimius poſſunt, tanto melius eſt, lunamque alloquentes. Quemadmodum inquiunt nos te verſus ſubſilientes attingere non poſſumus, ſic hoſtes noſtri omnes nos ad malum attingere nobisq; nocere non poterunt. Buxtorf. Synag. Judaic c. 17.

But why did God appoint this feaſt of the new moone?

It was appointed for theſe 4. ends.

1. Becauſe God would be acknowledged to have the government of all inferiour things in the world, and eſpecially of all the changes of times. As the Sabbath was for putting us in minde of Gods creating the world, ſo the new moones were appointed for them to bleſſe God for the government of the world, for many nations have attributed much of the government of the things of the world to the moone; the tydes you know ebbe and flowe according to the moone, the great workes of God in the ſeas ſeeme to be governed by God in the uſe of that creature, yea things ſeeme to be governed more ſenſibly by this creature then by others, to the end therefore that they might not ſticke in the creature, but give God the glory: therefore he appointed the feaſts of the new moone; if they had any changes of times and ſeaſons, God cauſed it, rather then this creature, and

1.

Chap. 2. as the heathens, ſo they called the Moone *the Queene of heaven*, and they would not be taken off from offering cakes to the Queene of heaven, they attributed all their proſperity to her, as we may reade in the Prophet. Now from this, God would take them off, therefore he appointed this ſolemne feaſt of the new moone.

Ier 44.17, 18, 19.

2. 2. God would hereby teach that the bringing of any light unto us after darkneſſe, is meerely from himſelfe, and he muſt be acknowledged in it. The Moone is a glorious creature, and cauſeth much light, but ſoone after there is darkneſſe, and after this darkneſſe light ſpringeth up againe. Here is the worke of God, wee are taught a morall leſſon from this Feaſt, that is, Hath God at any time brought darkneſſe upon a Kingdome, or upon a family, or a particular ſoule, doth he begin to bring light? He muſt be acknowledged and prayſed for it.

3. 3. God would teach them this alſo, that the beginnings of all mercies are to be dedicated to him; when God reneweth a mercy, at the very firſt, before it comes to perfection it is to be given up unto God; they were to celebrate this Feaſt upon the beginning of the light of the Moone.

4. And laſtly, which is more, this aymed at Chriſt, as all other Ceremonies of the Law did. It pointed out our condition in our depending upon Chriſt, for our light muſt be renewed by our conjunction with Jeſus Chriſt who is the Sunne of righteouſneſſe; as the light of the Moone is renewed by her conjunction with the Sunne, that gives the great light to the world. And as the light of the Moone increaſeth as it takes it from the Sunne, ſo doth our light increaſe as we take it from the Sun of righteouſneſſe. Thus this feaſt was typicall, and thus we ſee theſe Feaſts were of ſpeciall uſe.

But when they come to abuſe theſe Feaſts, ſaith God, I will take them away, you ſhall have no more; and therefore *Iſai.* 1. God profeſſeth *a loathing of their feaſts*, and amongſt others of their *New Moones*. Not but that they were holy in themſelves, but when they came to abuſe them, by adding their owne ſuperſtitious vanities, or elſe had not the due end for which God appointed them, then God is offended. Now ſaith God, you acknowledge

knowledge darkneſſe to be from me, and light to be from me, and change of time to be from me, but what uſe doe you make of your time? You ſeeme to give up the mercies you receive unto me, but you doe not honour me with them, nor for them. Lect. 8.

You ſeeme to thinke of the *Meſſias* in theſe things, but your hearts are not with him, but all your wayes are after your luſts. I loath your feaſts. Juſt as if a man comes to God and prayes devoutly, *Lord lead me not into temptation*, and aſſoone as hee hath done, he preſently goes into wicked company. God loatheth you for going quite croſſe to your prayers: you pray, *Lord give us this day our daily bread*, as if you ſhould ſay, Lord I depend upon thee every day for my bread, and for a bleſſing upon all my outward eſtate; and aſſoone as you have done, you cozen, and cheat, and goe preſently to the Devill for your bread: God loatheth theſe prayers of yours, as God loathed their New Moones, becauſe when he appointed ſuch a kinde of worſhip for thoſe and thoſe ends, yet they went quite contrary.

Yet there are two things exceeding obſervable about theſe New Moones. Wee often reade of theſe things, but wee paſſe them over and doe but little minde them.

Firſt, God will have the glory of his creature, of the New Moone, and that ſolemnly, yet it muſt be at that time when the Moone is very little, ſcarce any at all, it muſt not be at the Full, when the Moone is moſt glorious, God doth not call to be glorified in that creature when it is fulleſt of glory; but when that creature is (as we may ſay) in the meaneſt condition, when it hath but a little light beginning, ſcarce any at all, then God will be glorified. This is the inſtruction and morall leſſon from hence, which is no ſtrained one, but I thinke intended by God himſelfe, in appointing this Feaſt, in that God will have the glory due to him from this creature in the beginning of its light, rather then at any other time. We are taught in this, 1.

That there is a great deal of danger when we are giving God the glory of the creature, of ſticking in the creature, & not paſſing through the creature ſpeedily enough, and going from it to God. God is very jelous of his glory this way. God hath made many glorious creatures indeed, & he would have his glory from all his *Obſer.*

Chap. 2. creatures, he would have us give due eſteeme to his creature; but when we eſteeme it for any excellency that is in it, God is jealous leſt any of his glory ſhould ſtick in the creature, therefore he cals for it at that time when the creature is moſt meane. That is the reaſon that Gods Ordinances are ſo plaine, wee have but plaine bread, and plaine wine, and a plaine table, and no brave pompous attire, becauſe God ſaw that when wee are to deale with him ſpiritually, if wee had pompous things we would ſtick there; and wee ſee men that are taken ſo with pompous things, they give not God that glory that is due to him, but they ſtick much in the creature, and honour it rather then God. It ſeemes that the Heathens making the Moone to be their Goddeſſe, eſpecially looked at it when it was moſt light, as appeares *Iob* 31. therefore *Iob* to cleare himſelfe from that Idolatry, ſaith, verſe 26. *If I beheld the Sun when it ſhined, or the Moone walking in brightneſſe:* They uſed to worſhip the Moone thus when they ſaw it *walke in brightneſſe*, becauſe they could not reach the Moone, they *kiſt their hand*, and ſo bowed to the Moone, in acknowledgement of a Deity, therefore *Iob* would free himſelfe from that, *If I beheld the Moone walking in brightneſſe, or if my mouth have kiſſed my hand*, that is, ſaith he, I have not worſhipped this creature. This is it I note it for, that when the creature is moſt glorious, there is danger of giving God the leſſe. It is thus with us many times, God hath many times more glory from us when our eſtates are little, then when they are very great; there is many a man who when he hath beene in full light of proſperity never minded God, but when God hath brought him into darkneſſe, then he hath given God glory, and then it hath beene indeed moſt acceptable, becauſe then he ſees Gods hand helping him without the creature.

Further, God had moſt glory from the Moone when it had the leaſt light, ſo God may have glory from us though our light bee extinguiſhed, it is no great matter.

2. There is yet another thing that is as remarkeable concerning this Feaſt. You ſhall obſerve what difference there is betweene the Feaſts of the New Moones by Gods appointment under the Law, and the Feaſts of the New Moones as they are ſet forth to us in *Ezekiel*. I lay this for a ground, that thoſe Chapters in

Ezekiel

Ezekiel from the fourth and ſo on, though they ſeeme to ſpeake of the Jews Ceremonies, and Temple, and Feaſts, yet the ſcope of thoſe texts is to ſet out the glorious condition of the Church of God in the time of the Goſpell; As in *Iſa.* 66. 23. *Then they ſhall worſhip mee from Sabbath to Sabbath, and from Moone to Moone,* that is, their conſtant worſhip ſhall be in compariſon as a Sabbath, and they ſhall not onely worſhip me at the beginning of the Moone, but all times, their worſhip ſhall be ſo full and ſo conſtant: Therefore though in that place of *Ezekiel* there be ſpeaking of New Moones and other Feaſts, yet it is to ſet out the condition and bleſſed eſtate of the times of the Goſpel under thoſe ſhadows and types, the Prophet ſpeaking according to the Jewiſh language in that way. This being granted, let us compare the inſtitution of the Feaſt of the New Moone, in *Numb.* 28. with what is ſaid in *Ezek.* 46. In *Numb.* 28. you ſhall finde there that they were *to offer for a burnt offering two Bullocks, one Ramme, and ſeven Lambs,* but now in *Ezek.* 46. 6. In the dayes of the New Moone, there ſhould be but *one Bullock and ſix Lambs.* God himſelfe had ſaid, that in their New Moons they ſhould offer two Bullocks and ſeven Lambs, yet when the Prophet would ſet out a more glorious condition of the Church, he ſaith, they ſhould not offer ſo much as they did before, they ſhould offer but one Bullock and ſixe Lambes. What are wee taught from this? Lect. 8.

We are taught by this two excellent leſſons, which are the reaſon of the difference.

First, that there is ſuch a bleſſed eſtate of the Goſpell comming, that ſhall not be ſubject to ſuch changes as hath been heretofore, but a more ſetled condition of peace and reſt, ſo that they ſhall not have ſuch occaſion to bleſſe God for his providence in the changes of times as before they had. Their ſolemnity of the New Moone, that is, of doing that ſpirituall thing that was done in a ceremonious way, that was to give God the glory for the change of times: now in the times of the Goſpel, they ſhall not have ſo many Sacrifices, to make it ſuch a ſolemne buſineſſe as it was then, Why? becauſe the Church ſhall be in another condition of more reſt and ſafety, and more conſtancy in their wayes, not hurried up and downe by mens humours, and luſts, and wils as before. 1.

Secondly,

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Secondly, that the ſtate of the Goſpell ſhall not be ſo ſubject to danger neither as it was before, there ſhall not be that occaſion to bleſſe God for bringing of light preſently after darkneſſe, for that is one end of the Feaſt of the New Moone, that when they could not ſee the Moone a great while, and it was darke, as if that creature had beene loſt out of Heaven, now they ſee it againe they were to bleſſe God for it: But in the time of the Goſpell that is comming, there ſhall be no ſuch darknes, this time is not yet come, we yet had need to have our ſeven lambes and two bullocks, for we have much darkeneſſe, thoſe places in *Ezek.* ayme at ſome ſpeciall time more then other, there is a glorious time of the ſtate of the Church, when there ſhall not be ſuch occaſion of bleſſing God for delivering us from darkneſſe as there hath been.

The Ninth Lecture.

HOSEA 2. 11.

I will alſo cauſe all her mirth to ceaſe, her feaſt dayes, her new moones and her ſabbaths, and all her ſolemne feaſts.

OF the Jewiſh *new moons* the laſt day, God threatens likewiſe to take away her *Sabbaths.*

Sabbaths.] *Plutarch* thought that the *Sabbath* of the Jews was from *Sabbos*, a name of *Bacchus*, that ſignifies *to live jocundly, and bravely, and merrily.* Indeed the Sabbaths that many keep may have ſuch a derivation, their Sabbaths are Sabbaths of *Bacchus*, to be merry, and to eate, and drinke, and play, is the end of all their Sabbaths.

σαββίζειν *Jovialiter vivere.*

But the word hath a better root. God would have us upon the Sabbath *reſt* from all other works, that we may be free to converſe with him: therefore it is ſo much the more inexcuſable if when we have nothing elſe to do we ſhall deny to converſe with God as he requireth of us. If a friend ſhould come to your houſe

houſe to converſe with you, and he ſhould know you have no buſineſſe to take you up, yet you will ſcarce ſee him, or ſpend a little time with him, will he not take it ill? If indeed you could have ſuch an excuſe that your buſineſſe is extraordinary, though your time be leſſe you ſpend with him, it would not be ſo ill taken; but when he knows you have nothing to doe, and yet you deny time to converſe with him, will not this be taken for a ſlighting him? Thus you deale with God; Had you indeed great occaſions and buſineſſes to doe upon that day, though you did not ſo converſe with God in holy duties, it were another matter; God might accept of mercy rather then ſacrifice. But when he ſhall appoint you a day to reſt, wherein you have nothing to doe but to converſe with him, yet then to deny it, this is a ſleighting of the Majeſty of God. Lect. 9.

Now the Jews had divers Sabbaths, amongſt others theſe were principall ones, The Sabbaths of dayes, and the Sabbaths of yeeres.

The Sabbath of dayes. Every ſeventh day they had a Sabbath, and it was kept unto the Lord. Now this Feaſt of theirs had ſomewhat in it Memorative, ſomewhat Significative, and ſomewhat Figurative. It was a Memoriall, a Signe, and a Figure.

A Memoriall of two things:

1. Of the vvork of Gods Creation. After God had finiſhed his works of Creation, then he reſted, and ſanctified the ſeventh day. And *Pſal.* 92. being appointed for the Sabbath, the Argument of it is the celebrating the memoriall of Gods great works. Why the Sabbath was ordained.

2. Of their deliverance out of Egypt, in remembrance of the reſt that God did give them from their bondage. So you have it *Deut.* 5. 15. *Remember that thou waſt a ſervant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a ſtretched-out arme: Therefore he commanded thee to keep the Sabbath day.*

Secondly, it was Significative, a Signe. *Exod.* 31. 17. *It is a ſigne betweene me and the children of Iſrael for ever*: And *ver.* 13. *It is a ſigne betweene me and you, that I am the Lord that doe ſanctifie you.* God made it a ſigne, that as this day was by his

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command to be ſanctified, ſet apart from other dayes, ſo God had ſet apart this nation of the Jews from other nations.

Thirdly, it was Figurative, it did figure out or typifie the reſt that did remaine for the people of God. *Heb.* 4. *There remaineth a reſt to the people of God,* both here in the time of the Goſpel, and in heaven eternally.

What ſpecial things in the ſeventh day Sabbath above other Sabbaths.

Now we are to know there was ſome ſpecialty in this day of reſt, in this Sabbath of the Jews more then in any other Sabbath. As,

Firſt, in the Antiquity of it. It was the moſt ancient of all the dayes, ſet apart for any holy uſe, being from the time of the Creation.

Secondly, it was written with Gods owne finger in the Tables.

Thirdly, God rained no Manna upon this day, and that even before the Law was given in Mount Sinai, for the honour of this day.

4. The whole week doth take denomination from the Sabbath. *Luk.* 18.12. *I faſt twice in the weeke,* twice *a Sabbath,* ſo the words are in the Greek. So *Mark* 16.2. The firſt day *of the week,* the firſt *of Sabbaths,* ſo the words.

Δὶς τῦ σαβ-βάτε μίας ἢ σαβ-βάτων.

5. This Sabbath is called an everlaſting Covenant by way of eminencie, as if nothing of Gods Covenant were kept if this were not. *Exod.* 31.16. *Ye ſhall keep the Sabbath for a perpetuall Covenant.*

Yea 6. God puts a remembrance upon this day, and not upon any other Sabbath. If a friend who would faine converſe with you, ſend to you three or foure dayes, or a week beforehand, I pray think of that day, I will come to you then and converſe with you, we will enjoy communion together; now if when he doth come he ſhall finde you employed in unneceſſary buſineſſes, will he take it well? God doth ſo with you, ſaith God, I deſire to converſe with your ſoules, and I appoint you ſuch a day, thinke of it, remember that day that you and I may be together, and converſe ſweetly one with another; if God finde you then occupied in unneceſſary buſineſſes, he will not take it well.

This Sabbath *the Iews rejoyced much in, and bleſſed God for it,* *Nehem.*

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Nehem. 9. 14. as a great mercy. And *Philo Iudæus* ſpeaking of the fourth Commandement ſaith, It is a famous precept, and profitable to excite all kinde of vertue and piety. And the Hebrews ſay we muſt ſanctifie the Sabbath at the comming in and going out, and bleſſe God that hath given us this Sabbath: Yea it is called by ſome of the Hebrews, *the very deſire of dayes*; And *Druſius* telleth of a Jew, who when the Sabbath day approached, was wont to put on his beſt cloathes, ſaying, *Come my Spouſe, &c.* as being glad of that day, as a Bride-groome of his Spouſe. It is not my worke to handle the point of the *Sabbath-day*, or *Lords-day* now, but to open it as we have it here in the Text, to ſhew what kinde of Sabbath the Jews had; onely obſerve this one thing about this Sabbath; If you compare *Numb.* 28. 9. with *Ezek.* 46. 4. you ſhall finde that the offerings in the time of the Goſpel propheſied of, were more then thoſe were in the time of the Law. In *Numb.* you find but *two Lambs*, but in *Ezekiel* you finde *ſix Lambs and a Ram* for the Sabbath: This by way of type ſhewes, that in the ſetled times of the Goſpel, Gods worſhip upon the Chriſtian Sabbath ſhould be ſolemnized more fully then it was in the time of the Law.

Quartum præcep-, tum egregium præceptum, & ad omnem virtutem excitandam utile, pietatem vero præcipue. Deſiderium dierum. Veni ſponſa mea.

The next is the Sabbaths of yeeres, and they were of two ſorts. There was one to be kept every ſeven yeares, and another every ſeven times ſeven, every fiftieth yeere. Every ſeventh yeere there was a reſt of the land; as every ſeventh day there was a reſt of the labour of their bodies, ſo every ſeventh yeere there was a reſt of the land. *Exod.* 23. 10. *Six yeeres thou ſhalt ſowe thy land and gather in the fruits thereof, but in the ſeventh yeere thou ſhalt let it reſt and lie ſtill*; they muſt not prune their Vines, nor gather their vintage one yeare in ſeven. The Sabbath of dayes ſignified that they themſelves were the Lords; therefore they ceaſt from their owne labours: But the Sabbath of yeeres, the reſting of the land ſignified that the land was the Lords, at Gods diſpoſe, and that they were to depend upon the providence of God for their food in the land; God would diſpoſe of the land, when they ſhould plow, and when they ſhould ſow, and gather in the fruits thereof as he pleaſed.

The meaning of the reſt of the ſeventh yeare.

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We muſt acknowledge (that is the morall of it to our ſelves) that all lands are the Lords, and the fruit that we enjoy from the land it is at his diſpoſing. If any man ſhould aske, what ſhould we eate that ſeventh yeare, ſeeing they might not plow, nor ſow, nor reape, neither have vintage, nor harveſt? The Lord anſwers them, *Levit.*25.20,21. *I will command my bleſſing upon you in the ſixt yeere, and it ſhall bring forth fruit for three yeares.* God you ſee will not have any to be loſers by his ſervice. Let us truſt God then, though perhaps you have now one yeere in which you have no trading; People cry out, Oh this twelvemonth we have had no trading in the City, we can get no rent out of the Countrey neither. Do not murmure, truſt God; It may be God hath beene before-hand with many of you, you have had full trading formerly that may preſerve you comfortably now: If not before, truſt God for the next; the Jews were faine to truſt God every ſeventh yeare, they had nothing comming in for one yeare in ſeven. If once in all your life time God take away your trading upon extraordinary occaſion, doe not murmure, doe not give leſſe to the poore now; I ſpeake to thoſe whom God hath bleſſed in former yeeres, ſo as that they are not onely able to ſubſiſt, but to give too; See for this *Deut.* 5.9. *Beware thou ſayeſt not in thine heart the ſeventh yeere is at hand, and thine eye be evill againſt thy poore brother, and thou giveſt him nought, and he cry unto the Lord againſt thee, and it be ſinne unto thee.* If now becauſe you have not ſuch a full Income as you were wont to have in your trading, if a poore company of diſtreſſed plundered people come among you and deſire your help, if you deny to relieve them, if they cry unto God againſt you, it will be ſinne unto you.

Now this reſt of the land was to put them in minde that there was a time comming when God will free them from labour; Now they were faine to eate their bread in the ſweat of their browes, but God would ſupply them once in ſeven yeares without the ſweat of their browes in tilling the land, ſhewing that there was a time wherein God would bring his people to ſuch a reſt that they ſhould have full ſupply of all things without labour.

But

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But further, beſides this there was a ſecond thing, in this ſeventh yeere all debts that their brethren owed to them were to be releaſed. *Deut.*7.15. it is called there, *the Lords releaſe*, the Lord is mercifull to thoſe that are in debt. God knowes what a grievous burthen it is for his people to be in debt, it is indeed an inconceivable burthen; rich men who are full-handed do not underſtand what a burthen it is for men to hang upon every buſh, to be in debt to every man they deale with, they cannot ſleepe quietly, they can have but a little joy and comfort in their lives, the burthen is ſo grievous. Now God in mercy to his people that they might not all their dayes goe under ſuch a burthen, and ſo have little joy of their lives, therefore he granted this favour to them, that once in ſeven yeares their debts were to be releaſed: But it was the debt of an *Hebrew*, *Deut.*15.13. Forraigners debts they were not bound to releaſe: By that we are to learne this inſtruction, that there ſhould be more pity and commiſeration ſhewen to thoſe that are our brethren in the fleſh, or our brethren in regard of Religion or godlineſſe, in regard of their debts then to others. It is true, there is a complaint of many that are godly, that they have little care and conſcience in paying their debts: the juſtneſſe of that complaint I know not, but there may be ſlothfulneſſe in many, if not unfaithfulneſſe, and if there be careleſneſſe and unfaithfulnes in ſome, it is enough to caſt an aſperſion upon all that are godly: but though thoſe that are godly ſhould be more carefull of paying their debts then others, but if they cannot, you are bound to be more merciful unto them then to others, becauſe they are godly, and not to ſeeke to take advantage the rather upon them, becauſe they are godly, this is a vile and a wicked heart, to take advantage ſo much the rather, if thou ſeeſt them godly and laborious in their calling, and it be meerely a providence of God, and not any negligence of theirs, thou art bound to ſhew much commiſeration unto them. In that forenamed place, *Deut.*15.9. *Beware there be not an evill heart in thee, to be leſſe mercifull to thy poore brother becauſe of the ſeventh yeares reſt of the ground, or becauſe the debt was to bee releaſed that ſeventh yeare, but* (verſe 10.) *thou ſhalt ſurely give it him, and thy heart ſhall not be grieved, becauſe for this thing the Lord thy God ſhall bleſſe thee in all thy workes, and in all that thou*

Mercy to the poore in regard of their debts.

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putteſt thy hand unto. Notwithſtanding there muſt be a ceſſation of plowing, and ſowing, and vintage in the ſeventh yeer, yea notwithſtanding thou wert bound to releaſe thy debt in the ſeventh yeer, yet you muſt do this, and not do it grudgingly, you muſt not murmure and ſay, what doth God require of us that we muſt neither plow nor ſow, and that we muſt releaſe our debts and give too, nay and give, and not have our hearts grieved too, that we muſt not complaine of this? Oh my brethren, God loveth exceedingly cheerfull givers, and hearts inlarged with bowels of compaſſion, he doth not love hearts grumbling and objecting againſt giving. Many men have no quickneſſe of underſtanding in any thing elſe but againſt workes of mercy, how quicke are they in their objections, and can finde ſuch ſubtle ways to ſave their purſes that a man would wonder at it, againſt this there is a ſolemne charge *Deut.* 15. 11. *Thou ſhalt open thy hand wide unto thy brother, to the poor and needy in the land.*

The third thing to be done once in ſeven yeers was the releaſe of ſervants too, they muſt go free, and they muſt not be ſent away empty neither, as ver. 18. of that *Deut.* 15. *It ſhall not ſeeme hard to thee when thou ſendeſt him away free from thee,* you muſt give them *liberty*, as ver. 14. It is true, we are not bound to the letter of this, every ſeven yeers to do thus, but there is a morall equity in it, when ſervants have done you faithfull ſervice, you muſt not thinke that it is enough that you give them meate, and drink, and cloth, but you muſt be carefull of your ſervants how they ſhould live after they are gone from you. This was the firſt ſabbath of yeers.

Jubile opened.

But the ſecond was the moſt famous, and that was the reſt that was every ſeven times ſeven yeers, the fiftieth yeer, which was called *the yeer of Iubile*, from that trumpet that they were wont to proclaime that yeer by, which as the Jews tell us was of a Ramshorne. In this yeer there were divers of the ſame things done that was in the ſeventh yeer, as the releaſe of debts, the releaſe of ſervants. But there are ſome things obſervable that were done at this time beyond what was done every ſeventh yeer.

As for ſervants, the releaſe of them was not onely of ſuch ſervants as had then ſerved ſeven yeers, yea if they had ſerved any time

time, they were then to be releaſed, but beſides there was order taken by God for releaſe of ſome ſervants that would not be releaſed in the ſeaventh yeer, for when the ſeventh yeer came, though all ſervants might then be releaſed, yet there were ſome that would not be releaſed, and there was an order taken by God for that, *Exod.* 21.6. if there were a ſervant that loved his maſter and would not go free, then his Maſter ſhould bring him to the poſt of the door, and with a nayle bore his eare, and then the text ſaith, *he ſhould ſerve him for ever*: Now that [*for ever*] is by interpreters interpreted but for the time of Jubile, and then he ſhould have reſt. Here it is to be underſtood of the 50. yeer, the yeer of Jubile. Lect. 9

It is an obſervation of *Ierim* when עולם is written without *vau*, then it ſignifies the fiftieth yeer, but when it is with *vau*, then it ſignifies eternity, but this *Pagnina* rejects, for it will not hold.

There are ſome kind of ſpirits that are ſo ſlaviſh that when they may have liberty they will not, they deſerve to have their eares bored, to be ſlaves to the fiftieth yeer, if not for ever. Many amongſt us at this day have ſuch ſpirits. God offereth us a releaſe from bondage, how many of us love ſervitude ſtill! It is juſt with God that we ſhould have our eares bored, and that we ſhould be ſlaves even for ever, but we hope there will be a Iubile come at length for our deliverance, God would have a Iubile even to deliver thoſe that were of the moſt ſervile ſpirits, and might juſtly be left to ſerve for ever. It is true, when God began with us in the beginning of our Parliament, like the ſeventh yeer God offered to us a releaſe, & we refuſed it then, and ſince we deſerve that our eares ſhould be bored; but God is infinitely merciſull, though we be of ſervile ſpirits & know not how to pitty our ſelves, we hope the Lord will pitty us, and grant us out of free and rich grace a Iubile, even to deliver thoſe who have a minde to be bond-ſlaves; I am ſure God doth ſo ſpiritually; If God ſhould not deliver thoſe that are minded to be ſlaves, he ſhould deliver none.

It was a great mercy ſo to provide for ſervants, that they might thus be delivered. The greater, becauſe ſervants then were not as they are now, there was a great deale of hard ſhipthat ſervants indured then more then now, they were bought and ſold, not onely other nations, but the Hebrews were bought for ſervants alſo, ſo you ſhall finde it *Exod.* 21. *ver.* 2. Beſides, ſervants were in

Chap. 2. The hard condition of servants in former times.

in such bondage then as if the Masters did beate them with a rod untill they killed them, yet they must onely be punished, they must not have blood go for their blood, yea though he died under his hand, yet he was but to be punished, and if the servant lived but two or three dayes after, the Master was not to be punished at all, so you have it *Exod.* 21.20,21. *If a man smite his servant with a rod, and he die under his hand, he shall be surely punished notwithstanding if he continue a day or two, he shall not be punished, for he is his money.*

Oh that servants would consider of this, and blesse God for the liberty they have now more then servants had in former times! It was so likewise with the Romans, the word [*servant*] commeth *à Servando*, because the Romans use to have such for servants as were preserved in time of warre, that should otherwise have been put to death, whether they were those or others, yet the condition of all was very servile both amongst Jews and Romans, which may justly rebuke the pride of servants now, if they be but crost in their mindes in the least thing, they make such a complaint as if they were exceedingly wronged. Let servants rather blesse God for their condition then murmure at a little hardship they indure, for the hardship of servants in former times was another manner of hardship then any you can indure who have the hardest masters. Hence it is that in the time of Iubile the servants did so rejoyce; Jewish antiquities tell us that nine dayes before their release the servants feasted and made merry, and wore garlands, because of their freedome approaching.

Godwin Jewish Antiq. lib. 3. c. 10.

The second thing extraordinary in the day of Iubile, was that not onely debts, but lands were released. *Levit.* 25.22. *The land shall not be sold for ever.* And there were divers reasons for this, why the land must not be sold for ever, but must returne to the first possessors in the yeere of Jubile.

1. Reasons why land must returne in the yeer of Iubile.

One reason is in the Text, *Levit.* 25.23. *For the land is mine*, saith God, *for ye were strangers and sojourners with me*: God would hereby teach them that they must not account themselves absolute lords of the land, *the land is mine*; and you that are the greatest land-lords of all are but as *strangers and sojourners with God*, the land is still Gods.

And ver. 28. *If a man be not able to redeeme his land*, nor his kins-

kinſman for him, *it ſhall remayne unto the yeer of Iubile, and in the Iubile it ſhall go out, and he ſhall returne unto his poſſeſſion.* If he could redeeme his land himſelfe or a kinſeman for him, he was to redeeme it before, but if a man ſhould be ſo poore as he could not give any thing to redeeme it, yet in the yeer of Jubile it ſhould returne unto him. Lect. 9.

God would not have his people too greedy to bring the poſſeſſion of the Countrey in to themſelves, to have a perpetuall inheritance to themſelves and their poſterity. This is the greedineſſe of many covetous and ambitious men, oh that we could lay land to land, and houſe to houſe, to get a perpetuall inheritance for our ſelves and poſterity! God would not have his people be of ſo greedy diſpoſitions, for a few of them to get the whole countrey into their owne poſſeſſion, therefore he would have no man that ever had any poſſeſſion, but once in fifty yeers that poſſeſſion muſt returne to that familie again. 2.

The land was to returne to the firſt owner, that the diſtinction of tribes might be continued, which was knowen much by the continuance of their poſſeſſions that belonged to every tribe and familie. God had great care before Chriſts time to keep the diſtinction of tribes that ſo it might be cleare out of which tribe Chriſt came. 3.

But further, this yeer of Jubile aymed at a higher thing, it was a type of Chriſt, to ſet out the bleſſed redemption that we have by Chriſt. The trumpet of the Goſpell which the Miniſters blow is a trumpet of Jubile. That place *Iſa.* 61. 1, 2. ſeemes to have reference to a Jubile, there the text ſaith that Chriſt was appointed *to proclaime liberty to the captives, and the opening of the priſon to them that are bound, to proclaime the acceptable yeer of the Lord*; now that acceptable yeer, was the yeer of Jubile, there was the opening of the priſon, and the releaſing of them that were bound; *Pſal.* 89. 15. ſaith the text, *Bleſſed are the people that heare the joyfull ſound*, that heare the Jubile. Oh bleſſed are our eares who live to ſuch a time as we do, to heare the trumpet of Jubile blowing in one congregation or other almoſt every day! now we have a releaſe of our debts and bondage, this is the joyfull ſound. We are all by nature in debt (ſinnes you know are called debts in the Lords prayer) every ſoul is bound

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over to Gods eternall juſtice to anſwer to the law, for not obeying the law; now commeth this Jubile and releaſeth all debts. And we are all bond-ſlaves, in bondange to ſinne, to the law, and to the devil, now commeth the Goſpel, this Jubile, and releaſeth our bondage, ſets us at liberty. Thirdly, we have forfeited our right to the creature, yea to heaven it ſelfe; now the Goſpell comes and reſtores all, we have right now to the comforts of this world, and to heaven. Canaan was a type of heaven, and the loſſe of their inheritance, there was a type of the loſſe of heaven, and the bringing of them againe to the poſſeſſion of it, a type of the reſtoring of right to heaven; Oh happy are they then who heare this joyfull ſound, not onely with the eares of their body, but who have it ſounding in their hearts, and that by the work of the Spirit of God in them!

In this yeer of Jubile there is one thing further very remarkeable, and that is the time when this trumpet that was to proclaime this yeer, was to blow. *Levit.* 25. 9. the trumpet was to blow upon *the tenth day of the ſeventh moneth.* What remarkable thing is there in this that the trumpet muſt be blowen the tenth day of the ſeventh moneth? yes, there is this remarkable in it, the tenth day of the ſeventh moneth was their day of expiation (the day of their atonement, their publique faſt,) This day appointed every yeer for all Iſrael to afflict their ſouls before God, to humble themſelves for their ſinnes, and ſo to ſeek for mercy from God (as we ſhall ſhew you more largely when we come to open the ſolemnity of that day) I onely mention it now to ſhew that the trumpet of Jubile was to be ſounded upon that day. It is a ſtrange thing that upon that day wherin they were to afflict their ſouls before God, and to mourne for their ſinnes, the trumpet of Jubile was to ſound, that was to proclaime joy and mirth, things of a contrary nature to humbling and mourning. Yea but this affords us divers excellent inſtructions. As

The trumpet of Jubile to blow on their faſting dayes, and why.

1. First, God would have his people ſo to mourne as to know there is joy comming. In the darkeſt day they had, wherein they were bound to afflict their ſoules moſt, yet they were ſo to mourne, as to know there was a Jubile at hand. We are not to mourne as thoſe without hope; in our moſt grievous and foreſt mournings we muſt not have our hearts ſink in deſperation,

we

we muſt ſo mourn as to expect a Jubile. Lect. 9.

Yea further, the Saints mourning is a preparation to a Jubile or joy. Joy then indeed is neere at hand, when the Saints moſt mourne in a godly manner. Did not the Lord deale graciouſly with us the laſt Faſt day, when we were mourning before him? There was amongſt our brethren in other parts a kind of trumpet of Jubile blown; the Lord was then working for us; what great deliverance did God grant that very day at *Chicheſter?* God ſhewes that the mournings of his people doth make way for joy. 2.

Yea further, then indeed is the ſound of the trumpet of Jubile ſweeteſt, when we are moſt afflicted for our ſins. When we are moſt apprehenſive and ſenſible of the evill of ſin, then the joy of God, the comforts of the Goſpel are ſweeteſt to the ſoule. When the trumpet of Jubile is blown in congregations, if it meets not with hearts afflicted ſenſible of ſin, they are not delighted with the ſweet ſound of this trumpet, it is not melody in their eares, it rejoyceth not their hearts: But let a poore ſoule be brought downe, and made ſenſible of the evill of ſinne, and Gods wrath, then let but one promiſe of the Goſpel be founded forth, how ſweet, how joyfull is it! 3.

Againe, pardon of ſin is the onely foundation of all Jubiles. For this tenth day of the ſeventh month wherein the trumpet of Jubile was to be ſounded, was *a day of Atonement.* What is that? *A day of covering,* (for ſo the word is) of pardon of ſinne to the people of God. Many men keep a continuall Jubile, live merrily and bravely, doe nothing but eate, and drink, and play, and dance, and laugh, and cannot endure theſe ſad melancholy people. What is the foundation of this thy Jubile? Art thou ſure there is an Atonement made between God and thy ſoule? Art thou ſure thy ſin is pardoned? Is this the foundation of thy rejoycing? Know it will not laſt, it is not Gods, but the devils Jubile, except there be an Atonement made between God and thee as the foundation of it. 4.

Yet further, in that the ſound of the Jubile was at that time when the day of Atonement was. Note this,

When God hath pardoned us, then our hearts are in a fit frame to pardon others. Now, now comes the Jubile, and now you 5.

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muſt releaſe your debts, your lands, and forgive thoſe that owe you any thing. This is the day wherein God teſtifieth his mercie in pardoning your ſins, and they might well ſay, Now Lord command us what thou wilt in ſhewing mercie to our brethren, we are ready to pardon, to releaſe them, to extend the bowels of our compaſſion towards them, for thou haſt pardoned our ſins. The reaſon of the rigidneſſe, of the cruelty, the hardneſſe of the hearts of men, and ſtraitneſſe of their ſpirits to their brethren, is this, becauſe God hath not witneſſed to their ſoules the pardon of their owne ſinnes, an atonement betweene God and them.

Their ſolemne feaſts.

Among their feaſts, they had three that were eſpecially very ſolemne feaſts more then others: And they were

The Feaſt of { The Paſſeover. Pentecoſt. Tabernacles.

Theſe three were very ſolemne, eſpecially in this one regard, wherein they are all three united in one thing, that is, upon theſe three Feaſts all the Males were to aſcend up to Jeruſalem to worſhip, to the place which God did chooſe, and ſo you have it, *Deut.* 16. 16. *Three times in a yeere ſhall all thy males appeare before the Lord thy God, in the place which hee ſhall chooſe, in the feaſt of unleavened bread,* (that was the *Paſſeover*) *and in the feaſt of weeks,* (that was *Pentecoſt*) *and in the feaſt of Tabernacles.*

What to be learned from that law, requiring the Jews to go thrice a yeere to the place that God choſe.

But how could the ten Tribes then keep theſe Feaſts? for they went not to the Temple.

You may as well ſay, how had they an Ephod? of which *Chap.* 3. *Ieroboam* was wiſe enough to keep the feaſts, though not in that way God appointed, he could tell them the going to the Temple was but circumſtance of place.

From this connection of theſe three together in this ſolemnity, upon which theſe three were eſpecially called their ſolemne feaſts, there are divers things to be noted.

1. First, we may ſee a reaſon why there were ſometimes ſo many beleevers at Jeruſalem. An argument is brought by ſome from that place, *Acts* 21. 20. to prove that there may be in one

one Church more then can poſſibly aſſemble together in one Congregation, for the Text ſaith there, *Thou ſeeſt how many thouſands of Iews there are which beleeve*, how many *millions* it is in the Originall; now ſay they, there could not be ſo many millions to joyne in one Congregation: The anſwer to this is cleere, that the time of which this place ſpeaketh, was when the people of the Jews were all aſſembled together at Jeruſalem to keepe the feaſt of Pentecoſt, for *chap.* 20. *ver.* 16. the text ſaith, that the Apoſtle *haſtened, if it were poſſible for him to be at Ieruſalem the day of Pentecoſt*; now reading the ſtory on, it plainly appeares, that in that journey in which he did ſo haſten, he did get to Jeruſalem at the day of Pentecoſt, and being there at that time, no marvaile they ſaid unto him, *Doſt thou not ſee how many thouſands of Iews there are that beleeve?* For all the males of the people of the Jews were got together at Jeruſalem according to the inſtitution, ſo that they were there by reaſon of that Law that as yet they ſubmitted to, they were not in a Church ſtate at Jeruſalem, therefore there is no ſtrength in that objection againſt congregationall Churches. Lect. 9.

Secondly, where there is a nationall Church, there muſt be an uniting of them in ſome way of Nationall worſhip. There is this nationall worſhip that the Jews by inſtitution from God were united in, three times in a yeere to goe up to the Temple to worſhip: And except there ſhould be ſome ſuch kinde of individuall worſhip, not in the ſame ſpecies, that is, as others are praying, ſo are we, and as others are hearing ſo are we, for ſo all the Churches in the world may be joyned, but to joyne in one act of worſhip together, as that was of going up to the Temple; there muſt be ſuch a thing. And that made the Jews a Nationall Church, becauſe we have no ſuch inſtitution now; no Nation in the world can in a proper ſenſe be ſaid to be a Nationall Church as theirs was; in ſome figurative ſenſe we may ſo call it, but not in that proper ſenſe as it was among the Jews. 2.

Thirdly, there are ſome Ordinances that cannot bee enjoyed but in the way of Church-fellowſhip. The Jews could not enjoy theſe feaſts as they ought (indeed it may be Iſrael, the ten Tribes would make a kinde of patched up Feaſt, but they could not feaſt ſo as they ought) unleſſe they went together to Jeruſa- 3.

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4. A fourth thing obſervable is, theſe three times wherein they were to goe up together to Jeruſalem, were all in Summer time, not in the Winter. For the firſt, which was the Feaſt of the Paſſeover, was in the latter end of our March, and the beginning of April; the Feaſt of Pentecoſt was fifty dayes after, the Feaſt of Tabernacles was about the middle of our September. It was indeed a very laborious thing for them to goe up to Jeruſalem to worſhip, but God did ſo commiſerate and pitty them, that they were not to goe in the winter time. That is the reaſon of that phraſe in *Acts* 27.9. *Sayling was dangerous, becauſe the Feaſt was already paſt*, that is, the Feaſt of Tabernacles was paſt, which was about the fifteenth of September, and ſo it began to bee winter. God would be ſo indulgent to his people that they ſhould have the Summer time to goe up to Jeruſalem in. If it would be an affliction to goe up to Jeruſalem in the winter, and therefore God would favour his people in that; Oh what an affliction is it then to flie from Jeruſalem before our enemies in the winter time? Wee had need pray the more hard now for thoſe that are in danger of the enemy, that God would be merciſull to them in this.

5. A fifth note is when they did goe up to theſe three feaſts, they muſt not come emptie, but full-handed, ſo you have it, *Deut.* 16. 16. *Ye ſhall not appeare before the Lord empty*; Noting thus much, That when ever we come to acknowledge Gods mercy for any thing, we muſt come with full hands, and liberall hearts, with hearts ready to diſtribute, or otherwiſe we doe but take Gods Name in vaine.

6. The laſt is, the wonderfull providence of God toward them, though all the males in the whole Countrey were to come up to Jeruſalem three times in the yeere, yet their Countrey ſhould not be in danger of the enemies: For the Jews had not ſuch wals of Seas about their Countrey as we have, but they lived in the

the very midſt of their enemies, they were ſurrounded with them, on the Eaſt the *Amonites* and *Moabites*; the Weſt, the *Philiſtims*; the South, the *Egyptians*, *Idumeans*; the North, the *Aſſyrians*, to whom the Prophet ſeemes to have reference, *Zech.* 1. 18. Now they might ſay, ſhall all our males goe up to Jeruſalem three times a yeere, why then our enemies that lie cloſe in our borders, (for they lay as neere them as Yorke, or any other ſhire is to us) may come upon us and deſtroy us; therefore God laid in a caveat and proviſion for the incouragement of them, *Exod.* 34. 24. he tels them there, *None ſhall deſire thy land when thou ſhalt goe up to appeare before the Lord thy God thrice in the yeere*; God tooke care that none ſhould deſire their land. Let us goe on in Gods ſervice, and he will take care to deliver us from our enemies. Many times out of ſlaviſh feare of the danger of enemies, and what diſturbance they are able to make among us, we are ready to betray the cauſe of God, and neglect his worſhip. Let us learne from hence to goe on in Gods wayes, and not feare any hurt our enemies can doe us, God ſaith that he will take care when they are all at Jeruſalem in the exerciſes of his worſhip that none ſhould deſire their land. Lect. 9.

Now for the opening theſe ſeverall Feaſts, in it you may be helped fruitfully to reade much Scripture in the Old Teſtament, for much of it is ſpent in things that concerne ſome of theſe.

The firſt was the Paſſeover. You have the hiſtory of it *Numb.* 28. 16, 17. and in divers other Scriptures: That Feaſt was in the beginning of the yeare. It is true, our September was the beginning of their *Annus Civilis*, their yeere for Civill affaires, but the Month *Abib*, which was the middle of March, and part of Aprill, was *Annus Eccleſiaſticus*, the Eccleſiaſticall yeere, and it was ſo appointed, upon their deliverance out of Egypt when God commanded them then to celebrate their Paſſeover, he told them that that Month ſhould be unto them the beginning of months, the firſt month of the yeere. The Feaſt of Paſſeover.

Noting thus much, That deliverance from great evils are mercies that we are highly to prize; the Jews were to begin their yeare in memoriall of the mercy they had upon that Month.

For the name [*Paſſeover*] from Gods ſending forth deſtroying Angels

Chap. 2. Angels that yet *paſſed over* the houſes of the Iſraelites that night; he went thorough the land and deſtroyed all the firſt borne of the Egyptians, but ſaved the Iſralites, this feaſt was alſo called *the feaſt of unleavened bread, Luc.* 22.1. becauſe they were to go out of Egypt in haſt, & could not have time to leven their bread, but took onely a little flower and water together, and ſo carryed it upon their backes; *Joſephus* tells us that they took onely a little flower with water together that might ſerve them with a great deale of ſparing but for thirty dayes, there was all they had for ſo many thouſand thouſands onely for ſo many dayes. God put them to it, to depend upon him. We are ready to murmure if we ſee not enough to ſerve us for many yeers, if our armies have not enough for ſo long time: they had but a little meale and water that might ſerve them for thirty dayes, and they knew not where to have more when that was ſpent; no marvaile that it is ſaid of *Moſes Heb.* 11.27. *by faith he went out of Egypt.* This bread is called *the bread of affliction, Deu.* 16.3. and it was *unleavened* bread, not only to typifie that we muſt not have our hearts levened with malice, but to put them in minde of that ſore affliction they were in, not onely when they were in Egypt, but when they went out of Egypt, that they had then but a little meale and water to ſerve them for thirty dayes.

Now this paſſeover was partly memorative, and partly figurative.

Memorative. Firſt to remember the deliverance of their firſt borne.

Secondly, to remember their deliverance from the bondage of Egypt.

Obſer. 1. When others are ſmitten (that is the morall ſignification) and we paſt over, this is a great mercy.

2. Againe, deliverance from bondage, and in the outward man and bondage in reſpect of Religion and conſcience is a mercy for ever to be celebrated. God is pleaſed now to offer us this mercy of deliverance from both theſe bondages, certainly we are a people devoted to miſery if we ſhall not take Gods offer of mercy. We have been in bondage in our eſtates and liberties, God offereth us freedome, and freedome alſo from antichriſtian bondage which is worſe then Egyptian bondage.

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The text ſaith when they were delivered from the bondage of Egypt *Moſes ſang*, and in the *Revelation* when they were delivered from antichriſtian bondage *they ſang the ſong of Moſes*. We were long ſince delivered from a great part of this bondage, now the Lord offereth to deliver us altogether. But to let that go. Lect. 9. Apoc. 15.1.

They were to eate this paſſeover with their ſtaves in their hands, this was to note their haſty going out of Egypt. We ſhould not when God offereth us mercy of deliverance, go forth ſlowly. This is our miſery at this day, the Lord offereth deliverance and we lye ſlugging on our beds, and are like that fooliſh *child* the Prophet ſpeaks of that *ſticks in the birth*: We have ſtuck theſe two yeers in the birth, whereas we might have been deliverd long before this. It concernes us all to conſider what the cauſe is, and to lament it before the Lord, that we may make our peace with him. *Obſer.* When *God* offereth deliverance, we ſhould not be ſluggiſh.

But further. In thankſgiving for a mercy we are ever to remember what we were before that mercy. They muſt eate unleavened bread at this feaſt, the bread of affliction, they muſt remember the afflictions they were in before they had this mercy, whereof this feaſt was a memoriall; when we bleſſe God for a deliverance, we muſt really preſent before our ſouls the ſad condition we were in before we were delivered. *Obſ.*

Further, the ſpecial thing that is aimed at in the paſſeover, was that it ſhould be a type of Chriſt, who was that paſchall lamb that was to take away the ſinnes of the world, he that was roſted in the fire of Gods wrath for our ſinnes, as that lambe that was to be eaten in the Paſſeover was roſted in the fire: And if ever the Angel of Gods vengeance doe paſſe over us, it is thorough the blood of that lambe ſprinkled upon our hearts, which was ſignifyed by the ſprinkling the blood of the lambe upon the poſts of their houſes. In the Lords ſupper we celebrate in effect the ſame feaſt of the Paſſeover they did: and by this we may learne this excellent note.

There is little comfort in the remembrance of our outward deliverances, except we can ſee them all in Chriſt. They were in this feaſt to remember their deliverance out of Egypt, but withall they were in it to have a figure and type of Chriſt, *Obſer.* Deliverances looked upon in reference to Chriſt are ſweet.

Chap. 2.

that ſweetned their remembrance that made the feaſt a joyfull feaſt, when they could ſee their deliverance out of Egypt as a fruit of Chriſts ſufferings, when this lambe that was to put them in minde of it, did put them in minde likewiſe of Chriſt the paſchal lamb. In all deliverances from any kinde of affliction, if you would have the remembrance of them ſweet unto you, you muſt looke upon them all in the blood of Chriſt, and ſo remember them, and then your hearts will be inlarged to bleſſe God.

The Jewiſh additions to their Paſſeover. 1.

This was the ordinance of God in the Paſſeover, but beſides Gods ordinance, the Jews added divers other things.

The firſt thing obſerveable that they added, was earneſt prayer to God for the building of the temple; which many of them obſerve to this day. Thoſe who writ of the cuſtomes of the Jews tel us, that becauſe the temple is deſtroyed where they were to go up thrice in the yeere to ſolemnize theſe feaſts, therefore they pray ſo earneſtly and mightily for the Temple in this manner: They cry all together to God, *Lord, build thy temple ſhortly, very quickly, very quickly, moſt quickly in our dayes:* and then they goe over it againe, *Mercifull God, great God, kind God, high God, ſweet God,* with divers other epithets, *Now build thy temple, quickly, very quickly, &c. Now, now, now,* five times together, ſo *Buxtorfius* tels us. They teach us how much the Temple doth concerne us. Here is onely their miſtake, they reſted in the materiall Temple, they did not conſider that this Temple was a type of Chriſt, therefore as earneſtly as they prayed for the building of their materiall Temple, ſo we are to pray for the building up of the myſticall body of Chriſt, now Lord, build quickly, do not defer it, even in our dayes do it.

Templum tuum brevi, valde cito, valde cito, in diebus noſtris, citiſſime, nunc ædifica templum tuum brevi. Miſericors Deus, magne Deus, benigne Deus, pulcher Deus, dulcis Deus, virtuoſe Deus, Judaice Deus, nunc ædifica templum tuum brevi, valde cito, in diebus noſtris, valde cito, valde cito, nunc ædifica, nunc ædifica, nunc ædifica, nunc ædifica, nunc ædifica templum tuum cito, robuſte Deus, fortis, vineus, potens Deus, &c. Buxtorf. de Synag. Jud. c. 13.

A ſecond thing they added was the manner of caſting out of unleavened bread, in this they obſerved three things, their inquiſition, their extermination, their execration, firſt with a candle they would narrowly ſearch every corner of the houſe, to ſee if they

they had the leaſt crumme of leaven, if any were found they caſt it out with ſolemnity, and then they uſed to wiſh a curſe upon themſelves if there were any left in their houſes that was not caſt out. Lect. 9.

This morall obſervation we may be taught from it, it ſhould be our care when we are to receive the Sacrament, to make narrow inquiſition, to get the candle of the word, and to ſearch every corner of our hearts, every faculty of the ſoule, to ſee if there be no leaven in it. 2. Whatſoever wee ſee to caſt it out of doores. And 3. to be ſo much ſet againſt ſinne, as to bee willing to take a curſe upon our ſelves, if we ſhould willingly let any knowne ſinne be in our hearts, and to acknowledge that God might juſtly curſe us in his Ordinance if we be falſe in this.

Thirdly, they uſed to ſhew forth all their brave rich things, if they had any bravery in cloathes, in furniture, in any good thing, they would ſhew all at this Feaſt. By their ſuperſtition wee may learne this note, that in the time of our comming before God, it is fit for us to manifeſt his graces, to exerciſe all thoſe beautifull graces that the Lord hath endowed us with by the worke of his Spirit, for there is the riches of a Chriſtian, there is his brave cloathes, and his plate, all his excellencies are his graces. 3.

The fourth thing they did was, after the Paſſeover was at an end, they would faſt three dayes, to humble themſelves for their faylings in keeping that Feaſt. This was not Gods Inſtitution, but it was their cuſtome, and we may learne this from it, (though not to binde our ſelves to that they did) to looke back to our receiving the Sacrament, and to bewayle all our miſcarriages; I believe if things were examined to the quick in our receiving the Sacrament, you would finde matter enough to faſt and pray for the humbling your ſoules for your miſcarriages. 4.

Laſtly, in the Paſſeover they uſed to reade the booke of the Canticles, becauſe that booke treats eſpecially of the conjunction of the ſoule with the Meſſiah, which is ſealed up ſpecially in the Paſſeover. And that indeed is a ſpeciall meditation for us when we come to the Lords Supper, to meditate of our conjunction with Chriſt. 5.

Chap. 2. The Feaſt of Pentecoſt.

The next is the Feaſt of Pentecoſt. This Feaſt is called alſo *the Feaſt of Weekes*, becauſe there were ſeven weeks to bee reckoned, and then at the end of them it was ſolemnly to be kept, you ſhall finde it, *Levit.*23.15. There you have the Feaſt of the Paſſeover, and in that the firſt day of ſeven, and the laſt day of ſeven was ſolemnly kept; now they were to count from the morrow after the firſt Sabbath, ſeven Sabbaths, that is, ſeven weeks compleate; the firſt Sabbath of the Paſſeover was the fifteenth day of the month *Abib*, and then the next day from that they were to count ſeven weekes, and at the end of ſeven weekes was the Feaſt of Pentecoſt to be kept. Now in this firſt day wherein they began to count their weekes (for the preparation to this Feaſt of Pentecoſt) you ſhall finde that the firſt fruits were to be offered up to God, it was a kinde of diſtinct feaſt, called *the Feaſt of the Firſt-fruits*, in which they were to bring a ſheafe of the firſt fruits of their harveſt unto the Prieſt to be offered to God; And the reaſon was, becauſe now their harveſt began: Aſſoone as ever the Paſſeover was killed, and they had kept the firſt Sabbath of the Paſſeover (for they were to keepe it ſeven dayes) they began their harveſt, they muſt not put a Sickle into the corne, nor reape any thing of their ground untill they had kept the Paſſeover; it affordeth unto us this inſtruction.

No bleſſing to be enjoyed from the earth but thorough Chriſt.

Wee cannot enjoy any ſweetneſſe nor bleſſing from any fruits of the earth, but through the blood of Jeſus Chriſt: After they had ſolemnized the memoriall of the blood of Chriſt, then they might put a Sickle in the corne and reape it, not before, and as ſoone as they had ſolemnized the remembrance of Chriſt in the Paſſeover, they might goe with comfort and take the fruits of the earth and rejoyce in them, but not before.

Now this was in the month of Abib, that is part of our March, and part of Aprill, then began their harveſt, and thence it hath its name, for *Abib* ſignifies *an eare of corne*. Now their harveſt began ſo ſoone in the land of Canaan, not onely becauſe it was a hot Countrey, for it is obſerved that Africa was a hotter Countrey then theirs, and yet their harveſt began not ſo ſoone; but becauſe of the bleſſing of God upon that land, therefore *Ier.*3. 19. it is called *a goodly heritage*, becauſe of the timely bringing forth the fruit; the words tranſlated *goodly heritage*, ſignifies

נחלת צבי *Hereditatem elegantiæ.*

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an heritage of comelineſſe; the ſame word that is here for *goodly*, ſignifies a *Roe-buck*, to which this Land was compared, and ſo it may be ſaid to be a land of a Roe-buck, becauſe of the ſpeedy and ſwift ripening of the corne. Lect. 9.

The obſervation is, It is the bleſſing of the Church to have their fruit ripe betimes, not to ſtay too long before they be ripe, for Canaan was a type of the Church. You young ones conſider of this, the Lord loveth to have the fruits of Canaan ripe betimes; if you grew in the wilderneſſe, though you did not bring forth fruit in your young time, God did not ſo much regard it; but if you live in his Church, in Canaan, the Lord expects you ſhould begin betimes, in the very ſpring of your yeares you ſhould bring forth fruit unto God. Men doe much rejoyce in timely fruits, they are lovely: Yea and God rejoyceth in them too, *Micah* 7. 1. *My ſoule deſireth the firſt ripe fruits*, this is true of God himſelfe. Your parents and godly friends may ſay, our ſoule deſires that grace may ſpring up betimes in theſe young ones, ſo it may be ſaid of God, the very ſoule of God deſireth to ſee the firſt fruits; fruit in young ones is that which is pleaſing to Gods ſoule. *Obſer.* 1. Timely fruit is pleaſing to God.

We may further note, when we have had communion with God in holy things, then we may have a holy and more comfortable uſe of the creatures. As before we noted when wee have ſolemnized the blood of Chriſt, then we may enjoy ſweetneſſe from the comforts of the earth; ſo now, when we have enjoyed communion with God in his Ordinances, then is a fit time to have a holy uſe of the creatures, yea then you muſt be carefull of having a holy uſe of the creatures; as ſoone as ever they came from the Paſſeover, the firſt day they were to celebrate the firſt fruits unto God. *Obſer.*

From whence,

Thirdly, After the blood of Chriſt is ſprinkled upon the conſcience, then men will be ready to dedicate things unto God. Then as *Zacheus* ſaid, *Halfe my goods I give to the poore*; here are my goods, here is my eſtate, doth the Church, doth my brethren ſtand in need of helpe? Loe we are ready to offer them up unto God. *Obſer.*

Fourthly, The firſt of bleſſings are to be offered up unto God. *Obſer.*

Chap. 2. God gives them charge, that the firſt of the firſt of all the fruits of their land ſhould be offered unto him, all that commeth afterward ſhould be the more bleſſed. Learne this you young ones, dedicate the firſt of your yeers unto God, the very firſt of your firſt, the dawning of your yeers.

Exod. 23. 19.

Obſ. Now aſſoone as they had dedicated their firſt fruits, when harveſt was done, then comes the feaſt of pentecoſt: then they rejoyced in the conſummation of harveſt. If you dedicate your young dayes unto God, when the conſummation of your yeers comes, how may you keepe a feaſt of Pentecoſt! The Jews firſt dedicated the firſt fruits, fifty dayes before, and then at the fifty dayes end they kept their joyfull feaſt of Pentecoſt, ſo might you if you dedicated your young yeers unto God. On the other ſide, what a ſad thing will it be for old men that but now begin to thinke of God and Chriſt, it is well you do ſo, but you cannot do it ſo comfortably as you might have done, if you had begun in your younger yeers. If the Jewes when their harveſt was done had brought two loaves unto God, might God ſay, why did you not bring the firſt fruits unto me? God might ſo upbrayd you, but however come in to God and he will not upbrayde you, he upbraydeth no man, but yet the comfort will not be ſo much becauſe your conſciences will upbrayd you.

Obſer. Fiftly, note this, Happy is the man that when he comes to reap the fruit of his actions, ſhall have a feaſt of joy. Thus it was with the Jews, the very beginning of their harveſt was with a feaſt, and the concluſion with a feaſt too. All the actions of our lives are a ſowing of ſeed, if you ſow ſparingly you ſhall reap ſparingly, and happy thoſe men when they come to reap, that both the beginning and concluſion of their reaping ſhall be a joyfull feaſting. Many ſow merrily, but they reap horrour and anguiſh; but when the Saints come to reap, they ſhall have a feaſt of joy. *At thy right hand are joyes and pleaſures for evermore.*

Obſer. 6. At the fiftieth day then they were to ſolemnize the mercy of God in giving to them the fruits of the earth for their harveſt.

Hence this Note,

Much praiſe is due to God for the fruits of the earth, for outward

ward comforts. How much praiſe then is due for JESUS CHRIST, and all ſpirituall mercies in him? Though we ought to bleſſe God for the things of the earth, yet wee ſhould be ſo ſwallowed up in bleſſing God for his word and ordinances, and ſpirituall mercies, as in compariſon our hearts ſhould be above the fruits of the earth. Therefore it is obſervable, that in *Ezekiel* where there is a Propheſie of the ſtate of the Church, ſet out by the Jewiſh way of feaſts, though there be mention of the *Paſſeover*, and *new moones*, and *Sabbaths*, and of the *feaſt of Tabernacles*, yet there is no mention of the *feaſt of Pentecoſt*, no mention of keeping a feaſt for bleſſing God for theſe things. Not but that they ſhould doe ſo, but that their hearts ſhould be ſo carryed up with abundance of ſpiritual mercies, that then all for Chriſt, and for heaven, and for eternity, their hearts ſhould be wholly ſet upon ſpirituall things. Lect. 9.

7. It was a great ingagement to them to uſe the creatures, when in the firſt beginning they had dedicated them unto God, and in the concluſion of harveſt they had ſolemnized his mercy in giving them the creatures. For God did thereby teach them that they might be further engaged to uſe all creatures for his ſervice. As it is a mighty engagement to any man if God give him a heart to dedicate the beginning of a mercy unto God, & when he hath got the mercy fulfilled, then in a ſolemne manner hee bleſſeth God for it, to make uſe of this mercie for Gods honour. Certainly the reaſon why many are ſo looſe in their converſations, and doe not employ the creatures of God to his glory, is, becauſe they doe not in a ſolemne manner bleſſe God for that they enjoy. As in your trading, ſuppoſe you have ſome comfortable Incomes, perhaps you take theſe comforts, and thank God in a ſleight manner for them, how doe you uſe them afterwards? onely for your ſelves and for the fleſh. But when you heare of Incomes of riches flowing in upon you, if you can then preſently take the firſt fruits and give ſome part to Gods ſervice as a teſtimony of thankefulneſſe, and in your families and cloſets in a ſolemne manner give God the glory for the good ſucceſſe you have had in your eſtate, this will be a mighty ingagement to you to uſe your eſtates for his ſervice. *Obſer.*

8. Mark

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8. Mark that at the first, in their preparation, they were to bring but a *sheafe*, but afterward, *Levit.* 23. 17. they were to bring *two loaves*; in the first they were to offer *one he-lamb without blemish*, but afterward *seven lambes, and a young bullocke, and two Rams, &c.* both *burnt-offerings, and sinne-offerings, and peace-offerings* when they had received the full harvest.

Obser.

Thence learn, though you be forward to give God glory when you are young, the first fruit of your yeers, yet when you come to be old, you should *flourish in the Courts of Gods house*. First they offered but a little unto God, afterward abundance. Doe you so? I appeale to all old men that are here this day, if God did give you any heart to give up your young yeeres to him, blesse God for it; but now when you are old, are you as forward as ever you were? You ought to be not onely so, but much more abundant in the work of the Lord. Nay cannot others witnesse against you, that there was such a time wherein you were more forward, and that now you begin rather to temporize? The LORD forbid this should be spoke of any old men. God expects more afterward then at the first fruits; and though nature may decay, yet there is a promise that in their old age *they shall flourish in the courts of Gods house*, and shall manifest the graces of his Spirit much more. We are ready at the first fruits to offer unto God somewhat, when his mercy commeth first; but when mercy comes afterward more fully, we should be more full in our offerings.

The difference of burnt offering, sin offering, & peace offering.

You will say, what is the meaning of this, that there is a burnt offering, a sin offering, and a peace offering in the feast of Pentecost? what is the difference of these three offerings?

The difference is this; The burnt offering was in testimony of their high respect to God, they wholly had respect to God in the burnt offering; that is, they tendered up something to God as a testimony of the high and honourable esteeme they had of his majestie, it was wholly to be given up to him. Now in the other they had respect to themselves, the sin-offering was not to offer a sacrifice meerly to testifie respect to God, but to be a typicall signification of Christs sacrifice for sinnes; they were to look through their sacrifice, to Christ, and their sin-offering was to be an atonement for their sin.

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The peace offering was in thankſgiving for a mercy, or when they would petition to God for a further mercy. All this muſt be done in the day of Pentecoſt. Lect. 10.

But beſides this end of Pentecoſt, to ſolemnize the mercies of God in their harveſt, there is another that is conſtantly affirmed by the Jewes, and I find many Divines making no queſtion of it; but I finde it not ſo cleerly laid down in the Word. They ſay God in this feaſt did ſolemnize the giving of the law, and this is their ground, becauſe fifty dayes after their comming out of Egypt was the time of Gods giving the law, and ſo they ſay Pentecoſt was appointed to bleſſe God for giving the law. The Jews ſay that God dealt with them as a King ſhould deale with a poore man in priſon, firſt he releaſeth him of his bondage, and withall tells him, that after ſuch a time he will marry him to his daughter; now ſay they, will not this man count every day, and long untill this time come? ſo when God did deliver us out of Egypt, hee told us that after ſuch a time he would give us his law, and marry us to his daughter which is the law, and this is the reaſon why we count ſo diligently the very weekes, nay the dayes, as longing for that time when we are to be marryed to the law, when the Lord ſhall grant to us ſuch a mercy.

From whence wee may note, that we are not onely to keepe Gods law, but to rejoyce in Gods law; not onely to look at what is commanded as a duty, but as a high priviledge, and ſo bleſſe God for the law. It is a higher thing to love Gods law, and rejoyce in it then, to obey it; *Great peace ſhal they have that love thy law*; *David* profeſt that he *loved the law of God more then ſilver and gold*, that it was *ſweeter* to him *then the honey and the honeycombe*. The Jews at this day do much rejoyce when the Law of God is read, and in their ſynagogues when the law of God is brought our, they lift up their bodies in a kinde of exultation, rejoycing that God gave this law to them. *Obſer.*

Further, the time of their Pentecoſt was the time of the deſcending of the holy Ghoſt upon the Apoſtles: as God at that time gave the law by *Moſes*, ſo the Spirit at that time came by Chriſt, to ſhew that we are in the Goſpel to receive the Spirit of

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God, to inable us to fulfill the law. They had the letter of the law, but in compariſon of what we have, they had not the Spirit, but now the holy Ghoſt is come in a full meaſure; as he then came upon the Diſciples, ſo he comes now in the time of the Goſpell in a fuller way then formerly, there is a continuall Pentecoſt.

But the workes of God doe not of themſelves ſanctifie any time, except we take that note with us, wee may runne into a thouſand abſurdities; if we argue thus, becauſe the Jews had ſuch a time we may have ſuch a time, or becauſe there were ſuch bleſſings at that time therefore we may ſanctifie that day. No, the workes of God do not ſanctifie any time, of themſelves; It muſt be the Word, ſome inſtitution or other, either the Word written or ſome immediate dictate of the Spirit that muſt ſanctify any day. Certainly the work of our redemption it ſelf is not enough to change the ſabbath, if we had not ſome footing for a new inſtitution. We uſually give this ground for the change of the day, becauſe of the greatneſſe of the worke; but though the workes of God be great, though never ſo great, it is not for us to ſanctifie a day, it muſt be an inſtitution of God, or elſe we ſinne in ſanctifying any ſet and ſtated time for any ſuch work, for Chriſts reſurrection, or ſending of the Spirit, except there come an inſtitution, though the worke be as great as any thing God ever did for the Jewes, it will be but will-worſhip in us, and God will not be put off with this, What is not this as great a work as that the Jews had, and may not we celebrate the memory of it as they did? but God will ſay, *Who required theſe things at your hands?* Thus farre you may do indeed, that is, bleſſe God for thoſe workes all the dayes of your lives, but to ſanctifie any particular day for them, certainly that cannot be done without ſinne; we have our warrant for the Lords day as well as the greatneſſe of the work, becauſe of the practiſe of the Apoſtles who were inſpired by the holy Ghoſt.

The next is the feaſt of Trumpets, onely one particular about it at this time, becauſe providence makes it ſo ſeaſonable. In the ſeventh moneth (which was the firſt moneth of their *Annus Civilis*) there were three feaſts.

Feſtum

Lect. 9.

Feſtum { *Tubarum*, *Expiationis*, *Tabernaculorum*.

The firſt was the feaſt of Trumpets; now there was a three-fold uſe of Trumpets among the Jews. 1. For the calling of the congregation together, as we uſe to do with bells. 2. The calling of them to warre. 3. For the ſolemnizing of their feaſts. This feaſt of trumpets you have, *Numb.* 17.

The feaſt of trumpets.

There are four ends given by Divines of the feaſt of trumpets, ſome I confeſſe are very improbable, but there are two very probable. The one is, this feaſt was to celebrate the New-yeer with them; as upon every new moneth that was called the feaſt of the new Moon, to celebrate the beginning of the moneth, ſo in the beginning of the yeer they had a feaſt to celebrate the beginning of the yeere, that was this feaſt, for it was on the firſt day of their civill yeer; ſo that it is very probable that feaſt was appointed to bleſſe God for the new-yeer as well as they had one to celebrate the new moneth. It was Gods inſtitution for that time to have the New-yeere conſecrated by that feaſt; yet this can be no ground for us now to conſecrate the beginning of every new yeere unto God: that was Jewiſh and it is ceaſt, if we will have any conſecration of a new yeere it muſt be by virtue of ſome inſtitution or other, let (who can) ſhew the inſtitution: we muſt not thinke becauſe it hath a ſhew of wiſdome, and it ſeemes to be reaſonable to us, therefore it may be this is not enough in matter of worſhip, you muſt ſtrictly tye your ſelves to an inſtitution in matters of worſhip, in conſecrating of times. As it is Jewiſh, ſo it is Heathenish, the Heathens conſecrated their new yeer to the honour of their god *Ianus*, & we read in *Concilium Antiſiodorenſe*, in France in the yeer 614. it was the judgement of that councell that it is not lawfull to obſerve the feſtivities of the Gentiles; to keep their worſhip and obſervation of their Calends, (that is, the beginning of their moneths) to adorne houſes with lawrell and green bayes, for all theſe practiſes (ſaith the Councell) ſavour of paganiſme. And likewiſe an antient writer ſaith, that the Kalends of January are rather to be taken heed of, then to be accounted Kalends, and ſo to be ſanctifyed; And further, he ſaith, the Church hath ap-

Non licet iniquas obſervationes agere Kalendarũ & ociis vacare gentilibus, neq; lauro aut viriditate arborum cingere domos. Omnis enim hæc obſervatio paganiſmi eſt. Canon. 74.

Cavendæ potius quam Kalendæ.

Statuit univerſalis Eccleſia jejunium publicum in iſto die fieri. Alchuvinus de divinis offic. c. 4.

Chap. 2. appointed a ſolemne feaſt to be upon that very day becauſe of the notorious abuſes there were wont to be upon that day. And *Polydore Virgil* ſaith, that theſe ſolemnities of Lawrell and bayes, and maſques, and mummings, and ſuch vanities, they all come from the Heathens *Bacchanalia*, and *Saturnalia* that were wont to be at that time of the yeere. However therefore wee put them upon Chriſt, and thinke we honour him, and call it the Circumciſion day of Chriſt, yet by thoſe cuſtomes we diſhonour him, for they are rather Heatheniſh then Chriſtian, To doe it, I ſay, becauſe we thinke to conſecrate time; though there may be ſome naturall reaſon of rejoycing, yet no ground for conſecration.

Let no man object and ſay, theſe ſolemnities have beene a long time in the Church. It is true, theſe are ancient, but from whence comes the antiquity? It comes from hence, becauſe Chriſtians being newly converted out of Paganiſme, they would keepe as much as poſſibly they might of the Pagan cuſtomes, onely they would give them a turne, turne them to Chriſtian ſolemnities, but the riſe was from their Pagan cuſtomes: therefore all the argument of antiquity, either for theſe or Ceremonies, or Prelaticall government, it comes from this ground, becauſe their Pagan cuſtomes were ſo, and they lived among Pagans, and having beene lately Pagans, they ſavoured and ſmelt of Heatheniſme ſtill. So now, many plead that ſuch things were in the firſt Reformation: no marvail, they retained them, for they were but newly come out of Popery, and they ſavoured and ſmelt of Popery. Indeed to plead the antiquity of theſe things, which men muſt ſhew when they are put to it, is one of the greateſt arguments againſt them. Thus was the Feaſt of All-Saints turned from the Heathens Feaſt *Pantheon*, and ſo the Feaſt of the Purification of the Virgin *Mary* which they call *Candlemas*, the Heathens had the feaſtivity of their Goddeſſe *Februa* (who was the Mother of *Mars*) upon that day, from whence the name of our month *February* commeth, they did then celebrate that time with Candles, and ſuch things as Papiſts doe now. This antiquity you have for the celebrating of *Candlemas*.

The like may be ſaid for the argument of Antiquity for the Pre-

Prelates. O ſay ſome, ſuch a kinde of government hath beene ever ſince Chriſtian Religion hath beene in England. Grant that there hath beene ſome kinde of Biſhops ever ſince, but from whence came they? We finde in Hiſtories, that when the Pagans were here in England, they had their *Flamins*, and their *Arch-flamins*, *London* was one, and *Yorke* was another, and when they were converted to Chriſtian Religion, yet ſtill keeping ſome of their Heatheniſh cuſtomes, in ſtead of their *Arch-flamins* they made *Arch-biſhops*, and of their *Flamins*, *Biſhops*, and that in their very places, as *London* and *Yorke*, and ſome ſay *Cheſter*, they kept their Biſhopricks ſtill. This is the very ground of the antiquity of them; therefore my brethren, let not us be put off with ſuch arguments as theſe; men delude you, they baffle you by theſe arguments. Lect. 10.

The Tenth Lecture.

HOSEA 2. 11.

And all her ſolemne Feaſts, &c.

WEE began the laſt day to ſpeake ſomething of the *Feaſt of Trumpets*, you ſhall finde the inſtitution of it in *Leviticus* 23. 24. *You ſhall have a Sabbath, a memoriall of blowing of Trumpets*, Now there were divers ends of Gods inſtitution of this Feaſt, I have ſpoke of one; the ſecond reaſon of that Feaſt, the Hebrews thinke, was a remembrance of *Iſaacs* deliverance, when he ſhould have beene ſacrificed, and the Ram caught by the hornes to be ſacrificed in his ſtead; they draw it from this argument, becauſe that Feaſt is called *A memoriall*, (ſay they) to remember the deliverance of *Iſaac*, and it muſt be by the Trumpets of Rams hornes, to call this to remembrance, the deliverance of *Iſaac*, and a Ram ſacrificed in his ſtead; this is the Jews opinion of it, but it ſeemes to be far from the meaning of the holy Ghoſt. A third reaſon of the Feaſt of Trumpets, ſome ſay,

Chap. 2. (*Cajetan* amongſt others) was inſtituted for a memoriall of Gods giving the law by ſound of the trumpet; that is not likely neither, becauſe this feaſt was not kept at the time of Gods giving the law, if there were any time for the celebration of giving the law, it muſt be at the feaſt of Pentecoſt. A fourth, it was for a celebration of a memoriall of Gods goodneſſe to them in the time of war, for all the mercies of God unto them in their wars, which was declared by the blowing of the trumpets. But I rather take another reaſon, to be a maine and principall reaſon of Gods inſtitution of this feaſt, to be a preparation to the feaſt of atonement and expiation, and therefore (ſaith *Calvin*) it is called *a memoriall*, *Levit.* 23. for this reaſon, to put them in minde to humble themſelves before God, to afflict their hearts in the day of atonement; and ſecondly, *a memoriall* before God, that God may remember them for mercy, ſo the Jews obſerve from the firſt day of the ſeventh moneth, unto the tenth day, there was more then ordinary exerciſes in giving of almes, in praying, in going to their ſynagogues, they were very devout for thoſe ten dayes in way of preparation for the day of atonement, of expiation. From whence note,

Obſer. It is of this uſe to us to prepare for the day of faſting; Miniſters ſhould blow their trumpets to the people to prepare them for that day: God hath accepted of thoſe poore kind of faſts that we have kept, abundance of mercies we have received on them; there is ſcarce any one faſt day that is kept, but we preſently hear good news after it; if we had kept faſt dayes as we ought, if we had been prepared as we ſhould, O what might we have obtained of God by this time! if God accepts ſuch poor things as we do, (as God knowes they are poore and meane) if we had every time a trumpet blowne before us to prepare us for the day of atonement, what atonements might England have made with God before this time! Thus you may know how to reade underſtandingly thoſe things you reade about the feaſt of Trumpets. The next feaſt was the *feaſt of Expiation*, in the tenth day; I thought not have ſpoken of that, becauſe the feaſt of Expiation is a faſt rather then a feaſt, but that is meant here as well as any of the other, for this reaſon, though it were a faſt, yet the Hebrew word here that is tranſlated *ſolemne feaſts*, ſignifies one-

The day of atonement *Feſtum expiationis*: eight things obſervable in it.

ly

ly aſetled,ſtated, ſolemne time. And Secondly, It was a great mercy to thē to have ſuch a day of faſt; though the day of atonement, be a day of afflicting themſelves, yet it is the cauſe of rejoycing to a nation, that God grants them ſuch a day of atonement; it is a ſpeciall meanes to make way to the joy of a nation, and therefore this is included amongſt the other: now the hiſtory of that, you have in thoſe two famous Scriptures, *Levit.* 16. and *Levit.* 23. In this day of atonement, the tenth day of the ſeventh moneth, there are divers things very obſervable, and uſefull for theſe times. Lect. 10.

The firſt is, The ſolemne charge that God gave for afflicting mens ſouls upon that day; you ſhall finde in a few verſes three ſeverall times a ſolemne charge to afflict their ſoules, to humble their ſoules; *Levit.* 23. 27. 29. 32. God appointed one day in the yeer for all the Jews *to afflict their ſoules*, to make an atonement between God and them, in a day of faſt, and they were charged to be ſure to afflict their ſoules then, and that ſoule that did not, God threatened *to cut it off*. 1.

The ſecond thing obſervable is, that the Prieſt was to *go into the Holy of Holies*, where he was to go but once a yeer; *Levit.* 16. the beginning and the latter end compared together; you ſhall finde it. This may teach us thus much; 2.

If ever we are to look upon JESUS CHRIST in the preſence of God, to go into the Holy of Holies, making interceſſion for us, it is in the day of atonement, in the day of a publique faſt of the kingdom, then are we to exerciſe our faith upon Chriſt, as entring before God into the Holy of Holies for us, after we have charged upon our ſouls our ſins, and afflicted our ſouls, we muſt likewiſe caſt up an eye of faith, beholding Jeſus Chriſt our high Prieſt at that day before the Father making interceſſion for us. *Obſer.*

The third thing obſervable is, at that day the Prieſt was to make an atonement for all the holy things; in *Levit.* 16. 20. *When he hath made an end of reconciling the holy place, the Tabernacle, and the altar, &c.* the Prieſt was not onely to ſeek to make reconciliation between God and the people, but to *reconcile the holy places*, even the Holy of Holies had a kinde of pollution in it, and muſt be reconciled then, and the Tabernacle, and the Altar, all of them had a kind of pollution upon them: ſo infectious is the ſin 3.

Chap. 2. sin of man, and all these were to be reconciled upon a day of atonement.

Obs. This teacheth us, That in a day of Atonement, of fasting, We are then to have a speciall care to seek mercie from God, to be reconciled to us, in regard of all our holy things, our holy duties, and offerings; we are to seek then to get the best services that ever we performed in all our lives, to be cleansed, that God may be pacified in regard of the filth and uncleanesse that hath cleaved even to them. You are not in the day of a Fast, onely to confesse your notorious sins to God, those that in their own nature are sinfull, but you are then to examine all your holy duties, to humble your selves before God, and seek to make peace with God, in regard of the uncleanesse that hath been in them. This few think of, they in the day of a Fast confesse such sins as are vile in themselves, but to be made sensible of the uncleanesse of holy duties, that is little thought of in the day of their Fasts.

4. 4. In their day of Atonement, the Priest was to lay the sins of the congregation upon the scape goat. The storie of the *scape goat* was this, The Priest must come and *confesse the sins of the congregation, laying his hand upon the head of the goat,* and then he must *send this goat into the wildernesse.* The meaning is of great use to us; Jesus Christ he is the scape goat, and we are in the dayes of our humiliations to come and lay our hands upon Jesus Christ, and confesse all our sins over him, and look upon all our sins as laid upon him. Now the scape goat was to be *sent into the wildernesse:* What is that? That is, sent into a land of forgetfulnesse, so as the Jews should never come to see that goat againe that their sins were laid upon, it signified to them, that their sins were now so forgiven them, that they should never heare of their sins againe. Thus are our sins upon Christ, as we shall never come to see, not heare more of them. In the day of our Fasts wee should thus exercise our faith upon Christ.

5. A fift thing that was to be done, was *to sprinkle the bloud of the slaine goat upon the mercie-seat, and before it.* It is the bloud of Christ that is upon, and before Gods mercie-seat, that procures mercie from thence for us.

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The ſixt thing. In the 16. of *Leviticus*, *ver.* 12. the Prieſt muſt *take a cenſer full of burning coales of fire from off the Altar, and his handfull of ſweet incenſe beaten ſmall.* This he muſt doe in the day of Atonement, to teach us, That in the day of our ſolemne Faſts, we muſt be ſure to get our hearts full of burning coales from the Altar, full of affection and zeale, full of mighty workings of ſpirit to God, although you that are godly, and ſo are Prieſts to God, at other times come with few coales from the Altar, a little affection, your affections are ſcarce heated, but in a day of atonement you muſt come with your hearts full of coales, and be ſure it be fire from the Altar, do not ſatisfie your ſelves in naturall affections then, but be ſure you be full of ſpirituall affections; and then *full of incenſe.* What was that? it typically repreſented our prayer, you muſt be ſure to have your hearts full of prayer, to ſend up abundance of incenſe before God; the incenſe muſt be of ſpices *beaten ſmall*, what is that? the prayers that we are to ſend up to God, in the day of atonement, muſt come from much contrition of ſpirit, our hearts muſt be beaten ſmall to powder, when the hearts of men are beaten to powder, then they are able to ſend forth ſuch incenſe, as is a ſweet ſavour in the noſtrils of God. Many of you in the day of a faſt ſeeme to be full of prayer, but is this prayer a ſweet incenſe to God or no? how ſhall I know that? by this, God hath appointed the incenſe, upon the day of atonement, to be that, that muſt come from ſpices beaten, if thy heart be beaten to powder, and thy prayers be but the ſavour, and the odor of thy graces that are as ſpices, and heated by the fire of Gods ſpirit: then here is incenſe that pleaſes God, Firſt graces, which are the ſpices, the contrition, that is the beating ſmal, then the fire of Gods ſpirit to cauſe the incenſe to riſe up in the noſtrills of God as a ſweet ſavour. Lect. 10. 6.

Further, a ſeventh thing in the day of atonement was, *the cloud of the incenſe muſt cover the Mercy ſeate*, *ver.* 13. and then *the blood* both of *the bullock* and *the goate*, muſt be *ſprinkled upon the Mercy ſeate*, and that *ſeven times* and *ver.* 15. the blood of the goat muſt be ſprinkled not onely *upon the Mercy ſeat*, but *before the Mercy ſeat*, what is the meaning of this? muſt our mercy ſeat be clouded in the day of atonement? we had need have it appeare to us, & not be clouded; yes, in the day of atonement it muſt 7.

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be clouded, but clouded with incenſe; the incenſe that was ſent up, was a type of the ſweet perfume of the merit of JESUS CHRIST; Now in the dayes of atonement we muſt look up to the mercy ſeate, as clouded with the merit of Chriſt, clouded, that is the merit of JESUS CHRIST round about it, as a cloud, and covering the mercy ſeat, to teach us that no man muſt dare to looke upon the mercy ſeat of God as it is in it ſelfe, but he muſt have the incenſe of the merit of Chriſt round about it, the reaſon was given why the Lord muſt have the incenſe as a cloud to cover the mercy ſeate, *leſt he die*; if he had entered into the holy place, and there looked upon the mercy ſeate, and not clouded by the incenſe, he muſt have died for it; thoſe men that thinke to come into Gods preſence, and look upon God out of Chriſt, and think to receive mercy from God out of Chriſt, they die for it, this is the damnation of mens ſoules, to look upon God as mercifull out of Chriſt, mercy is an attribute of God, but if we dare (who are ſinfull creatures) to looke upon this attribute of mercy and not have the incenſe of Chriſts merit, it is the way to deſtroy our ſoules. O how many thouſands are in hell for this! many who are afflicted for their ſinnes, and cry to God to forgive their ſins, and beleeve he is mercifull, and thinke to exerciſe their faith upon God as mercifull, and yet not looking upon the mercy ſeat as clouded with the merit of Chriſt, it proves the deſtruction of their ſoules. In a faſt, when you come to look upon God, you muſt not look upon God as the Creator of heaven and earth, or as mercifull in himſelf barely, but look upon Gods mercy in his Son, and ſo exerciſe your faith, or elſe you can never make an atonement, but rather will procure Gods wrath. It is not onely dangerous, but horrible, once to think of God without Chriſt, ſaies *Luther*. Again the blood of the bullock & the goat muſt be *ſprinkled ſeven times upon the mearcy ſeat*, when we come to make our atonement with God, we muſt excerciſe our faith, in the blood of Chriſt, and ſprinkle it 7 times, again & again upon the mercy ſeat; we look upon God when we pray to him as a God of mercy, & we preſent our ſelves in our humiliations before the mercy ſeat, but know this, that the mercy ſeat wil do us no good, without the blood of Chriſt; faith muſt take this blood of Chriſt, & ſprinkle it, tender it up to God his Father, for the atonement of our ſouls, & procuring

Non ſolum periculoſum, ſed horribile eſt de deo extra Chriſtum cogitare Luther in Pſal. 128.

procuring mercy to us; and not onely ſo, the blood of the Bullock and the Goate muſt be ſprinckled *upon the Mercy ſeat*, but *before the Mercy ſeat*; we muſt not onely thinke there can be no mercy obtained from God, but by the blood of Chriſt, but we cannot ſo much as have acceſſe to Gods Mercy ſeat, without the blood of Chriſt, we muſt not dare to enter but by the blood of Chriſt, by him we have acceſſe to God; we muſt all know, that all ſinners are baniſhed from the preſence of God, and muſt not have acceſſe to Gods preſence as they are in themſelves. Lect. 10.

Laſtly, this day divers times is called *A Sabbath of reſt*, that is, *A Sabbath of Sabbaths*, ſo it is in the Originall, as one of the principall Sabbaths that they had; I did not handle it amongſt the *Sabbaths*, becauſe it comes in now more fully amongſt theſe *ſolemne Feaſts*; there muſt be more reſt in the dayes of atonement, then in others of their ſolemne dayes; There was that permitted in other ſolemne dayes, that was not permitted in that day; this may teach us, that in the dayes of faſting, above any dayes wee muſt get our ſoules now ſeparated from the world, there muſt be a reſt in our hearts, a reſt from ſinne, a reſt from the world, it muſt be a Sabbath of Sabbaths unto us. 8.

Now notwithſtanding God had given this ſolemne charge for this day of atonement, yet *Theodoret* tels us, that in his time they did ſo degenerate, that they ſpent this day in ſports, and made it a day of mirth; God grant that the ordinarineſſe of our dayes of atonement, doe not grow to this abuſe, as in ſome places it is amongſt us; the moſt ſolemne things that ever God gave charge of yet in time degenerates; this is the wickedneſſe of mens natures.

One note more from this Feaſt of Expiation, it is very probable that the Grecians did uſe yearely in expiation of their Cities, in this manner from this, we finde amongſt the ſtories of the Grecians, that yearely they were wont to have a kinde of Expiation, in imitation of the wayes of the Jews (the Devill is Gods Ape) for their Cities, there was this cuſtome amongſt them, certaine condemned perſons were brought forth, with garlands in manner of Sacrifices, and theſe they were wont to tumble downe from ſome ſteepe place into the midſt of the Sea, and ſo offer them up to *Neptune* the God of the Sea, with theſe words, *Be thou a περίψημα for us*; The like was uſed by them in *Suidas.*

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the times of publique infectiō, when they had a publique plague in their Cities, they uſed ſuch a cuſtome to make an atonement betweene them & their Gods, there were certaine men brought to bee ſacrificed to their Gods, for an expiation for their whole City, and they were called καθάρματα: this word was uſed, to ſignifie that that man that was to expiate for all the ſins of their Cities to their Gods, having all their ſins upon him, was as filth and off-ſcouring; and from theſe two words it is probable the Apoſtle in the firſt to the *Corinthians* 4. 13. hath that expreſſion, by which we may come to underſtand the meaning of thoſe two words there, *We are* (ſaith he) *made the filth of the world, and the off-ſcouring of the people*; περικαθάρματα, καὶ περίψημα. in theſe alluding to the manner of the Grecians, We for our parts (ſaith he) are made as deſpicable and odious in the ſight of the people, and are as much loaded with the curſes of the people, as thoſe cōdemned perſons that had all the ſins & curſes of the people put upon them, & ſo were offered to their Gods for expiation.

The Feaſt of Tabernacles.

The Feaſt of Tabernacles. The hiſtory of this feaſt is *Leviticus* 23. 34. and ſo on; In this feaſt the Jews were *to take boughs off the trees, and make booths of them*; and thoſe that write the hiſtory of their manners, they tell us, they uſed to carry boughs in their hands, becauſe they could not make booths and Tabernacles for all the people, therefore ſome of them thought it ſufficient to carry boughs in their hands, and thoſe boughes they carried in their hands they uſed to call *Hoſanna*; *Do thou ſold*, or *prepare the Hoſanna*, ſo they uſed to ſpeake, therefore when Chriſt came to Jeruſalem, they cryed, *Hoſanna to the Sonne of David*; the meaning was not a prayer, Save us O thou Son of *David*, as ſome would have it; but *Hoſanna to the Son of David*, that is, we hold forth theſe boughs to the honour of the *Meſſiah*, the Son of *David*, the feaſt of Tabernacles was to point at the Meſſiah; now for thoſe boughs *verſe* 40. there was a command of God, they ſhould be *of goodly trees, palme trees, or willowes of the brooke*, but why ſo? it noted that thereby they were to acknowledge Gods goodneſſe to them, that whereas they had lived forty yeares in the wilderneſſe, in a dry place, they were now brought to a fruitfull land, that had much water, which was a great matter in thoſe hot countries, and therefore they

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were

were to bring the willowes of the brooke, and goodly trees, thoſe that might moſt teſtifie the goodneſſe of God to them in delivering them from the wilderneſſe, and in bringing them to a land, filled with ſweet and pleaſant brookes: Things obſervable in this feaſt are, Lect. 10.

First, the end why God would have this Feaſt kept, he aimes at theſe three things chiefely. First, God would have them to bleſſe his name for his mercies to them in the wilderneſſe, when they dwelt in boothes; it was appointed by God, that they ſhould once a yeere call to minde the great mercies of God, while they were in the wilderneſſe, and there dwelt in boothes, and had no houſes, for ſo was the diſpenſation of God towards his people, for forty yeares they were to be in the wilderneſſe, and not to have a houſe in all that time, but dwelt in Tabernacles; this was a mighty worke of God, and manifeſted his exceeding protection over them, and proviſion for them, and his providence every way to provide neceſſaries for them, even as well as if they had had the ſtrongeſt houſes; that ſo many hundred thouſands ſhould live forty yeares, and never have a houſe built all that time, was a great worke of God; God would declare thereby, that the Church in this world is not to expect any certaine habitation, any ſetled condition, but to be as men that dwell in tents, removing up and downe, and ſo ſeeke after a City that hath foundations, as is ſaid of *Abraham*. At this Feaſt the Jews were wont to reade the Book of *Eccleſiaſtes*, principally becauſe it ſpeaks ſo much of the works of Gods providence. All the while Gods people dwelt in booths and Tabernacles, God himſelfe would dwell in a Tabernacle; God would never have a houſe built unto him, till he had brought his owne people to be ſetled in houſes of their owne; and therefore when *David* began to thinke that he had a houſe of Cedar, and therefore ſurely God muſt have one too, God tels him, *Did ever I ſpeake of a houſe for mee?* as if he had ſaid, As long as my people went up and downe in booths and Tabernacles, I was content to have a Tabernacle, and a booth for my dwelling, thus God is willing to ſuite himſelfe with the condition of his people; Is the condition of his people in a fleeting way, then I will be ſo too, ſaith God; If your conditions be afflicted, and unſetled, I will 1.

God ſuites himſelf to our condition, we muſt ſuite our ſelves to him.

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2. Againe, would God have them once a yeere to celebrate the remembrance of their dwelling in boothes and Tabernacles, and that after they came to Jeruſalem? from hence note,

Obſ. It is good to remember our low eſtates, to have a reall remembrance of our low and meane conditions we had heretofore; doth God now bring us into a more ſetled condition then heretofore? Let us not forget in what an afflicted condition we were in, how unſetled, how ready wee were to fleete up and downe; If God ſhould grant his people, that they ſhould thinke themſelves ſetled in their owne kingdomes, yet let them never forget the time, when they were unſetled in this and other Countries, there hath beene a great part of the people of God, whoſe thoughts have beene, what ſhall become of them, and whither ſhall they goe, and perhaps to this day many may have ſuch thoughts, unleſſe there be ſome ſpeciall mercies of God prevent it, yet may be the condition of thouſands in the land, before a yeere goe about; If God ſhould prevent you, ever remember your fleeting condition once you were in; It was Gods great care of the people of Iſrael, that they ſhould never forget their dwelling in tabernacles.

3. Thirdly, Note the time of their Feaſt of Tabernacles, they were to dwell in boothes, *upon the fifteenth day of their month*, it was but five dayes after their *day of atonement*, ſo that being ſo preſently after the day of publique atonement; this leſſon may be learned. After

After our humiliations for our ſins, and making up our peace with God, it is good to keep our hearts low with the meditation of the uncertainty of all things in the world. You have been humbling your ſelves, and making your peace with God, yet when your hearts are comforted with the hope of your atonement made, keep your hearts low, take heed of pride; the feaſt of Tabernacles muſt be kept, preſently after the feaſt of Atonement; this is one ſpeciall meanes to keep your hearts low, to have a reall remembrance of the uncertainties of the comforts of this world. This lifteth up mens hearts to conceive ſome excellencies in things here; therefore goe into your boothes, and work your hearts downe, keep your feaſt of Tabernacles. Lect. 10. *Obſer.*

Fourthly, God would have their hearts kept low by the actuall going into their boothes and tabernacles, though they had faire and ſumptuous houſes in the City, yet they were to go out, and live in their boothes a while; you might think, were it not enough for the Prieſt to tell them, and bid them remember their dwelling in Tabernacles, but they muſt go forth from their houſes and abide in booths? 4.

It is a good way to keep thoſe men humbled, that are raiſed from a low condition to a high, even actually to goe into thoſe houſes that are low and meane, goe into the houſes of poore men, look into their cupboards, ſee what proviſion they have, this will be a meanes to humble your hearts, when you conſider, This was once my condition. *Obſer.*

A ſecond end of this feaſt was, to bleſſe God for all the fruits of the earth they had received, when they had received all in, their vintage, and all. As the feaſt of Pentecoſt was to bleſſe God for their firſt fruits, and their harveſt, but now all the fruits of the earth, vintage and all were gathered in. Now they were to joyne all together, and to bleſſe God for all the fruits of the earth. That this is Gods end, is cleare in the 16. of *Deuteronomy*, *ver.* 13, 14. *Thou ſhalt obſerve the feaſt of Tabernacles, after thou haſt gathered in thy corne and thy wine, and thou ſhalt rejoyce, &c. becauſe the Lord thy God ſhall bleſſe thee in all thy encreaſe, therefore thou ſhalt ſurely rejoyce.* A ſecond end of the Feaſt of Tabernacles.

From hence there is this leſſon.

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It is uſefull to remember what a poor condition we were once in, and the uncertainty of all things that we have; even when we have got our riches into our houſes, when all things are in our poſſeſſion, it is not ſo much to thinke how uncertaine they are, when they are growing in the field, but after the vintage was gotten in, then they were to keep the feaſt of Tabernacles, to remember the uncertaine condition of all things in the world, this we are very loath to do, it is unſutable to our natures, and therefore this feaſt of Tabernacles was much neglected among the Jewes untill ſuch time as they had been in captivity, after God had carried them into Babylon, and then brought them back again into their own Countrey, then they kept the feaſt of Tabernacles, more ſolemmely then ever they had done, as we finde *Nehem.* 8. 17. *Since the day of Ioſhua the ſon of Nun, they had not done ſo,* they never keept the feaſt of Tabernacles ſo ſolemnely from their firſt comming into Canaan, as then they did, now being come out of priſon they could remember the uncertainty of things in the world; men forget the uncertainty of all things in the world, but if they be driven from houſe and home, and loſe all, then they remember what they have heard and confeſſed of the vncertainty of all worldly things: ſome of our brethren who are plundered and driven from their habitations, if God ſhould ever reſtore them to their habitations again, then their hearts would be enlarged in bleſſing God, then they would be more ſenſible of the uncertainty of the comforts of the creature then ever before.

3.

Thirdly, the feaſt of Tabernacles had an ayme at Chriſt and the ſtate of a Chriſtian, it was to typifie JESUS CHRIST to come into the world, and to pitch his tents amongſt us, as *Iohn* 1. 14. *he dwelt amongſt us*; he came and *pitched his Tabernacle amongſt us*, it is in the Greek, and the ſtate of a Chriſtian likewiſe, is an abiding Tabernacle, 2 *Cor.* 5. 1. *if our earthly houſe of this Tabernacle be diſſolved*, till we go where JESUS CHRIST is gone before us, *to prepare manſions for us*, *Iohn* 14. our dwelling is in tabernacles.

ἐσκήνωσεν ἐν ἡμῖν.

In the offerings that God appointed to offer in this their feaſt, *Numb.* 29. 12. there are ſome things very obſervable, but hard to finde the meaning of, the feaſt was to be kept ſeven dayes, the firſt

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firſt day was a great day, and the laſt day a great day, *the firſt day* there were 13 *bullocks* to be offered, and 14 *lambes*, the *ſecond day*, there was but 12 *bullocks*, and the *third day* but 11. and the *fourth day* but 10. and ſo every day one decreaſed, (as you may ſee there) and the *laſt day*, there was but *one* offered. Now divers expoſitors have ſought to finde out the meaning of this. I do not finde any ſuch thing in all the Scripture, as this is, but onely in this place. *Calvin* confeſſes when he ſpeakes of this, that for his part he doth not underſtand the meaning of it, and rather then to make gueſſes of it, and uncertainties, I will ſaith he be ſilent in it, and yet he ventures upon a conjecture a very unlikely one, therefore I ſhall not name it. That which is moſt likely ſeems to be in two things: The firſt is, they muſt offer every day leſſe and leſſe, that is (ſaith another interpreter) to ſhew their increaſe in ſanctification, that they ſhould grow to more and more perfection, every day of their feaſt, and ſo have leſſe need of Sacrifices then they had before, and ſo it will afford a good note to us, that when we come to keep dayes to God, every day we ſhould grow more and more in ſanctification, and have leſſe and leſſe ſin to anſwer for, then we had before.

Another interpretation that is given, is, that it was to ſhew the ceſſation of the ſacrifices of the Jews, that they were to decreaſe day by day, and this I take rather to be the meaning, becauſe the laſt day it is *but one bullocke* that was offered, and yet the text ſaith, that that was *the great day of the feaſt*, when there was feweſt ſacrifices to be offered. *Ioh.* 7.37. *The laſt and the great day of the feaſt, Ieſus cried, if any man thirſt, let him come unto me*; there is ſomewhat to be noted about Chriſt there, though it is true, it was *the feaſt of dedication*, which was their own feaſt, from whence many would prove the lawfullneſſe of holy dayes, yet the truth is, upon examination you ſhall finde there is ſcarce ſtrength enough, from that place to prove it, though it be lawfull to take the advantage of ſuch times, but it will appeare there, that it was *the Feaſt of Tabernacles*, as in 2 *Chron.* 8.9. Their feaſt of the dedication of the Temple, was at that time that the feaſt of Tabernacles was; one thing is to be obſerved from Chriſts being there at the feaſt, *the laſt and the great day, Ieſus cried, if any man thirſt, let him come unto me*; Why

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did Chriſt upon the great day of the feaſt cry out thus, *If any man thirſt, let him come unto me to drinke?* one reaſon may be, becauſe when men are moſt ſtrongly poſſeſſed with the uncertainties of all outward things in the world, then they are fit to entertaine the goſpell, then fit to heare of JESUS CHRIST, when their hearts are taken off from the world, and they look upon all things here as unſetled, the concluſion of that feaſt is a ſpeciall preparation to the Goſpell. *Eſay* 40.6,7 *&c.* The preparation to the good tidings of the Goſpel, is the Proclamation that *All fleſh is graſſe, and all the goodlineſſe thereof as the flower of the field:* yea the withering of the graſſe, and the fading of the flower muſt be proclaimed againe and againe. And then ſeaſonably and acceptably it followes, *ver.6. O Zion, that bringeſt good tidings, behold your God.*

Tremelius thinkes that the reaſon of the expreſſion of CHRIST at this time was, from the cuſtome of the Jews at this feaſt; at the feaſt of Tabernacles the Jews were wont with great joy to bring ſtore of water out of the river of *Shiloh* to the Temple, where being delivered to the Prieſt; he powred it out upon the Altar, together with wine, and all the people ſung that of *Iſaiah, with joy ſhall ye draw water out of the wells of ſalvation*; though it were their own invention, Chriſt takes a hint upon it, they accuſtoming themſelves to draw water, and powre it out, Chriſt ſaith, what do you ſtand upon this ceremony of yours, this your cuſtome will die and periſh in the uſe of it, but come to me and there you ſhall have water, I am the well of ſalvation, a ſpring of grace ſhall be continually in the heart of that man that beleeveth in me.

One note more is obſervable in this feaſt, we have a propheſy that in the times of the goſpel, the feaſt of Tabernacles ſhould be kept then, that is in the truth of it, not in the ceremony. In *Zech.* 14 16. there is a propheſy that when Chriſt cometh, the very truth of the feaſt of Tabernacles, then all people ſhall *worſhip the true God, and keep the feaſt of Tabernacles.* Why is it there propheſied that all people ſhall come and keep that feaſt? the reaſon may be this, this feaſt is named, becauſe in the times of the goſpel, men ſhall acknowledge their outward comforts to be from God, and the uncertaintie of all things here, and that they are ſtrangers and

and pilgrims here; in the times of the goſpell, this ſhall be made more evident to the hearts of people, then ever before, the more JESUS CHRIST ſhall be known in the world, the more ſhall the hearts of men be taken up with the knowledge of God in ever creature, and of the uncertainty of every creature, and have their hearts taken off from the comforts of the world, and never account any ſetled condition here, but account themſelves pilgrims, and ſtrangers; that is a ſigne that the Goſpell hath prevayled with your ſpirits, if you have your hearts taken off from the creature, and you look upon your ſelves, as ſtrangers in the world, and look for an abiding City, then do you keep in an Evangelicall ſenſe this feaſt of tabernacles. Lect. 10.

Or ſecondly, if it be meant of that glorious ſetled condition God in the latter dayes ſhall bring his Saints unto, yet then they ſhall remember with thankfulneſſe, what their poore unſetled condition once was.

Thus you have had a view of the chiefe of the Jewiſh feaſts, which God threatens here ſhall *ceaſe*.

There are onely theſe three obſervations to be drawn from all together.

First, Even thoſe things that are appointed by God himſelfe, if once they be abuſed, God will not own them, but then they are accounted ours rather then Gods, *her* ſabbaths, why not *my* ſabbaths? why not *Gods* ſabbaths? God did appoint them, but becauſe they had abuſed them, God would not own them; *her* ſabbaths, and *her* ſolemne feaſts. The ordinances of God, though never ſo good in themſelves, if you pollute them, God rejects them, they are your ordinances then and not Gods, looke then that all ordinances be, as God would have them. *Obſer.*

Secondly, It is a grievous and lamentable affliction upon any people, for God to deprive them of his ſabbaths and ordinances, his ordinances are included in their ſolemne feaſts, nay (ſaith God) you will go on in your wickedneſſe, and would put me off with your ſabbaths, and ſolemne meetings, and with thoſe things that were once my ordinances, you will ſatisfie me with them, though you continue in your wickednes, no, you ſhalbe deprived of them, you ſhall have no more ſabbaths, no more ſolemne feaſt dayes; it is a ſad affliction for a people to have no more ſabbaths. *Obſer.*

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Obſer. 3. God hath no need of our ſervices; If God call upon us to worſhip him, it is for our good, not for any need he hath of what we doe. What doe I care, ſaith God, whether I have any Sabbath kept or no? I can provide for my glory, what ever becomes of your duties; I need them not, I can be glorious without you.

But theſe threats are but to take away things that are ſpirituall; carnall hearts think if they may live and proſper in the world, what care they for Sabbaths, and for ſolemne meetings? Tell them of taking away Ordinances, tell them of truth of Gods worſhip, what is that to them? Let us have our peace, our trading, and our outward bleſſings, and truth will follow. O no, a gracious heart will rather reaſon thus, O Lord, let us have thy Ordinances, let us have thy Goſpel, and then for our Vines and Fig-trees, our tradings, and our outward bleſſings, we will leave them to thy diſpoſe; if thou wilt give us thy Sabbaths, and thy Ordinances, we will truſt thee for our Vines, and

and for our Fig-trees. But if the Lord be ſo angry to deny us his Ordinances, how can we ever thinke that he will be ſo mercifull to us, to continue our peace, or our civill liberties? No ſure, if Truth be gone, Vines and Fig-trees will not ſtay long; The next words therefore are, *I will deſtroy her Vines and her Fig-trees.* The Lord may ſuffer thoſe places that never had Sabbaths and Ordinances to proſper in their civil peace a long time, but where theſe have, and the wrath of God be ſo incenſed as to take away theſe, it cannot be expected that outward peace and plenty can hold long there. *Firſt ſeek the kingdom of heaven*, ſaith Chriſt, *& all theſe things ſhall be added to you:* No, (ſay they) let us firſt ſeek the kingdome of earth, and the things of heaven will be added to us; which ſhews the ſleightneſſe of their account of heavenly things. As the paper and the thred in a ſhop is given in to the commodity, it is added; if a man bargaine for the paper and thred, and think the commodity will be given in, what a folly were it? Many men have their thoughts altogether upon the things of this life, and they think the Goſpel will be given into the bargaine, as if they have peace, they ſhall no queſtion have truth, as if the Goſpel were the paper and the thred, and the things of the world were the commodities. It is your wiſdome if you would enjoy outward peace, let your hearts be for ordinances, cry to God for ordinances, and then God will take care you ſhall ſit under your vines, and under your fig-trees in peace. Lect. 10.

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The Eleventh Lecture.

HOSEA 2. 12, 13.

And I will destroy her Vines and her Fig-trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forrest, and the beasts of the field shall eate them.

And I will visit upon her the dayes of Baalim, wherein she burnt incense to them, and she decked her selfe with her ear-rings and her jewels, and she went after her lovers, and forgat me, saith the Lord.

GODS threatning Israel, in taking away spirituall mercies; their Sabbaths, and Ordinances, their solemne Feasts, you have in the former verse; but because they might not be much sensible of such a judgement, to be deprived of Sabbaths, and solemnities of worship, would not be so grievous to many, but the destroying of the fruit of the ground, the spoyling of their land, the losse of those things wherein their riches and outward comforts lay, would be more grievous, therefore God joynes this threat with the former, *And I will destroy her Vines and Fig-trees*; In these two, *Vines*, and *Fig-trees*, there is a *Synecdoche*, by these are meant, all her outward prosperity; I will not lop their Vines, I will not cut downe some branches of their Fig-trees onely, but *destroy* them.

Obser. If God stayes long before a judgement comes, hee comes fearfully indeed, he comes with destroying judgements, then he strikes at the very roote of all a peoples prosperity, and leaves them hopelesse of ever recovering themselves; It concernes us to humble our selves under Gods hand, when he doth but cut off some branches of our vines and fig-trees, of our outward comforts, lest ere long there followes a destroying judgement, a cutting to the very roote: Doth God come in your families, and

and cuts off a branch or two, a childe or two? Humble your ſoules before him, he may cut downe the tree, ſtub up the roote ere long, he may come to the Mother, or the Father, and ſo roote out the family: So in a Nation, it is a very remarkable place that you have, *Ezekiel* 21.27. *I will overturne, overturne, overturne*; when was this ſpoken, and to whom? It was ſpoken unto *Iſrael*, and to Iſrael when they were *in captivity*, and yet God threatens them thus even there, *I will overturne, overturne, overturne.* Lect. 11.

Whereof ſhe hath ſaid, theſe are the rewards that my lovers have given me; The word that is here tranſlated *reward*, ſignifies *Merces meretricia*, it comes of the Hebrew word that ſignifies *hired with wages*, but ſuch wages as are given to harlots, and yet ſhe is ſo impudent as to make uſe of that very word, *theſe are my rewards*; the word ſhe uſeth here might upbraid her, but ſo impudent doth Idolatry make men to bee; If wee bee guilty of whordome, wee have our rewards of whoredome then, (ſay they:) Whoremaſters uſe to give rewards unto their whores; whoredome is a coſtly ſin to many a man; Many men ſecretly waſte, and conſume in their eſtates, and their neighbours wonder how they come to be ſo low; Uncleanneſſe is as a Gangrene, as it will conſume the body, ſo the purſe; it beggars many men, when the world little thinks of the cauſe. תנה

Secondly, *Theſe are my rewards*, theſe that you call *Idols*, give me liberall rewards, I have what I ſerved them for. *Obſer.*

God may ſuffer men in wickedneſſe to proſper, to gaine their hearts deſires.

Thirdly, It is a dangerous thing for ſinners, to looke back to their ſins committed, and then to bleſſe themſelves, as if they had got by them; Indeed, before a ſinne is committed, the ſinner by temptation may be perſwaded there is much gaine to be had in that way; and in the very act of commiſſion, the ſinner may finde ſome flaſhie falſe contentment and delight, but uſually after the act is over, when the ſinner looks back, he ſees nothing but ſhame, guilt and horror; Sinners ſcarce dare looke back to their ſinnes, after they are committed, except ſuch as are moſt deſperately hardened in their ſinnes, they dare not thinke of what they have done; but here you ſee, they look *Obſer.*

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looke at what they have done, and blesse themselves, as if they had got a goodly reward by it; As the sight of the evill consequences of sin, is a meanes to humble, so the apprehending of gaining by sin, is a speciall meanes to harden in sin; *Iudas* thought it a brave thing to get the thirty pieces, yet when hee saw the evill fruit that his sin produced, he looked with horror upon his sin, his soule sunke under the burden of it; If a *Iudas* looking after sinne, hath his spirit filled with horror, what hope is there then of such a one, as looking after it, blesseth himselfe as a gainer by it! If a man either prospers at that time he sins, or prospers more a little after he hath committed a sin, then he did before, or so prospers as that he conceives his sin to be some way instrumentall to bring in that gaine that was got: this hardens exceedingly.

Fourthly, *these are the rewards that my lovers have given me.*

Obser.

It is a provoking sinne to attibute the blessings of God, to our own wicked sinfull wayes, and thereby to harden our hearts in those wayes. It is too much to attribute any of Gods blessings to second causes, to our lawfull endeavours, to our industry, to our care, to any instruments, but to attribute them to our wickednesse, this is abominable, God expects glory in the acknowledgment of every mercy, and improvement of it unto him: where then there is not onely a deniall of this to him, but a giving it to his enemy, to wickednesse, to the devil, whom he hates, this goes exceeding neere to the heart of God. It is a great part of our sanctifying of Gods name in the use of all the creatures, to acknowledge him in all, that all depends upon him, & thereby to be quickned in his service: but to think all depends upon that which is contrary to God, & therefore if we want what we would have to begin to thinke we have not served our lusts enough, and to be put on to serve them more, this exceedingly provokes. Ile give you one notable example of this wretchednesse of mans heart, and indeed it is a very dreadfull one, I had very credible relation from a minister, who being at Hamburgh, he was told this Storie, There was a consultation of many of the Ministers of Germany at that town, in the times of the sorest distresses and calamities that were in Germany, the ministers were Lutherans, they consulted to find out what might be the cause why the hand

It is a vile thing to attribute Gods blessings to our wayes of sin.

of

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of God was ſo heavy upon Germany, in thoſe parts where they lived, that ſo they might reforme what was amiſſe, and make their peace with God, the iſſue of their conſultations came to this, that the reaſon of all their calamities and troubles that were upon them, was becauſe the Images of their Churches were not adorned enough: becauſe there was not coſt enough beſtowed upon them, they were not decked as they thought they ſhould have been; and therefore for the preventing of the continuance of thoſe calamities in thoſe parts of Germany, they unanimouſly conſented to improve all the ſtrength thy had, to beautifie and adorne the images in their Churches more: this was a ſad thing for miniſters who profeſſe againſt Popery, as the Lutherans do, they indeed keep images in Churches: But could it be thought that they ſhould be thus vain, yea wicked as to attribute the want of their vines and fig-trees, to the want of their ſuperſtitious vanities, and to bring up their conſultations to this concluſion, that if they were more zealous in the one, they ſhould the more proſper in the other? was not this a ſore and a grievous evill going neere the heart of God?

Many attribute the increaſe of their eſtates to their lying, to their over-reaching, their ſwearing, and rejoyce in this, this I have got by theſe wayes; *Zeph.* 1. 9. God threatens to puniſh thoſe that *leape on the threſhold and fill their Maſters houſes with violence and deceit*, that is, the ſervants of great men, who by oppreſſion and by fraud bring in gaine to their Maſters houſes, and then they leape upon the threſhold for joy, applauding themſelves in the ſucceſſe they have had in their wicked wayes: It is uſuall in whatſoever wayes men are, if they meet with any proſperous ſucceſſe, to bleſſe themſelves: as if this ſucceſſe came in the rather becauſe of thoſe wayes, let the wayes be never ſo wicked; Of late have not ſome made the world beleeve they have had great ſucceſſe, and have made an argument that their wayes have beene good, and that God hath bleſſed them, becauſe they have done as they have, though we know their wayes to be ſuch as bring moſt fearfull guilt upon themſelves, and their families, and we have all cauſe to have our hearts tremble within us, to thinke of them, and if it be through ſeducement, and not through a worſe prin-

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ciple, to pray to God, *O Lord forgive them, for they know not what they doe*: and as for their successe they boast of, who would not if he might wish such successe to his enemy?

Obser.

But if Idolaters can encourage themselves in those wayes they are in, from what good they suppose they have by them, for their rewards; how much more then should the Saints incourage themselves, in the rewards that they have from their lover, from the Lord Christ? *Psal.* 119. 56. *This I had* (saith *David*) *because I kept thy word*; this is the reward I have had from my lover; I blesse God, I have in some measure got my heart to breake before the Lord, and to melt after him, and the Lord hath come in mercifully to me, though indeed there be no worthinesse in what I have done, yet the Lord hath beene gracious, he hath encouraged his poore servant in his way; these and these mercies the Lord hath given me as a fruit of seeking him; he hath not said to the seed of *Iacob*, seeke yee me in vaine; I have sought for comfort, for peace, and at last it is come, I will call upon the name of the Lord, as long as I live; we should consider of Gods mercies we have, and rejoyce in them as the love-tokens that come from our beloved; These are the rewards, these are the love-tokens that come from our dearly beloved; Hereafter when the Saints shall come to heaven, how will they blesse God, and blesse themselves in their God, for those glorious things, those blessed rewards that then they shall receive from their beloved, and enjoy for ever with him! then they shall triumphingly say, the world said heretofore, *What profit is there in serving of the Lord?* But blessed bee God, that I went on notwithstanding in the wayes of God, and now I see there is profit to purpose; O these joyes! O this glory! O this crowne! this happinesse! these are the rewards that I have from my beloved.

Obser. Whatsoever is got by sin the curse of God is in it.

A fift, what any man gets by sin, or lookes upon as gotten by sin, or uses as a meanes to harden himselfe in sinne, the curse of God is in it, and it will rend it from him, he shall not ever enjoy it; I will destroy their vines and their fig-trees, whereof they have said, these are the rewards that my lovers have given me: 1 *Kings* 21. 16. you shall finde that *Ahab* blessed himselfe in getting *Naboths* vineyard, by the device of *Iezebel*, the text saith,

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ſaith, *He roſe up to goe to take poſſeſſion*, but verſe 9. *Thus ſaith the Lord, haſt thou killed, and alſo taken poſſeſſion? in the place where the dogs licked the blood of Naboth, ſhall dogs lick thy blood, even thy blood*; What, you have got an eſtate now, you have got the vineyard, you have got poſſeſſion, how got you it? by wickedneſſe, though you bleſſe your ſelves in it now, as a reward of your vile wayes, certainly the Lord will either force you in the anguiſh and terrour of your ſoules, to vomit up thoſe ſweet morſels againe, you ſhall not hold them, or ſome fearfull judgement of God upon you, will rend them from you; that which many have got by unjuſt and ſinfull wayes, they have indeed rejoyced in for a while, but after a while that eſtate hath beene in their conſciences, as drops of ſcalding lead in the very apple of a mans eye; ſo terrible hath it beene unto them. For this I will onely give you an example, a late one, that came to my owne hands in reſtoring that that was wrongfully got many yeeres agoe, from one neere my ſelfe, I ſhall the rather name it becauſe the partie deſired that the thing might be made knowne to the glory of God, He ſends that that he had wrongfully got, divers yeers after, with a letter, with theſe expreſſions; *Many a throb of conſcience had I about it, many an aking heart, and many promiſes have I made of reſtitution, and thouſands of times have I wiſhed unto you your ſilver againe; what ſhall I doe? to keepe it, it is to continue in ſin; to give it to the poore, alas, it is not mine owne; or at leaſt the evill purchaſe of gaine hourded up in the ſtuffe of my iniquity; to ſend it home, the owner is dead, I would to God I had ſent it before, that it might not have layne ſo hard upon me; but ſeeing that is paſt, and cannot be recalled, here I ſend it you, I aske God forgiveneſſe, and I aske you forgiveneſſe, and pray you faile not to pray for me; Sweet Ieſus forgive me:* It was kept divers yeeres, but was biting all the while in the conſcience of the poore man, and at length it muſt breake forth in ſuch expreſſions as theſe are. Conſider of this, every one who hath got any thing by a ſinfull way, and have bleſt himſelfe in it, this is the reward I have got by ſuch a cunning device, and ſuch an unjuſt and deceitfully way, you got it cleverly, and have enjoyed it, and beene merry with it, well, one day it may thus lie grating in your conſciences, O then how terrible will it be to you! this is

An example of trouble of conſcience for ill gotten goods.

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the best way to be rid of the rewards of sinne, when they begin to cause aking in your consciences, cast them out your selves, all your praying to God for forgivenesse wil never ease you without this way; if you be able to restore, but if you wil not do it this way, God may come by some hideous judgement, & force them from you in spite of your hearts, and then how terrible will it be to you, when you look upon them as going from you, as being rent by God from you! O now I must part with all that gaine, & sweetnesse that such and such ways of sin have brought me in; the gain, the sweet is gone, but the guilt, the curse, the dregs, the filth, that remaines upon my spirit, and for ought I know must stick by me to all eternity; Gods judgements will be upon you one day, but as strainers to let out whatsoever is sweet, and delightfull to you, and to keepe in the filth and dregs; Remember this, you that have got rewards by sinfull wayes, your rewards of sinne may now delight you, but there is a time you shall have rewards for your sins, that will not please you.

I will make them as a forrest.

God threatens his people to make them as a forrest, the Seventy they reade it otherwise, *I will put those things as a witnesse*; you will say here is a great difference; *I will make her as a forrest*, and *I will put those things as a witnesse*; *Those things*, that is, those rewards; they rejoyce in the rewards that they have had of their iniquity, but I will make them to be as a *witnesse* against them; Certainly there is a truth in this, Those things that you rejoyce in as got by sin, the Lord will make them to rise up, and witnesse against you; be sure now you cast them out, they will be witnesses against you another day else; A man that is guilty, would bee glad, when he knowes one that would witnesse against him, were dead, or out of the way; have you got any thing by a sinfull course? put it out of the way, for otherwise it will be a witnesse against you, either upon your sick bed, or at the great day of judgement; but how can these two readings be reconciled, *I will make them as a witnesse against you*, and *I will make her as a forrest*? It is true, the words in the English seeme to be very wide one from another, but there is an easie mistake that might cause the Seventy to reade those words, so as to render them thus, *I will put them as a witnesse*, for [יער] signifies a *forrest* in the

Θήσομαι αὐτὰ εἰς μαρτύριον, that is, μισθώματα

the Hebrew, and [עוד] ſignifies *to witneſſe*, ſo it is uſed *Zachary* 3.6. *Montanus* reads thoſe words, *Conteſtabatur Angelus*; now thoſe that are skilfull in the Hebrew know that there being no more difference in the words, then in thoſe letters which are ſo like one another, one is [ר] the other is [ד] there might eaſily be a miſtake in that regard; but we take it as it is here, *I will make her as a forreſt*. The Church is Gods garden, hedged in with Gods protection, but God here threatens to take away the hedge, and let in the wilde beaſts; Concerning the hedge of God about his Church we have ſpoken before: The wilde beaſts are one of Gods ſore judgements often threatned; Thoſe who will not be ſubject to the bleſſed holy God, they ſhall be ſubject unto the ravening and rage of beaſts; And it is like the Seventy underſtood it, even literally of that judgement of noyſome beaſts to be let in upon them; for I finde that they adde to theſe words, [*the beaſts ſhall eate them*] *the foules of the Heaven, and the creeping things of the earth ſhall devoure*; but though I finde that in the tranſlation of the Seventy, yet I doe not finde it in the Hebrew text, and therefore we muſt let it paſſe, and onely ſpeake of what we have here, of the beaſts eating; Now therefore by that according to moſt Interpreters I incline to thinke, and am perſwaded that it is the intention of the holy Ghoſt to expreſſe a judgement beyond the judgement of letting in of noyſome beaſts, namely the Aſſyrians, the adverſaries of Iſrael, who ſhould come upon them as ravening beaſts to devoure them; from whence the words being ſo opened, you have theſe three notes of great uſe concerning us.

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Τὰ πτηνὰ τ̃ ἐρχομ̃ καὶ τὰ ἑρπετὰ τ̃ γ̃ης.

The firſt is, ſinne makes men like beaſts, the beaſts of the earth, he meanes the Aſſyrians, great ones, and yet he calls them the beaſts of the earth; to be like a beaſt, is worſe then to be a beaſt, for to be a beaſt is but to be as God made the creature, it is no diſhonour to it, but to be like a beaſt, that is the corruption of a creature, & the deformitie of it, the worſt deformitie that poſſibly can be; *Chryſoſtome* ſhews it thus, Beaſts (ſaith he) have but ſome particular evil, take the worſt of all, as the ſwine, ſenſuality; the tiger, and the beare, cruelty; the fox ſubtiltie, &c. but wicked men have all evills that all beaſts of the world have in them. One wicked man hath the ſenſualitie of a ſwine, and crueltie of a tiger

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Sin makes men beaſts yea worſe then beaſts.

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of a beare, the ſubtiltie of a fox, and whatſoever is ſet out Emblematically by any beaſt, a wicked man hath it all in his heart; yea and farther, wicked men are worſe then beaſts in this, that they do corrupt themſelves in thoſe things that they have common together with beaſts, more then beaſts do. As the drunkard corrupts himſelf in his drink, which a beaſt will not do, a glutton corrupts himſelfe in his meate, more then ordinarilie a beaſt will do, and that I think is the meaning of that text in the Epiſtle of *Iude ver.* 10. *they ſpeake evil of that they know not, and what they knew naturally as bruite beaſts, in thoſe things they corrupt themſelves.* As for their intellectuall parts, they will be ſpeaking evil of what they know not, they will take upon them as if they knew much, but the truth is, they underſtand little, and yet they will ſpeak evil of that they know not. It is a dreadfull text againſt ſuch, as will be crying out againſt men, and their wayes, when as in truth they know not what they are; but further, in *that they know naturally as bruit beaſts, in that they corrupt themſelves*, that is, in things they do know meerly by ſenſe, as brute beaſts do, they know by taſting, and by ſmelling, as brute beaſts do, in thoſe very things they corrupt themſelves more then brute beaſts, that is, by exceſſe in meates and drinkes.

Si nemo eſt quin emori malit quam converti in aliquam figuram beſtiæ, quamvis hominis ſit mentem habiturus quanto eſt miſerius, in hominis figura animo eſſe efferato, Lactant. l. 5. c. 1.

Would not any account it to be one of the greateſt judgements that could befall him, if God ſhould turne him into the faſhion of a beaſt while he lives here in this world, though he ſhould ſtill retaine the minde of a man in him? Suppoſe God ſhould inflict this judgement upon a drunkard, he ſhould ſtill have his intellectuall parts as now he hath, but yet his body ſhould be turned into the forme of a ſwine, or a rayler into the forme of a dog, as they ſay *Hecuba Priamus* his wife was for her railing: would not this be a fearfull judgement? It is an expreſſion of a heathen, *Lactantius* hath it from *Cicero*, (ſaith he) If it would be ſuch a judgement as a man would be willing to indure any miſery in the world, rather then to have his body turned into the faſhion of a beaſt, is it not as great a miſery to keep the faſhion of the body, and to have the minde to become like a beaſt, to keep a humane ſhape with the ſoule of a beaſt? ſurely it is worſe then to have the ſhape of a beaſt with the ſoul of man.

Obſ.

Secondly, God lookes upon wicked men, who do great things

things in the world with a contemptible eye: the beaſts ſhall devoure; that is the great King of Aſſyria, and all his Courtiers about him, and Cavaliers with him, they ſhall come to devour them, they are but the beaſts, God ſpeakes in a contemptible manner, as he doth againſt *Senacherib* that King of Aſſyria in *Iſa.* 37.29. God threatens to *put a hooke in his noſtrils, and a bridle in his lips*, becauſe of his rage and of his tumult, that is, he would uſe him as a beaſt, to hooke his noſe, and to put a bridle into his jawes. Mark likewiſe how contemptible God ſpeaks of the great King of Babylon, and his whole armie, *Ioel.* 2.20. *His ſtinke and his ill ſavour ſhall come up, becauſe he hath done great things*; and ſo in *Pſal.* 59.7. *They belch with their mouths* (ſaith *David*) *and they go up and down the City grinning like a dog*: theſe are the expreſſions of *David*, and in that *Pſalme* he meanes no other but thoſe his adverſaries that were about *Saul* in his Court; and *Ezek.* 38.3,4. To the chief prince of Meſhech and Tubal, *I will put hookes in thy jawes* (ſaith God) and in *Dan.* 7. the four great Monarchs, *Babylonian, Perſian, Grecian, Roman*, are ſet out by *four beaſts*, and the fourth Monarchy which is by moſt Interpreters interpreted *the Roman Empire*, *Daniel.* 7.7. it is deſcribed to be *dreadfull and terrible, and ſtrong exceedingly, and it had great iron teeth, it devoured and brake in peeces, and ſtamped the reſidue with the feet of it, and it was divers from all things that was before it*; Now this beaſt raged firſt in the heathen Empire, and after it gave its power to the beaſt Antichriſt, as you may reade in *Rev.* 13. and that beaſt *was like a leopard* ſpotted, full of uncleanneſſe and filth, or as ſome tranſlate it, *a panther*, who by the ſcent of it drawes other beaſts to him, but devoures them, and *his feet like a Beare, and his head like a Lion*. Thus you ſee how God deſcribes the great ones of the world, to be as beaſts looking with a contemptible eye upon them.

Lect. 11. God looks upon wicked great men with a contemptible eye.

Thirdly, it is a ſore and a heavy judgement for a people to be delivered up to the rage of cruell adverſaries; the beaſts ſhall devour them. I will give you up to them who will bring you under, you will not be obedient to me, but to them you ſhall, I will let out cruell wicked men upon you. Hence *David* prayed, *Lord let me not fall into the hands of men*, when God would put him to his choyce, to chooſe what judgement he would have, he was

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was quickly reſolved what to refuſe, he would be ſure he would not have that judgement, to be given up to the hands of men, that he knew was dreadfulll; and *Pſal.* 55.6. he prayes, *O that I had the wings of a dove, that I might flie into the wilderneſſe, and there abide.* Into the *wilderneſſe*! Why he ſhould be among the wilde beaſts in the wilderneſſe, and yet he cryes, O that he had the wings of a dove, he would abide in the wilderneſſe! Why what is the matter here? it was becauſe of the cruelty of *Saul*, and his courtiers, *David* apprehended them ſo cruell, that he had rather fall into the hands of the Tigers, and wilde beaſts in the wilderneſſe, then into theirs. I could give you notable examples of people that would rather endure any miſery in the world, then be given up into the hands of their enemies. That ſtory is moſt famous of Numantia in Spaine, when *Scipio* came againſt it, and they were afraid it would be taken, all the young men firſt took all the old people in the City and killed them with as faire a death as they could; then they brought all the riches and treaſure of the City to the market place, and ſet all on fire, and after that they all tooke poyſon and poyſoned themſelves, and thus in one day, old and young, and all in the City, were quite deſtroyed, rather then they would fall into the hands of their enemies.

A fearefull judgement to fall into the hands of men.

Pſal. 22.20. *Deliver my ſoul*, ſaith *David*, *from the ſword, my darling from the power of the dog*, the power of the dog, & the ſword, is but one the interpretation of the other; and that text is obſervable, 1 *Corin.* 15.32. *That I have fought with beaſts at Epheſus after the manner of men*; ſome interpret this literally, that he did indeed really fight with beaſts, as being one way of torment they put the Chriſtians to, to fight with beaſts; but it is rather thought by moſt interpreters, that the meaning is with men that were beaſtly, with cruel men, and *Eſthius* thinkes thoſe men to be no other, but thoſe that are mentioned in *Act.* 19.9. of whom the text ſaith there, that *divers were hardned, and ſpake evil before the multitude*, *Paul* then *departed from them, & ſeparated the diſciples*, *Paul* ſaw that it was a moſt devilliſh deſigne, to get the multitude to be gathered together, and there to ſpeake againſt him and his doctrine, and againſt Chriſt, when all the multitude were got together, now their malice thought that a fit opportunity to vent all their venom againſt *Paul* and his doctrine, upon that

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that the ſpirit of *Paul* was ſo provoked (ſaith the text) that *he departed from them, and ſeparated the diſciples*: he ſaw them deſperately ſet upon it with malice that they would take ſuch an advantage, ſo to ſpeake againſt him and his doctrine before the multitude; it is thus with many, the more ſedition is raiſed, the better are their deſignes furthered. Chriſt tels his Diſciples, *Marke* 16. 18. that *Serpents ſhould do them no hurt, and drinking poyſon ſhall not hurt them*; yea, in the 19. of *Luke* the beginning, hee tels them *they ſhall have power over Divels*; Serpents ſhall doe them no hurt, poyſon ſhall doe them no hurt, and they ſhall have power over Devils: but *Matthew* 10. 17. *Beware of men*; they might ſay, why bleſſed Maſter, what need we be afraid of men? Serpents ſhall doe us no hurt, we ſhall have power over Devils, and yet for all this, Chriſt bids them *take heed of men*; as if there were more danger of hurt from wicked men, then from Devils, or from Serpents, and therefore S. *Paul* in the 2. of the *Theſſalonians* 3. 2. prayes that they may be *delivered from abſurd men*; ſo the words are, thoſe that had loſt the very principle of reaſon, and were even as beaſts. There are a generation riſen up amongſt us, who have ſucked up the poyſon of the old Serpent, and are ſweld with it, who are ſet on fire of hel, and the poyſon of Aſpes is under their lips, and in their hands, and as it was ſaid of *Romulus* and *Remus*, the founders of Rome, they were ſuckled by wolves, ſo are theſe, who deſire to build up Rome again; much like the firſt founders of that Rome, they ſeeme to be men ſuckled by wolves, or as the Poets faigne of *Lycaon*, turned into a wolfe for his cruelty; or as it is ſaid of their S. *Dominick*, that was the Father of the Dominicans, that when his Mother was with child of him, ſhe dreamed that ſhe brought forth a wolfe, with a firebrand in his mouth; according to that repreſentation ſhe had in her dreame of her childe, he proved afterwards; and if we looke to the cruelty, and the rage of theſe kinde of men, we may even thinke, that their Mothers have brought forth wolves with firebrands in their mouths; in theſe Satan rages, and we hope therefore his time is but very ſhort, becauſe he rages ſo much; had they prevailed, and brought all under their power, no Chronicle of any Nation under Heaven would afford

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ford the like ſtories of horrid cruelties, as the Chronicles of theſe times would have done; where they have prevailed, in Ireland, there have been the beginnings of ſuch barbariſmes, as here would have riſen to the perfection of all rage and horrible cruelties; they may be faire a little while, till they get more ſtrength; but certainly had they their will, there would never be parallel examples of that horrible rage and cruelty as you would finde among them, the Lord deliver us from being ſcourged with theſe ſcorpions; let us humble our ſoules before God, that God may not humble us before ſuch beaſts, that he may not ſay that England ſhall be as a forreſt, and theſe beaſts ſhall devoure them; in the meane time let us not be offended at their prevailings in ſome places, for then wee ſhould be as beaſts our ſelves, *Pſal.* 73. 22. *So ignorant was I, I was as a beaſt before thee,* (ſaith *David.*) *Geneſis* 9. 5. God ſaith, *He will require of the beaſts the blood of his people.* Certainly, God will require of theſe beaſts, the blood that hath beene ſhed, it is precious blood that they have drunke; had it beene corrupt blood, God would not ſo much have cared for it, but it hath been the blood of his Saints; let us beleeve that God will turne *the rage of man*, the rage of beaſts, *to his praiſe, Pſal.* 76. 10. Surely the Lord cannot poſſibly behold without indignation ſuch vile beaſts to worrie his Lambs, who are ſo deare to him, even ſuch ſo precious in his eyes, to be torne and worried by ſuch beaſts as theſe are, the eyes of the Lord are purer then to behold ſuch iniquity as this is, we may well cry out with the Prophet, *Habakkuk* 1. 2, 3. *How long ſhall we cry out of violence and wrong? ſpoilings and violence are before me, wherefore looke ſt thou upon them that deale treacherouſly and holdeſt thy tongue, when the wicked devoureth the man that is more righteous then himſelfe?* The higher the ſcum ariſeth, the neerer we know it is to the fire. I have read of *Philo*, when the people of the Jews made uſe of him to apologize for them unto *Caius* the Emperour, *Caius* uſed him very ruggedly, when he came out of his preſence, the Jews came round about him, well, (ſaith he, to encourage them) *Surely Caius will arme God againſt himſelf for us.*

But it may be ſaid by ſome, ſurely theſe men are not beaſts, for they are skilfull warriers, they are not ſo brutiſh as you take them

them to bee, but are skilfull enough in their wayes; marke that text of *Ezekiel* 21.31. *I will deliver thee into the hand of brutiſh men, skilfull to deſtroy*; they are *skilfull to deſtroy*, and yet *brutiſh men*; we have a promiſe from God, and our prayers ſhould haſten the fulfilling of it, in *Ezekiel* 34.25. *He will cauſe the evill beaſts to ceaſe out of the land*, verſe. 28. *the beaſts of that land ſhall no more devoure them*; O that that time were come! O that the Lord would ſo worke for us as to cauſe our beaſts to ceaſe out of our land, that they might no more devoure! *Iſaiah* 35.9. *No Lion ſhall be there, no ravenous beaſt ſhall bee found there, but the redeemed ſhall walke there*; there is ſuch a time comming; let us be patient in the meane time, and comfort our ſelves in theſe Scriptures, though our brethren endure hard things, by theſe cruell beaſts, and though God may perhaps bring ſome of us under the rage of them, yet there is an eſtate of the Churches, that will be ere long, that they ſhall be troubled no more with ſuch uncleane, ſuch outragious beaſts. Lect. 11.

VERSE 13. *And I will viſit upon her the dayes of Baalim, wherein ſhe burnt incenſe to them, and ſhe decked her ſelfe with her ear-rings and her jewels, and ſhe went after her lovers, and forgat me, (ſaith the Lord.)*

Here is the concluſion of the threatning part of the Chapter; Now God will come upon them for all their ſins together, if a generation ſhall ſucceed in wickednesſe, God may juſtly come upon that generation, for all the ſins of the former generations; all the blood from *Abel* to *Zachariah* ſhall be required of this generation; *I will viſit all the dayes of Baalim*, ever ſince they ſerved *Baal*, let men take heed of continuing in the wayes of ſin, who can tell what ſin may put a period to the time of Gods bringing his judgement upon a Nation, a family, or a particular perſon? though God hath ſpared heretofore, upon the next ſin committed, there may be ſuch a period put, as God now may come upon the family, not onely for that ſin, but for all the ſins of the family, that ever have beene committed ſince it was a family, and ſo upon a Nation, for all the ſins of a nation, ſince it was a nation, and all thy ſins, ever ſince thou waſt a ſinner. Men goe on awhile in the wayes of ſin proſperouſly, but when God commeth to viſit, what wil become of them? *Iſaiah* 10.3. *What will*

One new ſin may bring upon us wrath for many formerly committed.

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will you doe in the day of your viſitation, and in the deſolation which ſhall come from far, to whom will ye flee for helpe? and where will ye leave your glory? Now you are merry, and laugh, now you feare nothing, but what *will you doe in the day of viſitation?* what will become of you then? whither will you *flee* then? and *where will you leave your glory?*

I will viſit upon them the dayes of *Baalim*; in the plurall number *Baalim*, by which ſome think and that not improbably, that it is meant of their under Gods that they had, which they called *Baalims*; for the Heathen had their chiefe Gods, and their *Dii minores*, their leſſer Gods, that were unto them, as mediators to their chiefe Gods, and ſo our Papiſts have, they have their *Dii minores*, leſſer Gods, who are tutelar Gods, either over Nations, or over families, or over particular diſeaſes, &c. As they ſay, for *England*, S. *George*, for *France*, S. *Dennis*, for *Ireland*, S. *Patrick*, for *Wales*, S. *David*, for *Scotland*, S. *Andrew*, &c. Theſe Saints they are in imitation of the Heathens. *Baal*, or in the Caldee dialect *Bel*, was the firſt King of Babylon after *Nimrod*, the firſt that was deified, and reputed as a God after death, whence thoſe men that were deified after their death, and worſhiped as Gods, as the Papiſts worſhip their Saints, they called *Baalims*, as from *Iulius Cæſar*, the other that followed after, were called *Cæſars*: This interpretation gives unto us much light to underſtand that Scripture that you have in the firſt of the *Corinthians*, 8. 5, 6. *Though there be that are called Lords, whether in heaven or in earth, as there be Gods many, and Lords many, but to us there is but one God the Father, and one Lord Ieſus Chriſt*; If the Apoſtle had ſpoke in Hebrew, it would have beene thus, though there be *many Baalims*, there is to us *but one God, and one Baal*; for in Hebrew, *Baal* is *Lord*, there are *many Gods*, (ſay they) there were divers greater Gods, and there were *many Lords*, many *Baalims*, that is, there are many amongſt the Heathens that are mediators to their other chiefe Gods; *But to us* (ſaith he) *there is but one God, and but one Lord*, but one *Baal*, we have not *Baalims*, we have not many mediators, to mediate betweene us and God, but as we have but one God, ſo we have but one Lord, but one Mediator, who indeed in regard of his humane nature is inferiour to the Father, but yet ſuch

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ſuch a Lord by whom are all things, and we by him, we acknowledge not greater Gods, and leſſe Gods: the Papiſts acknowledge but one God, but they have many Lords, many Mediatours, many that muſt be between God and them, but this is a heatheniſh opinion.

Again, *Baalim* in the plurall number. Another reaſon given by ſome, and not improbablie, is, that in regard of the ſeveral images they had of their *Baal*, in ſeverall places, even in their private houſes; for Idolaters would not ſatisfie themſelves in worſhiping their Gods in publique, but would worſhip them in their private houſes alſo. Now though the Jewes had onely two Idols ſet up, one in *Dan*, another in *Bethel*; yet they had ſome repreſentations of thoſe images in their private houſes, which may be grounded upon that text *Hoſea* 10.5. *Becauſe of the calves of Bethaven*, that is of *Bethel*, calves of *Bethel*. Why, how many calves were there there? there was but one calfe ſet up there, & yet here it is in the plurall number: now the reaſon of that is given, becauſe though there was but on calfe ſet up for the publique worſhip, yet they had in their private families, the picture of that calfe, and ſo would bring the worſhip of their *Baal* into their families. A good leſſon for Chriſtians, not to ſatisfie themſelves with publique worſhip, but to bring as much of the worſhip of God as they can into their families.

We muſt worſhip God in our private houſes.

Wherein ſhe burnt incenſe to them. Incenſe was a typicall ſignification of prayer, in two reſpects. Firſt, in the ſweet ſavour of it. And ſecondly, in the aſcending of it by fire, ſo all our prayers ſhould be as incenſe, ſweet before the Lord, and aſcend up with the fervencie of zeale, and faith; it is proper to God alone to have incenſe burnt unto him in a religious way, the heathens burnt incenſe to their Idols, imitating the worſhip of God.

She decked her ſelfe with her earings, and her jewels: they worſhipped their Idols in ſumptuous manner, adorning themſelves with as coſtly apparell as they could, eſpecially their foreparts: the word that is tranſlated *jewels*, ſignifies *the noſe jewel*, the ſame word that you have in *Iſaiah* 3.21. *noſe jewels*, they hanged upon their faces, jewels to make themſelves beautifull before their Idols: whores uſe to adorne themſelves more pompouſly then grave matrons, by this many ſimple people are drawn to the love

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of Idolatry which is spirituall whoredome; outward braveries draw the senses; they thought that God would accept of their service the rather, because of their costly jewels, that hung about their eares, and nostrils. From whence this note.

We must not think that God will accept of our service, because of any thing of our own devising.

To thinke that God will accept our service the rather, because of any apparel, or any thing of our own devising, is to deale with God as the Heathens with their Idols; we must take heed of that: the Heathens instituted garments, that so they might be accepted. There was a Councel in the 333. yeer of Christ, that hath this Canon in it, it anathematizes all those that shal judge one vesture, one garment more holy then another, and make more for piety then another doth. We are to learne from Idolaters thus much, to beautifie and adorn our souls, when we come into the presence of God; did they deck their bodies, and hang jewels about ears & noses whē they came before their Idols for acceptance? let us beautifie our soules every time we come before the living God; and would you know what fine clothes you should have, when you come into Gods presence? I will tell you, and especially women who delight so much in fine clothes, 1 *Pet.* 5.5. *Be ye clothed with humilitie*; so the word is to dresse with a dresse that Gentlewomen used to weare in those times, with ribbands about their heads; well (saith the Apostle) would you have a fine dresse ye women? *be ye clothed with humilitie*; the finest dresse you can possibly have: and I will tell you another dresse too, in the first of *Pet.* 3.4. *Adorned with a quiet and meeke spirit, which is with God of great price*; it is much set by of God, so translated in some of your bookes. You love to be fine, if you come into Gods presence with quiet and meeke spirits, and clothed with humilitie, you will be as fine as can be in the very eyes of God; but withall remember both men and women, the robes of Christs righteousnesse, except you come clothed and decked with that garment also, certainly you can never find acceptance.

Cancilium Gangrense anathematizat eos qui aliam vestem alia sanctiorem aut plus facere ad pietatem judicant.

ἐγκομβώσωνται.

πολυτελὲς.

They followed after their Idols but forgot me (*saith the Lord*) their lovers were remembred, but I was forgotten, saith God; God here speakes in a lamenting way, as a man bemoaning his sad condition: as if he should have said, how am I slighted by my people? the Idols can be followed, they can be remembred, but I am

am neglected, I am forgotten, they have activity for their Idols, but none for me, memory for them, but none for me. Lect. 11.

God takes it very ill, when men can finde memorie, ſtrength, and activity enough for their ſinfull wayes, but none for him, many complaine of ſtrength, they are weake, but who was ever ſo weake, but had ſtrength enough to ſinne? though memories be weake, yet ſinfull wayes can be thought on. *Obſer.*

Forgot me, that is, Firſt, they have forgot what a God I am, Secondly, what I have done for them, the great workes I have done before them: Thirdly, all their engagements to me; many follow wicked wayes, yet ſo as ſometimes they have checks of conſcience, they have ſomewhat of God yet ſticking upon their hearts, ſome remembrances of God, and ſo long there is hope; but when a ſinner hath ſo far departed from God, and followed on his ungodly wayes, as God is quite worne out of his thoughts, then he is in a ſad caſe indeed. I appeale to you, is it not the caſe of ſome here? there was a time that you had mighty impreſſions of God upon your ſpirits, and then you could never go up and down in your ſhops, ſtreets, fields, but the thoughts of God were in your mind, and when you awaked in the night ſeaſon, the thought of God was in your hearts; but there was ſome haunt of wickedneſſe that your hearts hankered after all that while, temptation came, and you have given way to it, and now (friend) you can go up and down, one day after another, and ſcarce thinke of God at all; what is the matter that you have no thoughts of God now, as you were wont to have? yet perhaps you are not gone ſo farre, but that now and then there commeth in ſome darting thoughts of him, but ſo as your conſcience knowes they are very terrible to you, you can never now have a thought of God, but it is as a dagger at your heart, and indeed it muſt needs be terrible to a guiltie conſcience that is departed from God. Well, take heed what thou doeſt O thou ſinner, go not on ſo long in thy ſinfull wayes, till thou weareſt out all the thoughts of God, for ſome have done ſo, though they had checks of conſcience, when they have beene in wicked companie, God hath come into their thoughts, and troubled them, but they have gone to wicked company again, and ſome thoughts of God have yet followed them, but they have gone again and again, and now they

It is a dangerous condition when God is got out of a mans thoughts.

Chap. 2. they have forgot God, as if there were no God at all in heaven, as if God had nothing to do with them, and they nothing to do with God, O this is a ſad condition indeed. If any of you be declining into ſuch a condition as this is, the Lord ſtop you, this day the Lord awaken your conſciences. Ordinarilie the more proſperity men have, the more forgetfull they are of the Lord; *They Forgat mee*, as *Geneſis* 48.20. *Iacob ſet Ephraim before Manaſſes*, firſt *Ephraim*, then *Manaſſeh*; *Ephraim* ſignifies *fruitfulneſſe*, and *Manaſſes* ſignifies *forgetfulneſſe*; thus it is with men, *Ephraim* comes firſt, *fruitfulneſſe*, God is fruitfull to you, and bleſſeth you in your eſtates, and then comes *Manaſſes*, *forgetfulneſſe*; you are forgetfull of his goodnes to you: My brethren, if alwayes we had ſuch impreſſions of God, as we have ſometimes, O how happy were it! It will terrifie hereafter, when God ſhall againe ſo preſent himſelfe to you, and cauſe you to remember what impreſſions of his divine Majeſty once you had; let us hold forth our continuall remembrance of God, ſo as all that behold our converſations, may ſay, ſurely the thoughts of God are mighty upon the ſpirits of theſe men; thus we ſhould live before our brethren: I will give you this one rule for your lives; Live ſuch lives as by them you may hold forth before your brethren ſuch remembrances of God, as they may conclude by that they ſee in your converſations, Certainly there are deepe thoughts of God upon the heart of this man, there was a time indeed he walked lightly, vainly, and fooliſhly, but now he is ſerious in his way, he is conſiderate, hee is heavenly, hee walks with feare; Certainly there are great impreſſions of the divine Majeſty upon his heart; if it be ſo with us, how joyfull will it be to us hereafter, when God ſhall appeare in his glory, then to have our conſciences tell us, the impreſſions of the Majeſty of this God, that now I ſee ſo high and great have beene upon my ſoule, in the whole courſe of my life, I now ſee the glory of the great God ſhining, and bleſſed be his name, even this God that appeares ſo glorioufly, hath appeared often to my ſoule before, and I have kept the impreſſions of his glory upon my heart, and hee was continually in my thoughts. It is a wonder that God ſhould ever thinke of us, who are ſo forgetfull of him as we are; *Pſal.* 8. *What is man that thou remembreſt him?* (ſaith the text) what is man?

The

The word there that is tranſlated *man*, ſome would bring from the Hebrew roote which ſignifies *forgetfulneſſe*; I finde *Euſebius* taking it thus, *What is man O Lord, that thou ſhouldſt remember him?* that is, what is *forgetfull man*, that thou ſhouldſt remember him? yet I confeſſe the Hebrew word that is there tranſlated *man*, comes from another roote that ſignifies weakelineſſe, ſicklineſſe; what is *weake man*, what is *ſick man*; yet if this word come not from that roote that ſignifieth *to forget*, yet I am ſure there is a word that commeth from that roote that ſignifies *to forget*, that is uſed for *women*, becauſe of their forgetfulneſſe; wee would be glad to have God remember us, in the day of our adverſities, let us remember God now; all you young ones, remember God, remember your Creator in the dayes of your youth; you old people, whatſoever you forget, forget not the Lord; let us all remember the Lord, who hath remembred us all; who hath remembred England, in its low eſtate, *for his mercies endure for ever.*

Lect. 11. נשה

נשים

We have done with the threatning part, now it followes; *Therefore, behold I will allure her, bring her into the wilderneſſe, and ſpeake comfortably to her*; [Therefore] Beloved, it is a ſtrange *therefore*; what, they followed after their Idols, they have ſaid, that all their proſperity was a reward of their Idols, they have forgot the Lord, they have decked themſelves with their jewels, to honour their Idols; (and marke) it comes preſently, *Therefore I will allure her*, and *I will ſpeake comfortably to her*; one would rather have thought it ſhould have followed; Therefore I will yet plague her, therefore my judgements ſhall purſue her, and cut her off; but marke it followes, *Therefore I will allure her, and ſpeake comfortable unto her*; O the rich and free grace of God to his people! But of that the next day.

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The Twelfth Lecture.

HOSEA 2.14.

Therefore behold I will allure her, and bring her into the wilderneſſe, and ſpeake comfortably unto her: and I will give her her vineyards from thence.

HEre begins the ſecond part of this Chapter; the former was in conviction, threatning, pronouncing judgements; this from verſe 14. unto the end, is the opening of the free and rich grace of God to Iſrael. It may be ſaid of this Chapter, as *Pſal.* 85. 10. *Mercy and peace are met together, righteouſneſſe and truth kiſſe each other.* There is a bleſſed conjunction betweene threatning of judgement, and proffering mercie; but where is the *copula* of this *conjunction?* What is it that knits theſe two together? Here is a *conjunction*, but it is very wonderfull, it is in the firſt word, *therefore*; that is the *copula*, [*therefore*] *I will allure her*; Wherefore? This *therefore* hath a very ſtrange and wonderfull *wherefore*, if we conſider of what went before, the words immediatly before were, *She went after her lovers, and forgat me, ſaith the Lord*, [*therefore*] *behold, I will allure her*; there needs indeed an *Ecce* be put to this [*therefore*] *behold*; Behold, *I will allure her*. *Lyra* could not ſee how theſe things could be joyned together, therefore he thinks that this verſe hath not reference to that that immediatly went before, but to the words in the beginning of the Chapter, *Say to your brethren, Ammi*, my people, *and to your ſiſters, Ruhamah*, ſhe that hath obtained mercy, *therfore*; And *Cornelius à Lapide* not underſtanding the cauſe of ſuch a connection, he would referre the beginning of this verſe, to the end of the ſeventh verſe, *She ſhall ſay, I will goe to my firſt husband, for then it was better with me then now, therefore* alſo *I will allure her*; theſe two, though learned men, yet are Papiſts, and therefore underſtand but little of the free rich grace of God, and

and hence are put to it, ſo much, to make a connection betweene that, that went before, and this *therefore*; but we need not goe ſo farre, the right knowledge of the fulneſſe, and the riches of the grace of the Covenant, will helpe us out of this difficulty, and tell us how theſe two, the greatneſſe of mans ſin, and the riches of Gods grace, may have a connection one to another, and that by an Illative *therefore*. I confeſſe the Hebrew word is ſometimes *conjunctio ordinis*, rather then *cauſalis*; a *conjunction* that onely ſets out the order of a thing, one thing following another, rather then any way implying any cauſe, but the reading here by way of inference, I take to be according unto the ſcope of the Spirit of God, and it gives us this excellent note. Lect. 12. 157

Such is the grace of God unto thoſe who are in Covenant with him, as to take occaſion from the greatneſſe of their ſins, to ſhew the greatneſſe of his mercy; from the vileneſſe of their ſins to declare the riches of his grace: And the Scripture hath divers ſuch kinde of expreſſions as theſe, as *Geneſis* 8. 21. *The Lord ſaid in his heart, I will not againe curſe the ground any more for mans ſake*; Why? *For the imagination of mans heart is evill from his youth*: A ſtrange reaſoning; *I will not curſe the ground for mans ſake*, for *the imagination of mans heart is evill from his youth*. One would have thought it ſhould have beene rather, *I will* therefore *curſe the ground for mans ſake*, becauſe *the imagination of mans heart is evill from his youth*; but the grace of God knows how to make another manner of inference then wee could have imagined: So likewiſe, *Iſaiah* 57. 17, 18. *For the iniquity of his covetouſneſſe was I wroth and ſmote him, I hid me and was wroth, and he went on frowardly in the way of his heart; I have ſeene his wayes*; (ſaith God) Now one would have thought that the next word ſhould have beene, I will therefore plague him, I will deſtroy him, I will curſe him; but marke the words that follow, *I will heale him, I will leade him alſo, and reſtore comforts unto him, and to his mourners; I will create the fruit of the lips, peace to him.* This is a conſequent at leaſt, if not an inference. *David* underſtood this reaſoning to be indeed the true reaſoning of the Covenant of grace, and therefore he pleadeth thus with God, *Pſal.* 25. 11. *Pardon my iniquity, for it is great*; Lord my iniquity is great, therefore pardon it.

Obſer. The grace of the Covenant makes inferences from our ſins to mercy.

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Hearken you Saints, (hearken I ſay) this is the great bleſſing of God unto you, who are in Covenant with him, whereas otherwiſe your ſins ſhould have made you objects of Gods hatred, your ſins now render you objects of his pitty and compaſſion, this is the glorious fruit of the covenant of grace.

I would onely the Saints heard me in this thing, but why do I ſay ſo? I will recall my word, let all ſinners heare me, let the vileſt, the worſt ſinners in the world, heare of the riches of the grace of God in this his Covenant, that if they belong to Gods election, they may ſee the fullneſſe, the glory of Gods grace, to be inamoured with it, their hearts raviſhed with it, that they may never be at reſt till they get evidence to their ſoules, that God indeed hath actually received them into this his covenant. If then God be pleaſed in the riches of free grace to make ſuch an inference, therefore let us take heed that we make not a quite croſſe inference, from the greatneſſe of our ſins, nor on the other ſide, from Gods grace. As thus, You have followed your lovers, you have forgot me, therefore wil I allure you. An unbeleeving heart would make this inference: I have followed my lovers, I have followed after vanity and folly, and therefore God hath rejected me, therefore God will have no mercy upon me, therefore I am undone, therefore the gates of mercy are ſhut againſt me, unbeleeving heart do not ſinne againſt the grace of God, he ſaith, you have forgotten me, therefore will I allure and ſpeake comfortably to you; do not you ſay, I have forgot the Lord, and therefore the Lord will for ever reject me, theſe diſcouraging, determining, deſpairing *therefores*, are very grievous to the Spirit of God. God would have us all have good thoughts of him. It is a maine thing that God intendeth through the whole Scripture that his people ſhould have good thoughts of him, and that they ſhould not think him a hard maſter. It is an excellent expreſſion of *Luther*, (ſaith he) the whole Scripture doth principally aime at this thing that we ſhould not doubt, but that we ſhould hope, that we ſhould truſt, that we ſhould beleeve, that God is a mercifull, a bountifull, a gracious, and a patient God to his people. It is an excellent expreſſion that I have read of Maſter *Bradford*, in one of his epiſtles, (ſaith he) O Lord ſometimes me thinkes I feele it ſo with me, as if there were no difference between my heart and the

Tota ſcriptura hoc agit ne dubitemus, ſed ſperemus, confidamus, credamus deum miſericordem eſſe benignum, patientem, Luther.

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the wicked, a blinde minde as they, a ſtout, ſtobborne, rebellious ſpirit, a hard heart as they, and ſo he goes on; ſhall I therefore conclude thou art not my Father? nay, I will rather reaſon other wiſe: (ſaith he) becauſe I do beleeve thou art my Father, I will come unto thee that thou mighteſt enlighten this blinde minde of mine, that thou mighteſt ſoften this hard heart of mine, that thou mighteſt ſanctifie this uncleane ſpirit of mine; I this is a good reaſoning indeed, and is worthy of one that profeſſes the Goſpell of JESUS CHRIST. Again, as the inference of this unbeleeving heart is grievous to Gods ſpirit, ſo the inference of a prophane heart, an unbeleeving heart makes his *therefore* from the greatnes of ſinne againſt Gods mercie, and the prophane heart makes his *therefore* from the greatneſſe of Gods mercy, to the hardening of his heart in his ſins; what ſhall God make his *therefore* from our ſin to his mercy, and ſhall we make our *therefore* from his mercy back again to our ſins? where ſin abounds, grace abounds, but where grace abounds, ſinne muſt not abound, becauſe God is mercifull to us who are very ſinfull; let not us be very ſinnefull againſt him who is ſo mercifull. God takes occaſion from the greatneſſe of our ſins, to ſhew the greatneſſe of his mercy; let not us take occaſion from the greatneſſe of his mercy, to be emboldened in greatneſſe of our ſinnes.

Therefore [*behold.*]

Behold. Here is a wonder to take up the thoughts of men and Angels, to all eternitie, even that that we have in this inference, *behold*, notwithſtanding all this, yet you men and Angels behold the fullneſſe, the riches of Gods grace, *I will allure her*; what will not God caſt us away notwithſtanding the greatnes of our ſins? let not us reject Gods ways, notwithſtanding the greatnes of any ſufferings we meet with in them; there is a great deale of reaſon in this that I ſpeake; you may as well beare with ſufferings in Gods wayes and yet embrace them, as God doth beare with ſins in your hearts, and yet embrace you; but it followes, *therefore I will allure*; the Hebrew word tranſlated *allure* ſignifies *to entice*, and is uſed many times in the ill part, *blandiendo decipere, to deceive by ſubtile enticing*: the 70 in their tranſlation, thus, therefore alſo I will *deceive* them, and the old Latine *lactabo*, and others *ſeducam*, therefore alſo I will *ſeduce* them, ſo ſometimes the

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word is: God makes uſe of this word to expreſſe a very gracious affection to them, the ſweet and gracious ways that God intendeth to deale with them in.

1. What God meanes by *alluring* of his people, when once he is reconciled unto them; may be expreſſed in theſe three things.

2. Firſt, I will open the beauty, and excellency of the infiniteneſſe of my grace and goodneſſe, and I will ſet it before them to allure them. I will ſpread before their ſoules the beauty, the glory of the riches of my grace.

The mercy of God out-bids all temptations.

Secondly, I will out-bidde all temptations of their lovers, whereas before they went a whoring from me, becauſe their hearts were allured by their lovers, their lovers proffering unto them ſuch and ſuch contentments, and ſo did ſubtilly draw their hearts from me, I will now deale with them in a more powerfull way then their lovers poſſibly could, and I wil out-bid them all. Did their lovers proffer to them comfort? I will bid more then they; did their lovers proffer gaine? I will bid more gaine, did they proffer more honour and reſpect? I will out-bid them in this too: I will bid more honour, and more reſpect, ſo as I will perſwade their hearts that they ſhall come to enjoy more in me then poſſibly they could come to enjoy in whatſoever their lovers could do for them. And indeed then hath the Goſpel the true, ful, gracious work upon the heart of a man or woman, when it yeelds to the proffers of the Goſpel, as finding that all that the world can bid is now out-bidden; I have a better bargain here in Chriſt then the world proffers to me. You know when one comes to offer ſo much for a commodity, and another out-bids him, he carries it away: ſo when the world, and luſt, and ſinne proffers to the ſoul ſuch and ſuch contents, then comes God, and outbids all, and ſo the bargaine is made up, God carries away the heart.

3. 2 Cor. 12. 16. The ſecret wayes of Gods drawning the heart to himſelfe.

Againe, further, *I will allure*, that is, I will come upon them even unawares, and as it were ſteale away their hearts, by a holy guile; as S. *Paul* tells us, that he *caught the Corinthians as it were by guile*. I will ſecretly inſinuate my ſelfe unto them, and I will draw their hearts in ſuch a ſweet way, in ſuch a ſecret hidden way, that I will take them before they are aware.

So

So it is with many a ſoule; God takes it before it is aware, though it is true, that afterward the ſoule comes to underſtand things more cleerly about Gods grace, but at the firſt, God hath taken the heart even almoſt before it thinks of him. Indeed the ſinner ſees himſelfe, he is not where he was before, ſurely there hath been here ſomething working upon my heart; I finde it is otherwiſe with me now then it hath been, but how this comes to paſſe, I ſcarce underſtand for the preſent, but ſhall underſtand more; like that expreſſion we have in the 6. of *Canticles, ver.* 12. *Or ever I was aware, my ſoule made me as the chariots of Amminadib:* That is, the chariots of a willing people, ſo the word *Amminadib* ſignifies. My heart was caught, and run amaine to God, and this was before ever I was aware, there came ſuch wayes of Gods grace into my heart more then I thought of, and caught my ſoule, that my ſoule ran mighty freely, ſwiftly after the Lord, and this is a bleſſed deceit, when the heart is ſo deceived, ſo allured, ſo enticed; As ſometimes it is with an Adulterer, he doth but give a glance of his adulterous eye, and catcheth the Adultereſſe before ſhe is aware; it may be ſhe never thought of any ſuch thing; but there is a glance of an uncleane eye that catcheth the heart ſecretly. Thus with Chriſt, he ſometimes gives ſuch a glance of his eye upon the heart of a ſinner, as takes the ſinner before he is aware; the ſinner is brought in love with the wayes of God, and with the truths of God, even before he thinks of it. We are to know that the grace of God hath a ſubtilty in it, as well as the Serpent; The Scripture, *Prov.* 1.4. attributes a *ſubtilty* to Gods grace; it is a bleſſed thing to be thus out-ſubtilled, (as I may ſo ſpeake) for the grace of God to be too ſubtile for our ſins; As I remember *Luther*, when he was charged for Apoſtaſie, he acknowledges it, (ſaith he) I confeſſe I am an Apoſtate, but how? an Apoſtate from the devill, falling off from the devill, and returning unto God, ſuch an Apoſtate I am; So many a mans heart may be deceived, but if he can ſay, Bleſſed be God, I am deceived indeed, but ſo deceived that my ſin is beguiled; I am ſeduced, but it is out of the wayes of ſin, into the wayes of God. Many are eaſily allured by temptations, they are preſently taken by the devils allurements, but they are very ſubtile in objecting againſt all the allure- Lect. 12.

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allurements of Gods grace, but he is subtile enough to put off the allurements of sin, and of the devil.

Therefore behold, I will allure her, and bring her into the wilderneſſe.

Here is some difficultie in this; how comes this in? *Therefore I will allure her, and bring her into the wilderneſſe, and ſpeak comfortably to her.* How can this, *to bring into the wilderneſſe*, be between *alluring*, and *ſpeaking comfortably?* I told you, that this second part of the Chapter was altogether mercie: what can be meant then by bringing into the wilderneſſe? Some for the shewing that yet it is a way of grace that God intendeth in this phraſe, *I will bring them into the wilderneſſe*, translate the words, *After I have brought them into the wilderneſſe, Poſtquam perduxero eam*, so *Tremelius*: he was a Jew, and therefore could well understand the Hebrew tongue, he tells us that Vau, that is translated *and*, is as much as *poſtqam*, after *I have brought them into the wilderneſſe*, and then the meaning is thus. After I have humbled them throughly, as I did their fore-fathers in the wilderneſſe, then will I speake comfortably unto them; God humbled their forefathers in Egypt, yet that was not enough, he humbled them afterwards in the wilderneſſe, and then he brought them into Canaan; many times God brings one affliction after another upon his own people to breake their hearts, to humble them throughly, & at last he speaks comfortably to them. It hath been so with us, the Lord not many yeers since brought us into bondage, it might have humbled us and broke our hearts before him; but when we began to be delivered, a little out of our bondage, the Lord brings us into the wilderneſſe, and followes us with afflictions to this day, that he might throughly breake us, and yet we hope all this while, it is but making way unto Canaan.

idem ו *cum* אחרי

But in the second place, take it as you have it here, *I will allure her, and bring her into the wilderneſſe*, Then we may take the scope of it to be not the afflicting part of the wilderneſſe, but only the manifesting this unto Israel, that he would shew unto them the great and wonderfull workes of his power, and wisdom, and goodneſſe, as he did unto their forefathers in the wilderneſſe. What ever your conditions shall be into which you

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you ſhall be brought, yet you ſhall have me working in a glorious way for your good and comfort, as ever I did for your forefathers, when they were in the wilderneſſe; and this expoſition is rather ſtrengthened from that we have *ex Thargum Ionathæ*, I will worke miracles, and great, wonderfull, famous things for them, ſuch as I did work in the deſert: hath God wrought gloriouſly for his people hitherto in the wayes of his mercy? if reconciled to him, they may expect the ſame wonderful works of God, for their good even to the end of the world. We may read the ſtories of Gods wonderfull power in deliverances of his people in their ſtraits in the wilderneſſe, and make them to be our own, and pleade with God, that he would ſhew forth that old, that ancient power, and wiſdom, and goodneſſe of his, as he did unto his people formerly, this is the ground of that excellent prayer, that we have *Iſaiah* 51. 9, 10. *Awake, awake, put on ſtrength O arme of the Lord, awake as in the ancient dayes, in the generations of old; Art thou not it that haſt cut Rahab, and wounded the Dragon? Art thou not it that hath dried the ſea, the waters of the great ſea?* awake, awake, thou art he who haſt done ſuch great things formerly; it is a great help to our faith to conſider what God hath done for the Church of old.

Operabor mirabilia, & grandia, facinora, qualia edidi in deſerto. Thargum Jonathæ.

Gods former wayes towards his people, great helps to our faith.

But further, *Pareus* ſaith this expreſſion is taken from the condition of a poor man that is drawn aſide out of his way by a thief, a thief comes and entices him out of his way, & carries him into ſome deſolate place, & when he hath carried him thither, then the man begins to bethink himſelf, where he is, and ſees himſelf in a ſad condition, and knows not what in the world to do, and yet at that time there comes in ſupply, comfort, and help for him; ſo (ſaith God) I wil bring you into the wilderneſſe, that is, I wil put you into the ſame condition, that ſuch a poor man is put into, I will allure you, as the thiefe allures. I will make proffer to you of abundance of good, and by that I will draw you into ſuch and ſuch ways, wherein you ſhall meet with very great ſtraits, for a while, and you ſhall be put into an amazed condition, as not knowing what in the world to do, and when that is done, then will I come with the fullneſſe of my grace, and ſpeake comfortable to your hearts. Thus though God ſpeakes of bringing into

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the wilderneſſe, yet ſtill it is with an intention of ſhewing mercy there; and is not this juſt to a very haire for all the world our condition? have not the wayes of God towards England for theſe two or three yeers been alluring wayes? God hath made proffer unto us of a great deale of mercy, and raiſed the hopes of his people, and the Miniſters of God have ſpoken incouraging words to his people, that ſurely the Lord intends great goodneſſe to us, and becauſe Gods wayes have been ſuch towards us, as they have been, we have endeavoured (God knows) to follow him in thoſe wayes of his, to do that, that for the preſent thoſe preſent wayes of his called for: and yet we are even brought into the wilderneſſe now, even into a kinde of deſolate condition, that for the preſent we even are at a ſtand, and we ſee afflictions to be round about us, and the very beaſts to be ready to come and teare us, and pull us in pieces, and yet we can ſay to the comfort of our hearts, Lord, if we be deceived, thou haſt deceived us; for (Lord) thou knoweſt that whatſoever wee have done, it was our duty to doe, and although we be brought into great ſtraits for the preſent, yet we repent not of what we have done, nor of what we have ſaid, for thou haſt allured us into this condition, thy gratious wayes of mercy towards us in the beginning of the Parliament, and ſo on hath allured us, and hath brought us into what we have done. We will not therefore ſay, what is now become of all our hopes? but we expect God even in this wilderneſſe, to ſpeake comfortably unto us, let not men upbrayde us for what we have done, we would do as we have done, if it were to do again, for God hath brought us into theſe ways, and if *he hath allured us into the wilderneſſe*, the next words ſhall be made good unto us, *he will ſpeake comfortably to us*: if we be in no other then that wilderneſſe he hath allured us into, then we may expect fully that he will ſpeak comfortably to us.

When *God* brings into trouble, there is comfort in that trouble.

Here is the difference betweene men bringing themſelves into trouble: or being brought by the Devils or worlds allurements, and by Gods. In the one we cannot expect comfort, but in the other we may confidently. Further, there is yet another interpretation that I think is moſt genuine, and full; For the ground of that that I ſhall ſay in this, we muſt know that

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from the beginning of this part of the Chapter to the end, God is expreſſing himſelf unto his people in a conjugall way; that is, whereas his people had gone a whoring from him, yet he would receive them againe into a conjugall affection, and communion: all along God expreſſes himſelfe thus, from the fourteenth verſe to the end. Now this being laid for a ground; In this expreſſion of Gods bringing into the wilderneſſe, the Prophet alludes unto the cuſtome of the Jews, that they had in their marriages. Their cuſtome that I reade of, was, that the Bridegroome uſed to take his Bride, and carry her out of the City, into the fields, and there they had their nuptiall ſongs, and delighted themſelves in ſome place there, one with another, and afterwards he brought her back againe, leaning upon him, into the City, to his Fathers houſe, and there they rejoyced together, and ſolemnized the further nuptials: now theſe fields are called the *wilderneſſe*, either becauſe they might be ſome champion drie fields that were about the City; or otherwiſe, let them be what they will be, yet becauſe he would allude unto the mercie of God in bringing of his people out of Egypt, into Canaan, and would put them in minde of that mercy of his, therefore he gives theſe fields this title, cals them by this name, and this cuſtome of the Jews ſeems to have warrant from Scripture it ſelfe, *Canticles* 8.5. *Who is this that commeth up from the wilderneſſe, leaning upon her beloved?* That was the way of marriage, they came out of the fields, leaning upon their beloved, and ſo were brought unto the bridegroomes Fathers houſe: So Chriſt brings his Spouſe through this world, which is as the wilderneſſe, and Chriſt is here ſolemnizing his eſpouſals, and hath his nuptiall ſongs in this world; and the Church leanes upon Chriſt, all the while ſhe is in this world, but Chriſt is carrying her to his Fathers houſe, and ere long we ſhall be with him there, ſolemnizing the marriage of the Lamb in a more glorious way: this expreſſion then goes on clearely thus, *I will allure her, and bring her into the wilderneſſe*; As the Bridegroome ſpeakes ſweet and comfortable words to his Bride, and carries her abroad into the fields, and there ſolemnizes the nuptials, and ſo comes back againe, having his Spouſe leaning upon him, and bringing her to his Fathers houſe; ſo I wil deale with you in the ful-

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fulneſſe of my grace, I will performe all the nuptiall rites with you, I will be married againe unto you, and looke what the moſt ſolemnitie in your City of Jeruſalem, or any of your Cities, there is in any nuptials, I will make as great a ſolemnity in the nuptials betweene you and me: It is true, when a marriage is ſuch as people are loath to have it knowne, then there is no ſuch ſolemnity, but when it is a great marriage indeed, and ſuch as marry together with their friends would glory in it, then there is the more full ſolemnity; ſo ſaith God, I will not be aſhamed to take you againe, but I will take you openly; I will have the ſolemnitie of my marriage with you as publique as may be, I will carry you abroad into the fields; and looke what rights ſoever there are in the moſt ſolemne marriage amongeſt you, thoſe rights I will performe unto you, that it may be a moſt glorious marriage ſolemnitie between you and me againe: thus *I will bring into the wilderneſſe and ſpeake comfortably unto them.*

And ſpeake comfortably to her.

דברתי על לבה

Theſe words that are tranſlated here, *ſpeake comfortably*, in the Hebrew are, *loquar ſuper cor*, or *ad cor ejus*, *I will ſpeake to her heart*, I will ſpeake to her, either ſo as to prevaile with her heart, or ſpeake to her ſo as to doe her good at the very heart: Many Scriptures may be brought to ſhew, that ſpeaking kindly, friendly, or comfortably, the Hebrews expreſſe by *ſpeaking to the heart*; I will give you two or three inſtances, *Geneſis* 34.3. *Shechem ſpake kindly to the Damoſell*, the words are in the Hebrew, *Shechem ſpake to the heart of the Damoſell*; So *Ruth* 2.13. *Thou haſt comforted me, for that thou haſt ſpoken friendly to thy handmaid*; thou haſt *ſpoken to the very heart of thy handmaid*; there are two more remarkeable places for this, one is *Iſai.* 40.2. *Speak comfortably to Ieruſalem*; the words are, *ſpeak to the heart of Ieruſalem*; What ſhould be ſpoke to the heart of Jeruſalen? *Cry unto her, her warfare is accompliſhed, her iniquity is pardoned*; Theſe are the comfortable words that God required ſhould be ſpoke to the heart of Jeruſalem: O that God would ſpeake thus to England! this would doe good at the very heart, if God would ſpeake thus from heaven, *Her iniquity is pardoned, and her warfare is accompliſhed.* But yet a place that is more ſuitable unto this expreſſion in the text, it is *Iudges* 19.3. There you have the ſto-

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ry of a Levite, whoſe wife having plaid the harlot, yet he was willing to be reconciled to her, and the text ſaith, *that he went and ſpake friendly to her*; Now the words are in the Hebrew, *He went and ſpake to her heart*; And indeed it is a word to the heart of an adulterous ſpouſe, if her heart be humbled, when ſhee knows that her husband will be willing, notwithſtanding her playing the harlot to be reconciled to her, this was the condition of Iſrael, who had gone a whoring from God, yet when God promiſes a renewall of the marriage rites, he ſaith he will ſpeake to her heart; from whence we might obſerve this note. Lect. 12.

That an Apoſtatiſing people, or an Apoſtate ſoule, had need have words of comfort ſpoke to their hearts, or elſe there can be little eaſe to their terrified conſciences. Wee reade of *Spira* that famous Apoſtate, he had words of comfort enough ſpoke to his eare, but they did him little good, God did not come in, and ſpeake to his heart, therefore his conſcience could not bee quieted, the throbs of it could not be eaſed: How many lie under the troubles of an accuſing conſcience, and have the throbs and bitings of a guilty ſpirit, becauſe they have beene backſliders from the truth, and though they come to Sermons, one after another, and heare the Covenant of grace opened to them in the fulneſſe of it, and the riches of Gods goodneſſe ſet before them, in the beauty of it, yet they goe away without comfort, why the words come to the eare, God all this time ſpeakes not to the heart; ſometimes it pleaſes God to take but the hint of a truth, and dart it upon the heart of a troubled ſinner, that he feeleth it at the heart, and ſayes, Well, this day God hath ſpoken to my heart, ſo he goes away rejoycing, eaſed, comforted, pacified; when as perhaps ſuch an one had heard a hundred Sermons before, wherein there were bleſſed and glorious truths preſented to him, and it did no good, untill Gods time; and when the time of Gods love is come, ſome little hint of a piece of a truth God darteth to the heart, and that doth the thing; God ſhews hereby that it is not in the word of man to comfort an afflicted conſcience. *Obſer.*

Nothing can eaſe a troubled conſcience but Gods ſpeaking to the heart.

Hence an expreſſion *Luther* hath in his comment upon Geneſis, It is far harder to comfort an afflicted conſcience, then to raiſe the dead; you thinke it is nothing to Apoſtatiſe from the Lord,

Multò difficilius eſt conſcientiam afflictam conſolari quam mortuos excitare. Luther.

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you think it is easie to receive comfort, you will finde it is not so easie, you will find it as easie to raise the dead as to comfort your afflicted consciences. But you told us before, how rich the grace of God was that God took advantage, from the greatnesse of our sins, to shew the riches & greatnes of his mercy, grant it, let the grace of God be never so rich, but till this grace be applyed to the heart, till God be pleased to speake himself to the heart of a sinner, it will not do. I remember a story of one who had made profession of Religion, and afterwards Apostatised and made little of it, when his acquaintance told him, that those things he now did he would smart for one day, he thought because he had some knowledge in the Gospel that it was *but to beleeve in Iesus Christ, Iesus Christ came to pardon sinners, &c.* when he came upon his sick bed, he was in great torment of conscience, and grievous vexation, and cryed out bitterly of his Apostacy, there came some of his acquaintance to him, and spake words of comfort, and tells him that *Christ came to save sinners, and he must trust in Gods mercy, &c.* at length he begins to close with this, and to apply this to himselfe, and to have a little ease, upon which his companions began to be hardened in their wayes, because they saw after so ill a life it was so easy a matter to have comfort, but not long before he died, he brake out roaring, in a most miserable anguish, *O!* (saith he) *I have prepared a plaister, but it will not sticke, it will not sticke*: we shall find though the grace of God be rich, and the salve be a soveraigne one, unlesse God be pleased to make it stick, by speaking to our hearts, nothing can be done.

False applying comfort will not hold.

From hence further, we may learne this note.

Obser. As when God speaks comfortably to his people, he speakes to their hearts: so Gods Ministers when they come to speak in Gods name should labour to speak so, as to do what they can to speake to hearts. It is true indeed, it is impossible that any man of himself can speake to the heart of another, but yet he may endeavour, and aime that way, there is a kinde of speaking that God doth assist, so as to bring it to the heart of his people.

What speaking is that? you will say.

Answ. That that commeth from the heart, will most likely go to the heart, though I know God can take that which comes but from the

the lippes, and carry it to the heart when he pleaſes, yet ordinarily that that comes from the heart, goes to the heart, therefore Miniſters when they come to ſpeake the great things of the Goſpel, they ſhould not ſeek ſo much for brave words, and enticing wayes of mans wiſdome, but let them get their own hearts warmed with that grace of the Goſpel, and then they are moſt like to ſpeak to the hearts of their auditors. It is a good note that I have met with from *Ribera*, let Miniſters remit (ſaith he) of their care of fine curious words, of brave neate phraſes, and cadencies of their ſentences, but let them bend their ſtudies, to manifeſt humility, and mortification, and to ſhew love to the ſoules of people; otherwiſe *though they ſpeake with the tongues of men and Angels*, they ſhall *become but like the ſounding braſſe, and the tinckling cymball*: this is an expreſſion even of a Jeſuite, it were then a great ſhame, that Gods Miniſters ſhould not labour to ſpeake ſo, as that they may ſpeake to the hearts of people: you muſt be deſirous of ſuch kinde of preaching, as you finde ſpeakes to your hearts, not that that comes meerely to your eares: how many men love to have the word jingle in their eares, and in the meane time their hearts go away, and not one word ſpoke to them? but when you finde a miniſtry ſpeake to your hearts, cloſe with it, bleſſe God for it, and count it a ſad day when you go from a ſermon, and there is not one word ſpoke to your hearts in that ſermon. Lect. 12.

Remittant aliquid de cura nitoris cultuſq; verborum venuſtatis & numeroſitatis ſetentiarum, & veræ humilitati & mortificationi, impendant ut charitatem habeant, ſine qua ſi linquis hominum loquantur & angelorum, factii ſunt ſicut æs ſonans vel cymbalum tinniens. Ribera.

From the connection of theſe two, *I will bring them into the wilderneſſe*, and *ſpeake unto their hearts*, if we ſhould take *the wilderneſſe* for bringing into affliction (becauſe there are ſo many interpreters that are very godly men, and learned men, go that way) I dare not wholly reject it, but that there may be ſome intention that way.

Hence the firſt note is, Obſer. 3

Afflictons make way for Gods word, to the hearts of ſinners; there are many obſtructions at the hearts of men while they are in proſperity, but when afflictions come, God by them opens thoſe obſtructions, and ſo getts his word to their hearts; afflictions

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ons cannot convert the heart, but they can take away some obstructions, that did hinder the word from comming to the heart. Many of you have heard thousands of sermons, and scarce know of any one that hath come to your hearts, but when God casts you upon your sicke beds, and you apprehend death, then you feele the same truths, that you were not sensible of before, they lie upon your hearts, the threatning word of God, that went but to the eare before, now it is got to the heart, now it terrifies, now you cry out of your sins; and relish the sweet promises of the Gospel that afflictions make way for. I remember an expression that I have read of *Bernard*, he had once to a brother of his, who was a Souldier, but riotous and prophane, *Bernard* gives him many good instructions, wholesome admonitions, and counsells, and his brother seemed to slight them, he made nothing of them, *Bernard* comes to him, and puts his hand to his side; *one day* (saith he) *God will make way to this heart of yours, by some speare, or launce*, he meant God would wound him in the warres, and so he would open a way to his heart, and then his admonitions should get to his heart, and as he said, so it fell out, for going into the warres, he was wounded, & then he remembers his brothers admonitions, they got to and lay upon his heart to purpose. If God should let the enemy in upon us, their swords or bullets may make way to our hearts, that so Gods word may come to have entrance there, the Lord rather peirce our hearts by his spirit, then that way to our hearts should be made thus.

Obser.

Times of affliction Gods comforting times.

Secondly, when we are brought to great afflictions, that is the time for Gods mercies. This should make us not to be so afraid of afflictions, how afraid are we? how doe we hang back when we see afflictions comming? why art thou so loth, O thou Christian, to come to affliction? the time of affliction! is the time for God to speake to the heart of a sinner; many sinners may say that their condition hath been like *Iacobs*: he never had a more sweet vision of God, then when he lay abroad in the fields, with no other pillow under his head, then a stone, it may be God will take away all your outward comforts, and when they are all gone, then may be Gods time to speake comfortably to your heart.

Obs.

Thirdly,

Thirdly, the words of mercy, O how ſweet are they, when they come to the heart after an affliction! *Pſal.* 141.6. *Thy Iudges ſhall be overthrown in ſtrong places, they ſhall heare my words, for they are ſweet.* Lect. 12. *Obſer.*

If the words be taken, for *bringing into the wilderneſſe*, that is, for Gods wonderfull workings for the good of his people, then the note is,

When God workes great and wonderfull things amongſt a people, then God ſpeakes to the heart of that people: then ſurely God hath ſpoken to our hearts, for he hath done great and wonderfull things amongſt us; he did not more wonderfull things amongſt his people in the wilderneſſe, then he hath done amongſt us here in England. But from that meaning, of *bringing into the wilderneſſe*, as the cuſtome of marriage, of ſolemnizing of nuptialls, then the note is this, *Obſ.*

When God is reconciled once to a people, they may expect full manifeſtations of his love unto them, one manifeſtation after another, as alluring, and carrying abroad into fields, and nuptiall ſongs, all kind of manifeſtations of Gods love; A people, a ſoul that was never ſo ſinnefull before, and is now reconciled may expect it. Let all back-ſliders then, whom God is about to draw again to himſelfe, liſten and heare what God ſaith unto their hearts; if they come in and repent, let them know that God is willing to manifeſt all expreſſions of love and goodneſſe to them. *Obſer.*

Againe, there is yet one note more from this expreſſion of *bringing into the wilderneſſe, and ſpeaking to the heart*; yet becauſe it is the moſt improbable, I will onely but mention it to you, there may be yet ſome good uſe made of it, and therefore I will ſet it before you; I finde divers going that way, it is this (ſay they) by *bringing into the wilderneſſe*, God meanes that hee would take them off from their engagements in their owne Countrey, carrying them away into a ſtrange place, and ſo take them off from their houſes, lands, ſhops, eſtates, friends, acquaintance; from the pompe, the glory, and all the clutter of the world, that they enjoyed and were ſnared by in their owne Countrey, and ſo he will carry them aſide into deſolate places, and there he will inſtruct them, when he hath got them

Chap. 2. as it were alone; That hath beene Gods way in making himſelfe knowne unto his people, whom he hath had a love unto, to draw them aſide from the clutter of the world, from their engagements, and there to ſpeake to their hearts. We have a famous place for that, *Marke* 8. 23. the poore blinde man, whoſe eyes Chriſt intended to open, the text ſaith, *Chriſt tooke him by the hand, and carried him out of the City*, and there fell a working upon him, and opened his eyes; he carryed him from the clutter of people, from his friends and acquaintance, and there opens his eyes. While we are in the midſt of engagements, here in our owne land, while wee have our eſtates, and all well about us, wee are ſcarce fit to hearken, what God hath to ſay to us; Many of Gods people have found it by experience, that whereas there were many truths of God, that they had ſome incklings of while they were here, and read bookes about them, and heard much of them, yet they could not be convinced of them, and their conſciences tell them, while they were here, they did not go againſt the light of their conſciences; but however it came to paſſe, convinced they were not, but when God tooke them aſide from their engagements, and from the pomp and glory of their land, and carryed them into wilderneſſe, or into remote places, where the glory of their owne Countrey did not ſo gliſter before their eyes; they then could ſee into truths, that they never ſaw before; thoſe things that could not get into their hearts before, now when God drew them aſide got in; and it is not now their conceit, but they know certainly, that they doe underſtand much of Gods minde, that they did not underſtand before; when God hath taken them aſide, then God hath opened their eyes.

VERSE 15. *I will give her her vineyards from thence.*

Vinitores, ſo ſome tranſlate the word, *her vine-dreſſers*, and indeed the Hebrew word that is for *vine-dreſſers*, and *vines*, or *vineyards*, is the very ſame letters, only the *puncta* are different, but we will reade it as it is here, *from thence*; *illinc*, *ibi*; either from that time that they are in the wilderneſſe, or from that condition of their affliction in the wilderneſſe, wherein I will ſpeake comfortably to her, *thence I will give her her vineyards*; God threatned to *deſtroy her vineyards*, now God ſaith, he will *give vineyards*. Obſerve,

משם

Obſerve, God can as eaſily reſtore, as he can deſtroy: It is an eaſie thing for men to make havock, to doe miſchiefe, but it is not ſo eaſie a thing for them to reſtore all againe; they can eaſily ſpoyle a Countrey, but they cannot ſo eaſily raiſe a Countrey againe. *Pſal.* 52. 1. *Why boaſteſt thou thy ſelfe in miſchiefe, O mighty man?* There is no reaſon that a man ſhould boaſt that he can doe miſchiefe; we have ſome who make their boaſts in nothing but this, that they can go up and downe the Countrey, and plunder, ſpoyle, and make havock, but can they make all up againe, that they undoe? *Plutarch* tels us of one commending the power and valour of *Philip*, for that he had utterly deſtroyed Olynthus, a City of Thracia; a Lacedemonian ſtanding by anſwered, but he cannot build ſuch a City. A foole may breake a glaſſe, and all the wiſe men in the Country are not able to make it up againe. Men may doe a great deale of hurt and miſchiefe, but it is not their lives, nor the lives of a thouſand ſuch as they are, can make up againe what hurt is done by them: But it is Gods propertie, he can deſtroy vineyards, and hee can reſtore them againe; I will give them their vineyards againe, when I am reconciled to them: Suppoſe there be the greateſt Pacification that can be, yet all this while, who ſhall make up the hurt is done? if there be reconciliation with God, he will make up all our hurt againe.

Lect. 12. *Obſer.*

Cuidam Philippum laudanti quod Olynthum ſubvertérat, Lacedæmonius reſpondit, at talem civitatem non poſſit condere. Plut. l. de Trac.

Secondly, *I will give her her vineyards.* It is a note of *Calvin*, God ſaith not, *I will give them their corne*, that is for neceſſity, but *I will give them their vineyards*, that is for delight: the Note is,

When God is reconciled to a people, he will not onely give them ſubſiſtance, but abundance, even for delight, as well as for neceſſity.

Obſer.

Thirdly, when God is reconciled to a people, he comes with preſent reall evidences of his love, he reſerveth indeed an abundance of mercie for afterwards, but he is never reconciled, but he comes preſently with ſome reall evidences and demonſtrations of love; God ſaith not onely, I will ſpeake comfortably to them, and there is an end, and they ſhall expect mercie a long time after; No, but *I will ſpeake comfortably to her, and I will give her her vineyards againe*: I will give unto them reall ma-

Obſer.

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Together with promiſes ſomething muſt be done preſently.

niſeſtations of my love; ſo it ſhould be with us, when we come in to God, to be reconciled to him, wee ſhould come in with reall expreſſions of our repentance, of our reſpects unto God. Here is a deceit (I beſeech you conſider of it) many when they lye upon their ſick beds, will promiſe what they will doe for God, if God reſtore them, but they doe nothing for the preſent, and ſo they are deceived. When you therefore finde your hearts wrought upon, broken, and melting, take heed of this deceit, doe not ſatisfie your ſelves in promiſing what you will doe for God, if you be in ſuch a condition, and ſuch a condition, but doe ſomething preſently, ſet upon the worke preſently, and ſo engage your hearts to God; if once you be engaged by doing ſomething, the worke will goe on: It is a great matter when wee can engage the heart of a man to God in any buſineſſe, ſuppoſe a man promiſe to doe this or that, yet if all this while he have done nothing, he lookes not upon himſelfe ſo really engaged, as when ſomething is done, he therefore ſooner flies off againe; but if together with his promiſe he be brought to do, he will not ſo readily flie off; God doth ſo with you, he together with his promiſe, gives ſome reall evidences of his love.

Obſer. Againe, after God ſpeakes to the heart, and then reſtores vineyards, then they are bleſſings, then they are ſweet indeed, for then God reſtores them as fruits of reconciliation with him; Many a poore afflicted ſoule know what belongs to this comfortable note: I thought my ſinfulneſſe forfeited all my comforts, all mercies, and God indeed tooke away this, and the other comfort from me, but it pleaſed God to come in graciouſly upon my heart, and to ſpeake to my heart, and in ſome meaſure to breake it, and to humble it before him, ſo that I hope peace is made up, and notwithſtanding thoſe great offences of mine, he hath now reſtored mercies; he tooke away a childe, but he hath given another, a better; he hath tooke away one mercy, and hee hath given a better; and this I can (though with boldneſſe, yet with humility) ſay it is as a fruit of my reconciliation with my God; O how ſweetly may ſuch a one enjoy that mercy from God! If after the meltings of thy heart after God, he then comes in with mercies to thee, thou mayeſt take them, as tokens of love to thee; now thy houſe is a com-

comfortable bleſſing to thee, and thy yoake-fellow, and thy children about thee; oh how comfortable bleſſings are they! yea, the meate on thy table, is ſweet with a double ſweetneſſe, when thou canſt looke upon all, as the fruit of Gods reconciliation with thee; As the Chriſtians *Acts* 2.46,47. when they once believed in Chriſt, they did *eate their bread with gladneſſe and ſingleneſſe of heart, praiſing God.* Wee may enjoy all our common mercies, in another manner then other men can, they will be bleſſings doubled, yea a hundred *fold* encreaſed; *I will ſpeake to her heart*, and then, *I will give her her vineyards.* Perhaps God hath given thee an eſtate in the world, more then thy neighbors, more then thy brother; But hath God ſpoke to thy heart? Are Gods bleſſings upon thee as a fruit of Gods ſpeaking to thy heart, in a way of reconciliation with thee? otherwiſe it is but a flat drie comfort, to have an eſtate, and not to feele God ſpeaking to our hearts. Lect. 12.

Mercies are ſweet when they come as fruits of our peace with God.

I will reſtore unto you your vineyards *from thence*: From whence? From the *wilderneſſe.* There the Note is,

God can bring vineyards out of wilderneſſes. Let us not be afraid, onely let us make up our peace with God, and then though we be in a wilderneſſe, God can from thence bring us vineyards. Our brethren have found vineyards in the wilderneſſe, and many of Gods people in the midſt of their ſtraits have found abundance of mercy. *Obſer.*

Further, from the wilderneſſe; they ſhall have more love, mercy working more ſtrongly for them now it ſeems, then they had before; They had vineyards before, but they had none in the wilderneſſe. Now God will draw mercies out of thoſe things that were unlikely, he will bring forth good unto them, out of thoſe things that ſeemed to goe quite contrary to them; the Lord hath done ſo for us, out of thoſe things that ſeemed to goe quite contrary to us, God hath brought much good to us, as if he had made vineyards to ſpring out of a wilderneſſe. But the cloſe of all is, *Obſer.*

Thoſe mercies that come to us out of great difficulties, and ſeeme to be raiſed out of contraries, are the ſweet mercies indeed, thoſe we are to rejoyce in; and therefore it follows, *and they ſhall ſing. Deut.* 32.13. *God made them to ſuck honey out of the rock,*

Chap. 2. Mercies comming out of great difficulties are very ſweet.

and oyle out of the flinty rock; When did God do ſo? where did you ever reade, that God did cauſe his people to *ſuck honey out of the rock*, or *oyle out of the flinty rock?* we reade indeed, *that the rock was ſmote, and water did guſh out of it*, but when did we reade that ever oyle or honey came out of the rock? there was never any ſuch thing that we reade of; but the meaning therefore is, becauſe they being in neceſſity, God brought forth water, yet being brought out of the rock by ſuch a mighty hand of God, it was *oyle*, it was *honey* to them, it was as good as if God had given them *oyle* and *honey*; Why? becauſe it came out of ſo much difficulty: So all the mercies that God gives to his people, when he brings them out of difficulties and ſtraits, they are ſweet and glorious mercies. Let us bee patient awhile, though we ſeeme to be in the wilderneſſe, and we ſee nothing to fetch out water from, but onely rocks, ſtones, and difficulties, yet God at length will bring mercies out of thoſe difficulties, and they will be honey mercies unto us, then we ſhall ſing and praiſe the name of our God with joyfull hearts.

The Thirteenth Lecture.

HOSEA 2.15.

And the valley of Achor for a doore of hope, &c.

THe words are an excellent expreſſion of mercy to Iſrael; For the opening of which, theſe three things are to be enquired into.

1. What this *valley of Achor* was.
2. The reaſon of the name.
3. Why this is ſaid to be *a doore of hope.*

For the firſt. *Achor* was a very pleaſant, delightfull, fruitfull rich valley, that lay neere *Iericho*; The firſt place that Iſrael came into, in the entrance upon, and taking poſſeſſion of the land of Canaan. *Iſay* 65.10. *And Sharon ſhall be a fold of flocks, and the valley of Achor a place for the herds to lye downe in, for my people that have ſought me.* Firſt it is joyned with *Sharon*;

Cant.

Lect. 13.

Cant. 2. 1. *I am the roſe of Sharon*, that was a ſweet pleaſant place. Secondly, It is ſaid to be *a place for the herds to lye downe in*; a fat paſture that they ſhall even tumble in. And thirdly, It is promiſed as a bleſſing to them that have *ſought the Lord*.

The reaſon of the name *Achor*. That hiſtory we have *Ioſh.* 7. ſheweth *Achan*, who 1 *Chron.* 3. 7. is alſo called *Achar*, having taken the accurſed thing, God left the Campe, and Iſrael fell before the men of Ai, which was the firſt battell that ever they fought for the poſſeſſion of Canaan, upon that their hearts were exceedingly troubled, as if the whole worke had been at an end; ſo fraile is mans nature, ſo ſoone diſcouraged when it meets with oppoſition, notwithſtanding all the experiences of Gods mighty power going along with them, ſo lately bringing them over Jordan ſo wonderfully, and giving them Jericho ſo miraculouſly, yet now at the loſſe of 36. men, their hearts begin even to faile, *Ioſhua* fals with his face upon the earth; and *Ioſephus* in his Hiſtory of the Jewiſh Antiquities, ſets downe *Ioſhuahs* prayer at large, theſe are ſome expreſſions, *Beyond all expectation, having received an overthrow, being terrified by this accident, and ſuſpitious of thy promiſes to* Moſes, *we both abſtaine from war, and after ſo many enterpriſes, we cannot hope for any ſucceſſull proceedings, by thy mercy relieve our preſent ſorrow, and take from us the thought of deſpaire, wherein we are too farre plunged.*

Why called the valley of *Achor*.

Lib. 5. *c.* 1.

Now God comes to him and askes him, *Why he lay upon his face*, and bad him *get him up*, for *Iſrael had ſinned in the accurſed thing*; upon ſearch made, *Achan* was found out, whereupon *Ioſhua* tels him, that *he had troubled the Hoaſt of Iſrael, and God would trouble him*; upon which they *ſtoned* him, and from thence it was called *the valley of Achor*, v. 26. that is, *Vallis tribulationis*, the valley of trouble.

עכר *Turbavit.*

The third thing is the principall, why this valley is called *a door of hope*. Herein two things, Firſt, how it was *a doore of hope* to Iſrael *then*, when they firſt came into Canaan. Secondly, how it is promiſed to be *a doore of hope* to repenting Iſrael in *after times*.

How the valley of *Achor* was *a doore of hope*.

For the firſt. It was a door of hope for them in two reſpects.

Firſt, Becauſe it was the firſt place wherein they took the poſſeſſion

Chap. 2. ſeſſion of Canaan, when they began to have outward meanes of ſubſiſtance, to eate of the corne of the land, all the while they were in the wildernes although God provided wonderfully for them, by ſending them Manna from Heaven, yet becauſe they had no way of ſubſiſtance by ordinary meanes, they always feared leſt they ſhould want upon any ſtrait they were brought into, their hearts began to ſinke. Now in this valley God gives them outward meanes, and this rayſes hope in them, that their danger was over, and that they ſhould do well enough. This is our nature when ordinary meanes fayle, our hearts fayle, yea though in regard of Gods extraordinary workings, we have never ſo many gratious encouragements, and when God grants meanes again, then we hope.

Secondly, God made their great trouble there a meanes of much good unto them, for by that they were brought to purge their camp, they learned to feare the Lord, and were prepared more then before, for ſo great a mercy as the further poſſeſſion of that good land. The *Septuagint* inſted of thoſe words *a door of hope*, have theſe, *to open their underſtanding*, for there indeed they learned the dreadfulnes of God, who for one mans ſin was ſo ſorely diſpleaſed, there they underſtood to purpoſe, that the God that was amongſt them, was a holy God, and that he would have them to be a holy people.

διάνοιξαι σύνεσιν αὐτῆς.

Queſt. But how ſhould this *valley of Achor* be *a door of hope* to Iſrael in after times?

Anſw. 1. Firſt, the Jews thinke that Iſrael ſhall returne into their own country again, yea and the ſame way, they ſhall come again into Canaan by that valley which ſhall be a doore of hope to them.

2. Secondly, but rather by way of Analogy, as God turned this valley of trouble to much good unto them, ſo he would turne all the ſore afflictions of Iſrael in after dayes to their great advantage, grievous afflictions ſhould make way for glorious mercies.

3. Thirdly, But eſpecially thus, in this expreſſion, God followes the Allegory of marriage; now it was the cuſtome of the Jews in their marriages, that the husband gave his ſpouſe according to his quality, as a dowry, ſome peece of ground more or leſſe, rich as

as he was able, and this he gave as a pledge of his love to her, to assure her that whatsoever was his, she should have the benefit of it; so saith the Lord, although you have gone a whoring from me, and may justly expect that I should for ever reject you, yet I will marry you to my self, and I will fully performe all marriage rights for the expression of my love towards you to the uttermost, you shall know that you are married to a husband who is rich, I will give you a rich and plentifull dowry, and this but as a token and pledge of further love, mercy, riches that you shall enjoy by me, it shall be that valley of *Achor*, that rich, delightful, fruitfull valley. By this he meanes he would bestow some special choice mercy upon them, at his first taking them into his favour again, and that should be a pledge of, and a making way to much more mercy, that he intended for them a door of hope to let in greater things, as the first fruits of all those glorious things that he had treasured up for them. Lect. 13.

From this *valley of Achor*, as it concerned Israel before. *Obser.*

First, Sometimes when God gives men their hearts desires, when they think themselves happy, as if all trouble were past, then he comes in upon them with great and sore afflictions. *Obser. 1.*

Secondly, although God hath been humbling mens hearts, with sore and long afflictions, yet just before he bestowes great mercies, he afflicts again, to humble and break their hearts yet more. *Obser. 2.*

Thirdly, sinne will make the pleasantest place in the world, a place of trouble. *Obser. 3.*

Fourthly, The afflictions of the Saints do not onely go before mercies, but are doors of hope to let in to mercies, meanes to further the way for mercies. God commands light to shine, not onely after darknes, but out of darknes. *Ioseph's* prison, *Davids* persecution, *Daniels* den, made way for glorious mercy God had in store for them; that which once *Themistocles* said to his children and friends, the Saints may much more say to theirs, *I had been undone, if I had not been undone*; had it not been for such a grievous affliction, I had never come to the enjoyment of such a mercy. Hence we must learne not onely to be patient in tribulation, but joyfull. *Obser. 4.* *Perieram nisi periissem.*

Chap. 2. *Obſer.*

But the eſpeciall thing intended in this expreſſion is this. When God is reconciled to his people, then preſent mercies are doors of hope to let in future mercies; the Saints may look upon all mercies received as in-lets to further mercies, to be received. Every mercy a door to another mercy, and all mercies here put together, are a doore to eternall mercy. When *Rachel* had a ſon ſhe called his name *Ioſeph*, *Gen.* 30. 24. ſaying, *The Lord ſhall adde to me another ſon.* Every mercy the Saints have may welbe called *Ioſeph*, it brings aſſurance of mercy to be added, this is the high priviledge of the Saints: every mercy that a wicked man hath, he may look upon as his utmoſt, as his all, he may write a *ne plus ultra* upon it; one miſery, one judgment upon a wicked man makes way to another, but not one mercy: howſoever God in his bounty may lengthen out mercies to him, yet it is more then he can expect, he rather hath cauſe to wonder he hath ſo much, then expect more, but God ever drawes out his loving kindnes to his Saints. *Pſal.* 36. 10. Draw out thy loving kindnes unto them that know thee, & thy righteouſnes to the upright in heart. Firſt, The good that others have from God is bounty, patience, but that which the Saints have is loving kindnes. Secondly, That which others have is no wayes tied to them by promiſe, but that which the Saints have they have by promiſe, it is righteouſneſſe, Pſal. 23. *Thou makeſt me lye down in green paſtures, thou anointeſt my head with freſh oyle, my cup runneth over.* Here is a great deal, but is here all? no, ver. 6. *ſurely mercy and goodnes ſhal follow me, all the dayes of my life.* That we reade of *David*, 2 *Sam.* 5. 12. is very obſervable, from Gods proſpering him in his preſent way, he draws an argument to confirm him in the aſſurance for the future, that his kingdom was eſtabliſhed to him: why? did not *Saul* proſper at the beginning of his raign, as well as *David*? and yet it was no evidence of his eſtabliſhment; But *David* could ſee Gods mercy comming to him, after another manner then *Saul* could, all mercies the Saints have come from the covenant in which there is a moſt rich treaſure of mercies, a bleſſed connexion of mercies. The covenant between *David* and *Ionathan* was 1 *Sam.* 20. 15. *That loveing kindnes muſt not be cut off from the houſe of Ionathan.* The covenant between God and the Saints, is that loving kindnes ſhal never be cut off from them, but the

the linkes of mercies ſhall be faſtened one to another, ſo as they ſhall reach eternity. Lect. 13.

Mercies to the Saints come from love, *& amor neſcit nimium*, love knowes no ſuch thing as exceſſe. The Saints underſtanding this miſtery in the way of Gods grace towards them, hence they follow God in ſeeking his face then, eſpecially, when he is moſt in the way of mercy; whereas the men of the world who know not this, ſeldome ſeek after mercy, but in times of affliction, when God is in a way of juſtice and wrath, this is their folly.

Infinite reaſon there is, oh ye Saints of the Lord, that one duty ſhould for ever make way for another, ſeeing one mercy makes way for another: here lyes a great difference between doing duties from the ſtrength of common grace, and from ſanctifying grace: in the one the ſpirit by doing ſome things is wearied and thinkes now it may reſt, but in the other, the very doing ſtill encreaſeth ſtrength, and puts the heart upon doing more.

But may not ſecurity promiſe continuance of mercy? *Queſt.*

Yes, but if ſo, then when affliction comes, the heart will ſinke from fears of continuance in miſery, as well as before it hoped for continuance of mercy. *Anſw.*

When then may we aſſure our ſelves that our mercies are doors of hope to further mercies? *Queſt.*

Firſt, When they are created mercies wrought by a more immediate hand of God, generation may be imperfect, but creation never; *omne creatum eſt perfectum*, Iſay 26.12. *Lord thou wilt ordaine peace for us*, What is the argument? *for thou haſt wrought all our workes in us.* *Anſw.* 1.

Secondly, When they are ſpirituall mercies, *Ezek.* 39.29. *Neither will I hide my face any more from them*, what is the argument? *For I have powred forth my ſpirit upon the houſe of Iſrael*; but is not this your private opinion that this argument will hold? No, the words following are, *Thus ſaith the Lord God.* 2.

Thirdly, When mercies carry us to the God of mercy, and are turned into duties, as if we can turne our duties into mercies, that is, account every duty a mercy, that is a good argument that we ſhal hold out in duty, when we can turn mercies into duties, that is, make every mercy an engagement to duty, that is a good argument that mercy will hold out. 3.

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Object. But are there not interruptions many times in the wayes of Gods mercy to his own people?

Anſ. We ſometimes think there is an interruption, when if we knew all we ſhould ſee a bleſſed concatenation, but it muſt be granted that there may ſometimes be ſome kind of interruption in ſuch a parcicular. After Iſraels returne from captivity and beginning to build the temple, there were ſuch interruptions as it was ſeventy yeers before it was finiſhed; but though there may be interruption for a time, yet not a quite breaking off, there is yet a ſtrength in the grace of the covenant that carryes the work on and perfects it at the laſt; by ceaſing in one way of mercy, God prepares for another; the very ceaſing in ſuch a way may be a mercy; we our ſelves at this day are a ſad ſpectacle of the interruption of the wayes of Gods mercies towards a nation.

Mercy that ere while ſhined in her beauty upon us, hath now ſeemed in a great meaſure to have withdrawn the beames of her glory; our door of hope that we thought to be ſo wide open, ſeemes almoſt ſhut againſt us. I dare not ſay that it is ſhut, leſt I ſhould wrong the preſent grace of God yet continuing to us. But

1. Firſt, Sinne, yea our many and fearefull ſinnes, *lyes* at this our *door*, *Gen.* 4.7.

2. Secondly, and now a crowd of difficulties ſeeme even to ſtop up the door, they come thronging ſtill to it, as if they would certainly ſtop it up againſt us.

3. Thirdly, As the Prophet *Ezek.* 11.1.2. ſaw *at the door of the gate five and twenty men*, amongſt whom there were ſome *cheife* ones, *who deviſed miſcheife and gave wicked counſel in the city*, ſo may we at this day, ſee many even of the cheife ones, deviſing miſcheife, and giving wicked counſel, by which they labour to ſhut, yea to lock, and bolt up this our door of hope.

4. Fourthly, We hoped that this our door of hope would have been like the doors that entred into the oracle, of which we read 1 *Kings* 6. 31. made of the *olive tree*, yea *the ſide poſtes and lintels were of olive tree, and carvings of palm trees and cherubims*, all *overlaid with gold*, but now our door ſeems to be of Iron, the way to our help and mercy muſt be thorough the Iron gate, we muſt get to it by ſuffering hard things. Fifthly,

5. Our doore that was wide, whereat mercy began to come flowing in apace freely, now it ſeemes to be ſtraitened, it is now the ſtrait gate, we muſt be content to ſtrip our ſelves of a great part of our eſtates, of many of our outward comforts, yea we muſt venture them all, and well if poſſible at length wee may crowd in. Lect. 13. 5.

6. Yea, our *doore-poſts* are like the Iſraelites in Egypt, *beſprinkled with blood*, the keeping up our meanes of mercy hath coſt much blood, and may coſt more. 6.

7. Now when we knock, when wee would ſtep in the dogs barke at us, and are ready to flye upon us, yea it may be the ſervants, yea ſome of our brethren are diſcontented at us, frowne upon us, ſpeake againſt us. 7.

8. Alas we have rejected the right key that ſhould have opened this our doore, no marvaile then though we ſtand blundering at it, and it opens not unto us. 8.

What is that right key that would have opened it before this time, had we made uſe of it? *Queſt.*

That *key of David* that we reade of, *Apoc.* 3.7. *That openeth and no man ſhutteth.* This key the Church of *Philadelphia* had, therefore it followes, ver. 8. *I have ſet before thee an open doore, that no man can ſhut.* *Anſw.*

But what is this *key of David?* *Queſt.*

It is the ruling power of Jeſus Chriſt in his Church; *David* in his government was a ſpeciall type of Chriſt, the firſt godly King over his people that ever was: Government is emblematically ſet forth by a *key*, *Iſay* 22.22. God promiſed *Eliakim* to commit the government to him by that expreſſion, *The key of the houſe of David will I lay upon his ſhoulder*, *Iſay* 9.6,7. The government is ſaid to be upon Chriſts ſhoulder, and he ſits upon the throne of *David*; that is obſervable that to *Eliakim* there was promiſed, but *the key of the houſe of David*, but to Chriſt *the key of David himſelfe*; the one was to governe but as a ſteward, the government of the other was to be Princely. If we had beene the Church of Philadelphia, united in brotherly love, and had had this key of *David* amongſt us, wee might before this time had had a doore ſet open amongſt us, that no man could have ſhut againſt us; but woe unto us, how *Anſw.*

Chap. 2. many amongſt us ſay of Chriſt, We will not have this man to rule over us? Mr. *Brightman* more then thirty yeares ſince paralleld this Church of *Philadelphia* with the Church of *Scotland*, he made it in a typicall way to ſet forth the wayes of God towards that Church in after times; and indeed they have beene very like one another diverſe wayes, and Gods wayes towards the one hath beene the ſame with his wayes towards the other in many things. 1. They are both *Philadelphians*, united ſo in a brotherly covenant, as no Churches in any kingdome more. 2. It was ſaid of *Philadelphia*, it had *but a little ſtrength, and yet it kept Gods word.* What Churches in any Nation have beene more contemptible, then thoſe in Scotland? They have beene accounted a poore beggerly people, deſpiſed of all, and yet God hath enabled them to do great things. 3. God hath *cauſed their enemies to come and bowe before them*, and to know that he hath loved them, even thoſe who ſaid *they were Iews and were not*, that they were the onely Church, when indeed they were *the Synagogue of Satan*; and they have rejected falſe government, and have received much of the government of Chriſt, the key of *David* is more received amongſt them then in any kingdome in the world; no marvaile then though their doore be ſo opened that none could ſhut it, thorough Gods mercy; our Houſes of Parliament have caſt away the falſe key, (The Lord deliver them and us) for ever medling with it any more whatſoever come of us. They have further profeſſed their deſires to enquire after the true key. This doore of hope we hope will open to us in due time, ſo as none ſhall ſhut it.

9. Wee have loſt many opportunities for the opening this doore, never had a people fairer opportunities for mercy then we have had, we cannot looke back upon them without trembling hearts, we may ſee cauſe to lament the loſſe of them with teares of blood, even this hath coſt much, and is yet like to coſt more blood.

10. Yea woe unto us, our father comes forth and ſeemes to be angry with us, and bids ſhut the doore againſt us, yea hee ſhuts us out himſelfe; is not that complaint of the Churches, *Pſal.* 80. 4. truly ours, *O Lord God of Hoaſts, how long wilt thou be angry with the prayer of thy people?* If God be angry with our knocking, what ſhall we doe?

11. And

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11. And well may God bid ſhut the doore upon us, for wee have ſhut it upon our ſelves: This our doore of hope hath a ſpring lock, it is eaſily ſhut too, but it cannot ſo eaſily be opened againe: we have ſtood wrangling and ſtrugling one with another, and have clapt to the doore upon our ſelves before we were aware. That Scripture, *Hoſ.* 7. 1. is as truly ours, as ever it was Iſraels, *When I would have healed Iſrael, then the iniquity of Ephraim was diſcovered, and the wickedneſſe of Samaria.* When the Lord would have healed England, then the iniquity thereof hath been diſcovered more then ever. There is the vileſt ſpirit of malignity, againſt godlineſſe, againſt the Saints, againſt the way of Chriſt in his Ordinances, that ever was upon the face of the earth. Now men care not though they ruine themſelves, though they bring themſelves and poſterity to be bondſlaves, ſo they may but have their wils upon thoſe that are godly to ſuppreſſe them. The controverſie now is almoſt growne to that height, that the kingdome divides it ſelfe into thoſe who have ſome ſhew of Religion, and the haters of it. Thoſe times complained of in *Micah* are even ours, *chap.* 7. 5. *Truſt ye not in a friend, put no confidence in a guide, keepe the doores of thy mouth from her that lyeth in thy boſome*; Yea, it is almoſt come to that in the fourth verſe, *The beſt of them is a briar, the moſt upright is ſharper then a thorny hedge.* There is much frowardneſſe, much perverſeneſſe even in the beſt, many contentions and grievous breaches even amongſt them; they cannot endure you ſhould be jealous of them, and they give cauſe of jealouſie daily. This generation for a great part of it, ſhew themſelves to have ſuch ſullied, ſuch putred ſpirits, ſo defiled with ſuperſtitious vanities, ſo imbittered with a ſpirit of malignity, that wee may feare God hath no pleaſure in the generality of it: yea *Moſes* and *Aaron have ſinned*, the beſt have ſo ſullied themſelves with Antichriſtian pollutions, that juſt it were with God that *this whole generation* ſhould bee firſt taken away, & that the *young* generation that is comming on, who have not ſo defiled themſelves, ſhould have this doore that lets into *Canaan* opened to them, that they onely ſhould goe into, and poſſeſſe that *good land*, but our carcaſſes ſhould fall in the *wilderneſſe*.

You who are godly young ones, whoſe hearts began betimes to

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to yerne after Jesus Christ, know the heart of Jesus Christ yernes after you: and although some of you may fall in fighting for your brethren, and so be received to heaven, yet you are of that generation that God will open this doore of mercy unto, you shall goe in and possesse Canaan, all this valley of Achor is but a doore of hope to you; continue you on in your sincerity, God will reveale himselfe more fully to you then he hath done to us, if we be cut off before those treasures of mercy that God has ready for his people be opened, wee must accept of the punishment of our iniquity, and even beare this indignation of the Lord because we have sinned against him.

12. Yea the Lord *hath struck us with blindnesse* at the doore, we grope up and downe and we cannot *finde it*, as *Gen.*19.11. Never were a people at a greater losse, in a greater confusion then now we are; every man runs his owne way, we know not what to doe, nay the truth is, we know not what we doe.

13. Yea many because they have found some difficulties at the right doore, they have gone away from it, and have sought back doores to help themselves by, even base, false, shifting, treacherous wayes, seeking to comply for their owne private ends, as if their skins must needs be saved, whatsoever becomes of the publique.

14. This is yet a further misery, that we are groping up and downe at the doore, and night is come upon us, stormes, tempests are rising, dangers are approaching, and yet God opens not to us.

15. Above all our misery this is yet the greatest, that even our hearts are shut up too, there lyes a stone rowled at the doore of our hearts, and such a stone, as is beyond the power of an Angel to rowle away, were it that after all our hearts were but open, our condition yet had comfort in it.

Oh now what shall we doe?

1. Let us yet resolve to waite at this doore, waite upon God in those wayes of helpe that yet in mercy he affords unto us; Certainly we are at the right doore, let us say with *Shecaniah*, *Ezra* 10.2. *Wee have sinned against the Lord, yet there is hope in Israel concerning this thing.*

Let us resolve whatsoever becomes of us not to goe from our

Let

fathers doore, if we periſh, we will periſh at his gates. Lect. 13.

2. Let us worſhip the Lord at this our doore, though we be not entred in; yet let our hearts bow before the Lord in the acknowledgement of his greatneſſe, power, dominion that hee hath over us; to doe with us what he pleaſeth: as *Ezek.* 46. 2. it is ſaid, *The Prince ſhall worſhip at the threſhold of the gate, and the people of the land ſhall worſhip at the doore.*

3. Let us look in at the key-hole, or at any creviſe that wee can, to ſee ſomething of the riches of mercy that this doore opens into. Within on the other ſide of the doore we may ſee what liberty of conſcience, what enjoyment of ordinances, the bleſſing of Gods worſhip in his owne way, we may ſee the wayes of God and his Saints would be made honourable in this Kingdome, yea in a higher degree then any where upon the face of the earth; yea we may ſee many ſweet outward liberties, the free enjoyment of our eſtates, peace, plenty, proſperity in abundance, all theſe, and more then we can think of, if this doore were but once opened to us; howſoever it is good to look in, to quicken our hearts, and ſet on our deſires and endeavours the more ſtrongly in the meane time. Oh how happy were we if we had theſe mercies!

4. Let us yet knock lowder, and cry lowder at our Fathers doore.

But did not you tell us our Father ſeemed to be angry at our knocking?

Mark what we have in that very Scripture, where the Church complaines that God is angry with her prayer, *Pſal.* 80 4. *How long wilt thou be angry againſt the prayer of thy people?* Yet ver. 7. *Turne us againe O God of Hoſts, and cauſe thy face to ſhine:* And ver. 14. *Returne we beſeech thee, O God of Hoſts, look down from heaven, behold and viſit this vine:* ver. 19. *Turne us again O Lord God of Hoſts; cauſe thy face to ſhine, and we ſhall be ſaved.*

5. Let every one take away his ſins that lye at this doore, let every one ſweep his owne doore. *Zech.* 8. 15, 16. *Againe have I thought in theſe dayes to doe well unto Ieruſalem, and to the houſe of Iudah, feare not.* But yet mark what follows, *Theſe are the things that ye ſhall doe, Speak ye every man the truth to his neighbour:*

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bour: execute the judgement of truth and peace in your gates. Let none of you imagine evil in your hearts againſt his neighbour. Both private men, and men in publique place muſt reforme. How far are we from this? Never more plottings, more heart-burnings one againſt another, and thoſe in publique place neglect the execution of judgement; they would have their policies beyond Gods wiſdome. God puts theſe two together, and commends one as a meanes to the other, the execution of judgement and peace; but they have a further reach, they will not execute judgement for feare of the breach of peace. It is juſt with God that we ſhould never have peace, till we can truſt God for it in his owne way.

6. Let us ſeek to God againe, and call to him for the right key. Lord reveale the way of thy worſhip, and thy government to us, and we will yeeld our ſelves unto it.

7. Stir we up our ſelves againſt all difficulties. Things are not yet ſo bad, but we may help our ſelves, if we have hearts. Our Father heares us, he can command many Angels to come to help to rowle away the ſtone; yea he hath opened divers doors to us already. We are indeed come to the iron gate, the Lord can make that at length fly open of its own accord, as *Act.* 12.10. The Church was praying, and after the priſon doores were opened to *Peter*, and he had paſſed the firſt and ſecond gate, he came to the iron gate that led into the City, and there he found as eaſie paſſage as any where elſe. *In the mount will the Lord be ſeene.*

8. Let us exerciſe faith in the bloud of Chriſt, let us as it were beſprinkle this our door with the bloud of the Lambe; yea look we up to Chriſt as the true doore to let in to all mercy; let Faith act as well as Prayer.

9. Let us now eſpecially watch all oportunities of mercy, and take heed we neglect no more as we have done many very foulely, leſt hereafter we knock, and cry, *Lord open to us*, and it proves too late.

10. Let us open to God who knocks at our doores; if wee would have him open to us, God knocks at the doore of every one of our hearts, open we to him fully, ſet all wide open for him. *Open ye gates, ſtand open ye everlaſting doors, let the King*

Pſal 24. 6,7.

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of glory come in. Theſe who do thus are the true generation of thoſe that ſeek the Lord; let England open, for God yet ſtands at the door and knockes, and if we will yet open to him, he will yet come in and ſuppe with us, and we ſhall ſup with him. It is true, God rebukes and chaſtens us ſeverely, ſo he did *Laodicea* at that time when he ſtood at her door and knocked, *Apoc.* 3.19.20. if any Church be or ever was like to that of *Laodicea*, we have been; luke-warm as that was; a mixture in Gods worſhip hath been amongſt us, more then in any reformed Church; we have been a proud people, we have thought our ſelves rich, & wanting nothing, whereas we knew not that we were indeed wretched, miſerable, poore, blind, and naked: and thoſe who would be the Angels of this Church, how hath God ſpued them out of his mouth! they are caſt out as filthy, they have lain upon the ſtomack of God and his Saints a long time; they with all that belonged to their Courts, have made themſelves amoſt loathſome generation of men; and now God is at our door and knocks, cals to us to let him in, that he may come and rule us, that he may bring peace and ſalvation unto us; But howſoever whether Chriſt be admitted by the State yea or no, yet let the Saints who are willing that Chriſt ſhould rule over them, hold on to the end, the promiſe is even to thoſe in *Laodicea*, to him that overcometh will I grant to ſit with me in my throne even as I alſo overcame, and am ſet down with my Father in his throne.

11. Let us encourage what we are able; all our faithfull doorkeepers, thoſe who are the publique inſtruments of God for our good, upon whom ſo much of the great affayres of the kingdom, under God depends.

And for the quickning of our hearts that we may do all we can, that this our door of hope be not ſhut againſt us, Conſider further,

Firſt, This door was opened to us when we began to think, yea almoſt to conclude that all doores of hope had been ſhut againſt England, when we were ready to give up all for loſt.

Secondly, It was opened to us after much knocking by prayer. If ever there were a Parliament of prayer ſince the world began,

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gan, this was, and is. How dreadfull then would it be to have this door ſhut againſt us!

Thirdly, It was opened by a mighty hand of God. *Ioſephus* tells us of a door of the temple that uſed to have thirty men to open it, and yet as a prognoſtication of ſome great thing to fall out, it opened of it own accord: This our door was more hard to be opened, thouſands of men could not have opened this, it was the mighty work of God to doe it.

Fourthly, It is a doore that opens to the greateſt mercies that ever England had: how happy would England be in the happy ſucceſſe of this Parliament!

5. It is a doore that our adverſaries have laboured all they can to ſhut by pollicy, and by force, but thorough Gods mercy, yet they cannot.

6. How ſweet have the manifeſtations of God been to us, in the beginnings of his goodnes, and our endeavours! *Cant* 5.4.5. *My beloved put in his hand at the door, and my bowels were moved, my hands dropped myrrhe, my fingers ſweet ſmelling myrrhe upon the handles of the locke*, the beginning of reformation: but the hand upon the door is ſweet, what would the work compleated be?

7. If this door ſhould be wholly ſhut againſt us, what a miſerable people ſhould we be? if theſe men have their wills, then never expect Parliaments more, or never good from Parliaments, they will be the moſt contemptible and ſervile things that can be, if any, they wil be doors to let in all miſery, to frame miſchief by a law; then what are we and our poſterity but ſlaves? the popiſh party muſt, yea will be gratified, their deſigne will be effected; what contempt of the Saints, of Religion? what hatred? what perſecution will then follow? what horrid blaſphemies? how will they be hardened in all manner of wickednes? our eſtates, our liberties, our Religion are then gone, yea it is like our lives, and if not ſo; ſo miſerable would our lives be, as we had better have the grave open her mouth upon us, and we be ſhut in it, then to live to ſee, heare, and feele ſuch things as we and our friends are like to heare, ſee, and feel.

It would be the moſt horrid judgement that ever was againſt

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a nation, it may be told to all the nations of the world, God gave England a faire opportunity to help it ſelf, to be a moſt happy nation, but they had no hearts, they were beſotted, blinded, their hearts were taken from them, thoſe worthyes they choſe, who ventured themſelves for them, they baſely deſerted, and betrayed; they have alſo vilely betrayed themſelves, their liberties, their Religion, their poſterity, and now are become the moſt miſerable nation, the moſt fearefull ſpectacle of Gods wrath, upon the face of the earth. Wherefore beloved in the Lord, howſoever let us make ſure of Chriſt, who is our hope, and who ſaies of himſelf that he is the door, as indeed he is to let in all mercies of God in to us, that what ever diſappointment we have of our hopes here, yet we maynot be diſappointed of our laſthopes, though it ſhould prove that here looking for light, behold darknes, yet we looking for the light of Gods face eternally, we may not be driven out to everlaſting darknes. But ſhall I end thus? nay the cloſe of all ſhal rather be the cloſe of the 31 *Pſal. Be of good courage and he ſhall ſtrengthen your heart, all ye that hope in the Lord,* hope yet that God will make our valley of *Achor* a door of hope unto us. The next words in this Scripture are words of joy, *She ſhall ſing as in the dayes of her youth.* Was there ever a time, wherein ſhe had cauſe to ſing prayſe to God? there are times coming that ſhall be as joyfull as ever yet times have been, God hath mercy for his people, he hath ſinging times for them.

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The Fourteenth Lecture.

HOSEA 2.15.

—And ſhe ſhall ſing there, as in the dayes of her youth, and as in the day when ſhe came up out of the land of Egypt.

YOu have heard formerly of *the valley of Achor*, that God gave to his people to be *a doore of hope*. This day youſhall heare of Gods people ſtanding ſinging at this doore of hope. Though it be but a doore of hope, yet at that day they ſhall there ſing, as in the dayes of her youth, when they came up out of the land of Egypt.

There are ſix things needfull to be opened for the meaning of Gods mind here in this their ſinging at the doore of hope.

Firſt, the reading of the words are to be cleared.

Secondly, the ſcope is to be ſhewed.

Thirdly, what *the dayes of youth* that are here ſpoken of are, is to be opened.

Fourthly, what was the *ſong* that they did then ſing in the dayes of their youth is to be declared.

Fifthly, what cauſe they had to ſing in this the day of their youth, is to be enquired after.

Laſtly, how this is applyable to repenting Iſrael, and what time this Propheſie aymeth at, likewiſe is to be manifeſted.

For the firſt, the reading of the words; you have it in your books [*they ſhall ſing as in the dayes of their youth*] There are onely two words that have need of opening.

Firſt, the word tranſlated [*ſinging.*]

Secondly, that which is tranſlated *comming up out of the land of Egypt.*

ταπεινω-θησεται.

For the word [*ſinging*] the Septuagint have it thus, *She ſhall be humbled*; A ſtrange tranſlation you will ſay; how much different is it from this in our bookes, *She ſhall ſing*! I finde divers tranſlate the words ſo [*ſhe ſhall be humbled*] *Cyril*, *Theodoret*, and he carryeth it thus, that ſhe ſhall be humbled by the

the Aſſyrians, as ſhe was before humbled by the Egyptians. But certainly the words cannot be carryed ſo, for it is ſpoken of aſcending, of comming up out of the land of Egypt. But they might eaſily miſtake in tranſlating the words, becauſe the Hebrew word ſignifieth both *humiliavit*, and it ſignifieth likewiſe *cecinit* and *cantavit*, both *to be humble*, and *to ſing*. The Hebrews divers times by the ſame word ſet forth contrary things; As ברך ſignifieth both *to bleſſe* and *to curſe*, many there might be named in the ſame kinde.

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ענה *in Kal. humiliavit, in Niphal. humiliatus, afflictus fuit, in Piel. cecinit, cantabit.*

This word likewiſe that is tranſlated *ſinging*, ſignifieth, (and ſo it is tranſlated by ſome) *Reſpondebit, ſhe ſhall anſwer*, and I finde a very excellent note from it in *Cyril*, and ſome others; *She ſhall anſwer as in the dayes of her youth*: What anſwer did ſhe make? Thus, God in the dayes of her youth, when ſhee came out of Egypt, did bring her to his Covenant, and gave his land to her, as *Exod.* 19.5,6. *Now therefore*, (ſaith God) *if you will obey my voyce indeed, and keepe my Covenant, then ye ſhall be a peculiar treaſure unto me above all people*; (A ſweet promiſe to all in Covenant with God, that they *ſhall be a peculiar treaſure unto him above all people.*) Now verſe 8. *All the people anſwered together and ſaid, all that the Lord hath ſpoken we will doe.* Thus they anſwered him in the dayes of their youth, ſo ſome would carry it, they ſhould anſwer as in the dayes of their youth, when they came up out of the land of Egypt, as if the meaning ſhould be thus; whereas God in the dayes of their youth did tell them, that *if they would keepe his Covenant*, they ſhould be *a peculiar treaſure unto him above all people* of the earth; they all with one conſent anſwered, *All that the Lord hath ſpoken that will wee doe*: So ſaith God, when I ſhall againe convert them to my ſelfe, I will renew my Covenant with them, and upon the declaration of my Covenant to them, they ſhall freely, readily, and willingly anſwer, Lord we accept of thy Covenant. Thus it is carryed by ſome, and the expoſition is very ſweet.

But we ſhall joyne both the ſignifications of this word together, both *to ſing*, and *to anſwer*; And that I take indeed to bee the meaning of the Spirit of God, they ſhall ſing by way of anſwering; Thus, they were wont to ſing, *alternis choris*, they were wont in their joyfull ſongs to anſwer one another, *his pra-*

cinentibus

Chap. 2. *cinentibus aliis ſuccinentibus*, ſome ſinging before, and ſome anſwering. So that it was not a bare ſinging, but a ſinging of a *Canticum dramaticum*, or ſuch a kinde of ſong, as they did anſwer one another in their ſinging. And thus (ſaith God) ſhall be the melody of my people, when I am againe reconciled to them upon their repentance, there ſhall be mutuall ſinging, one ſinging to another, and the others anſwering in a joyfull way.

The other word to be opened, is that which is tranſlated, *comming up out of the land of Egypt.* The word you have in your bookes [*came up*] it is *aſcended*, as in the day when they aſcended up out of the land of Egypt. And we are to take notice of the manner of the expreſſion, becauſe it will afford to us a profitable note anon. They aſcended out of the land of Egpt, partly becauſe Egypt was a countrey that lay very low, and in that reſpect they may be ſaid *to aſcend.* But that is not the chiefe, they were in a low condition, they were in a ſtate of bondage, and in that regard they were ſaid *to aſcend.*

עלותה

The ſecond thing to be ſhewed is the ſcope, what the Spirit of God aymeth at, *They ſhall ſing as in the dayes of their youth when they aſcended out of the land of Egypt.* Reade it ſo, and

It is a further expreſſion of the nuptiall ſolemnity that there ſhould be betweene God and his people, in the time of their reconciliation, (for ſo I have told you formerly, that God goeth along in this ſecond part of the Chapter in that continued Allegory, to ſhew his bringing of his people to him in a way of marriage, in a betrothing way, which afterward is expreſt more fully; and all the way God expreſſeth it, is in the manner of Nuptiall ſolemnities;) As if he ſhould ſay, Marriage is an ordinance I have appointed for mutuall joy and delight, that the man and wife ſhould have one in the other, ſo I will bring you and marry you to my ſelfe, and there ſhall be a great deale of joy that I will have in you, and you ſhall have in me; there ſhall be the ſinging of the *Epithalamium*, the Nuptiall ſong betweene us; there ſhall be a time of abundance of rejoycing betweene us, when I ſhall take you againe to my ſelfe. Doe you think with your ſelves, when was the greateſt time of joy that ever you had in your lives; Know I will bring you to as much joy as ever yet you had. Look what mercy you had when

when you came out of the land of Egypt, and rejoyced in it, you ſhall hereafter have mercies as great as that. Did I then appeare in a miraculous way to you? I will do ſo again. Had you mercies that were promiſed long before, and rejoyced in them? you ſhall have the like again. Had you mercies that you a long time prayed for before? you ſhall have the like again. Did *Moſes* and *Miriam* go before you in ſinging, and you followed after? there ſhall be the like time again, when both governours and people ſhall joyne together in ſinging and prayſing the name of the Lord. This is the ſcope. Lect. 14.

The third thing is, what is meant by *the dayes of their youth?* The dayes of their youth is the ſame that afterward is expreſt, and the day when they came up out of the land of Egypt, that is, the time when they were delivered out of bondage, after they had paſt thorough the Red-ſea, and had ſeene the great workes of God in their deliverance, then was the day of their youth. *Ier.* 2. 2. *I will remember the kindeneſſe of thy youth when thou followedſt me in the wilderneſſe.* The time that this people were delivered from *Pharoah*, and ſaw the great workes of God in the wilderneſſe is the time of their youth, in the time of their bondage; they did not outwardly appeare to be the Lords; but when God manifeſted himſelf ſo glorioufly in their deliverance, then God did as it were take them again to be his people, and they did ſeeme as it were then to be borne again, and the time of their being in the wilderneſſe was Gods trayning them up as it were in their youth. For a people that are under bondage can ſcarce be ſaid to be born, they are but as the *Enbryo* at leaſt in the womb in that priſon. They cannot be ſaid to be a people when they are under bondage, at leaſt they are not a living people. Hence Chap. 13. of this propheſie, when they were in bondage under *Ieroboams* wicked commands, the text ſaith ver. 1. that they died, *When Ephraim ſpake, trembling, in Iſrael he exalted himſelf; but when he offended in Baal, he dyed.* A people under bondage are as a dead people: before they have their liberty, they are to be accounted as not borne; and if they loſe their liberty they are to be eſteemed as if they loſt their lives.

But here a queſtion ariſeth. How can God have reference to this time, and tell them they ſhall ſing as then, whereas in the be-

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ginning of the Chapter we finde that when God threatneth them, he telleth them he will ſet them as in the day wherein they were borne? ſo that to be brought to the ſame condition they were in, is a threatning; How then is it here a promiſe?

The anſwer to that is, it is true, the time when they came up out of Egypt was indeed a time of much mercy, but they were in great ſtraits in regard of externall helps, as a ſuccourleſſe, helpleſſe, and ſhiftleſſe people, when therefore God threatneth to ſet them as in the day wherein they were borne, he onely aymeth at that, that is, to bring them into a ſuccourleſſe, helpleſſe, and ſhiftleſſe condition in regard of creature-helps as formerly they were. But when God promiſes mercy, and telleth them he will bring them into that condition they were in their youth, he doth not conſider of their ſuccourleſſe, and ſhiftleſſe condition, but rather looks at all the mercy they had in their deliverance out of Egypt. As it is a great affliction for a people to be brought into the ſame condition that once they were in, that is, to have all the ſowre and bitter without any of the ſweet, ſo it is a great priviledge for a people to be brought into a former condition, when they ſhall have all the ſweet without the ſowre, when God ſhall take away all the branne, and give them onely the flowre, ſtrayne out all that is evil, and give them all that is good, that is a comfortable condition: but when God ſhall ſtraine out what is good, and give them what is evil, that is a ſad condition, and that is the threatning before, and this is the promiſe now.

The fourth thing for explication is, what the ſong was that they did then ſing in the dayes of their youth when they came up out of the land of Egypt.

The excellency of *Moſes* his ſong.

That ſong of theirs you ſhall finde *Exod.* 15. *Then ſang Moſes and the children of Iſrael this ſong unto the Lord, &c.* and afterwards you ſhall reade that *Miriam and all the women* ſang likewiſe.

In this ſong of theirs, there are theſe five things obſerveable.

Firſt, this ſong of *Moſes*, *Exod.* 15. was the moſt ancyent, the firſt ſong that ever was in the world that we know of. *Orpheus*,

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Orpheus, *Muſæus* and *Linus*, the moſt ancyent of the poets were 500. yeers after this time.

Secondly, it was a triumphing ſong; *Then ſang Moſes and the children of Iſrael, the Lord hath triumphed glorioufly, &c.* When they ſaw Gods judgements upon the adverſaries, then they ſang in a triumphing way.

But you will ſay, how could they ſing thus when they ſaw ſuch a dreadfull ſpectacle before their eyes? What, ſing at ſuch a lamentable object, when the Egpytians were ſo miſerably deſtroyed, when they were ſprawling up and down in the water, and it is like they heard their ſhriekings, their dolefull cries, and ſaw their bodies how they were caſt upon the ſhore; And then ſhall *Moſes* and the people of Iſrael ſing? O cruell hearted people that ſhould ſing at ſuch a lamentable object as this! What, to triumph over their adverſaries thus fearfully periſhing?

How we may rejoyce at the deſtruction of the wicked.

To that we anſwer. We muſt not be more pitifull then God is, *Pſal.* 58. 10. *The righteous ſhall rejoyce when he ſeeth the vengeance, he ſhall waſh his feet in the blood of the wicked.*

But you will ſay, this is auſterity, they are cruel hearted people that ſhall do ſo.

Not ſo neither. *Moſes* was the meekeſt man that ever lived upon the face of the earth, the lovingeſt man except Chriſt that ever was; yet *Moſes* ſang thus when he ſaw the Egyptians deſtroyed; ſo that to rejoyce in Gods judgements againſt the ungodly, may ſtand with meekneſſe and quietneſſe of ſpirit, with a loving and ſweet diſpoſition as *Moſes* had.

It is true, we ought not to inſult over wicked men in way of revenge, in reſpect of our ſelves, but when we conſider the righteous judgements of God upon his adverſaries, we may be ſwallowed up in the conſideration of Gods juſtice, and rejoyce in it; But ſo, as not altogether to be without ſome pitty and commiſeration of the perſons periſhing: As *Titus Veſpaſian* is ſaid to weep, when he ſaw the deſtruction of Jeruſalem, though his enemies. But there is a time comming when all the Saints ſhall be ſo ſwallowed up with God, ſo as they ſhal rejoyce in the deſtruction, yea in the eternall damnation of the wicked, without the leaſt pity and commiſeration of them; they ſhall wholly mind

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God and his glory without pitying them, yea though they were the fruit of their own bodies, and came out of their own loyns. But for the preſent, though we are to rejoyce and triumph in the works of God and his judgments upon the wicked, yet with ſome mixture of pity and compaſſion towards their perſons.

And mark by the way ſome difference between Gods affection toward his people, and toward wicked men. It is very obſervable, that when Gods people come to be in an afflicted condition, if there ſhall be any that dare to be ſo wicked as to rejoyce in that, God will avenge himſelfe on them; yea if they do but look upon his ſervants that are in affliction with any kind of contentment, the Lord will be avenged on them for it. But when the wicked are deſtroyed, God doth not onely give us leave to look at them, but to rejoyce and ſing in praiſes to God for their deſtruction.

I will give you a Text for this, *Obad. verſe* 12. *Thou ſhouldeſt not have looked on the day of thy brother, neither ſhouldſt thou have rejoyced over the children of Iudah in the day of their deſtruction.* Mark, God hath a quarrell againſt them that did but look upon the day of their brothers diſtreſſe, and rejoyce. But when deſtruction commeth upon the enemies of God, then the people of God may looke, and rejoyce, and triumph.

Thirdly, it is a ſong moſt excellent, in regard of the elegancy of the expreſſions, and variety of the matter. For verſe 1. *Hee hath triumphed gloriouſly*, or thus, *He is become gloriouſly glorious*, or, *in magnifying himſelfe, hee hath magnified himſelfe.* What an elegant expreſſion is here! *He is magnified above the magnificent*, ſo ſome. All Gods works are glorious, but ſome are gloriouſly glorious; and ſo is this worke of God toward his people.

Rivet hath a good note upon this: The greateſt glory of God, wherein he is moſt glorious, it is in doing good to his own people; ſo (ſaith he) great men ſhould account it their glory not in ſpoiling others, eſpecially thoſe that are their owne, but in doing good, that was the great glory of God wherein he was gloriouſly glorious, in delivering of his people, not in ſpoiling them. In *Eſay* 14. 20. there is threatned a *diſhonourable buriall* to the King of *Babylon*, upon this ground, ſaith

ſaith the Text, *Thou haſt deſtroyed thy land, and ſlaine thy people:* Yea he threatneth his ſeed, *The ſeed of evill doers ſhall never be renowned*, becauſe he had deſtroyed his land, and ſpoiled and ſlain his people, his own people. Lect. 14.

Againe, the elegancie of this ſong is in thoſe expreſſions that are in the abſtract; He is *Fortitudo mea*, and *Laus mea*, and *Salus mea:* He is *my ſtrength*, and *my praiſe*, and *my ſalvation*, all in the abſtract.

So in that elegant *Epiphonema*, or patheticall eruption of ſpirit, which though it ſhould have been in the cloſe as comprehending all the reſt, yet he breakes forth in the midſt of the ſong, verſe 11. *Who is like unto thee, O Lord? glorious in holineſſe, fearfull in praiſes, doing wonders.* In many other particulars, wee might ſhew abundance of elegancie in this ſong.

Fourthly, it is not onely narrative of what was, but propheticall of what is to come. A Propheticall ſong, *The Dukes of Edom ſhall be amazed, the mighey men of Moab trembling, &c. ver.* 15.

Fiftly, It is typicall, that is, a ſong that doth typifie out the rejoycing of Gods people in after time, when the Saints ſhall overcome Antichriſt, then the ſong of *Moſes* ſhall be ſung over againe: That is a very obſervable place, *Revel.* 15. 2,3. of thoſe that overcome the beaſt, the text ſaith, *They ſung the ſong of Moſes*, that is, they ſung that ſong, which this of *Moſes* was but a type of.

Sixtly, according to ſome, this ſong was a miraculous ſong, ſo *Auguſtine* hath it in his Tractate, *De mirabilibus Scripturæ*, a Miracle worthy of admiration without meaſure. *Enormi admiratione dignum miraculum*, Auguſt. *Queſt. Anſw.* 1

Wherein did he think the Miracle of this ſong to be?

In this, that he imagined that both *Moſes* and all the people, were at one inſtant inſpired by God to ſing this ſong: this is that which hath beene thought by ſome. But wee are not able to make out that there was ſuch a miracle at this time, but rather God inſpired *Moſes* only, and the other people followed *Moſes* as he ſung this ſong.

I note it the rather for this, becauſe hereby we may ſee that ſinging is an Ordinance, in the Church of God, not onely in the time of the Law, but in the time of the Goſpel, for this

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place, *She ſhall ſing as in the dayes of her youth*, is ſpoken of the time of the Goſpel. Therefore not onely when one man hath an extraordinary gift, (as the Scripture ſpeakes, if any one hath a Pſalme, an extraordinary gift in the Congregation of making a Pſalme) that he ſhould ſing, but it is an ordinance to joyne with others who have the gift of making a Pſalme; ſo were the people to doe here.

The fifth thing to be enquired after is, the reaſon of their ſinging; what cauſe they had thus to ſing in the dayes of their youth.

The reaſon was becauſe of their great deliverance they had from Egypt, and therein indeed are many things conſiderable, that will afford unto us many excellent obſervations.

Firſt, then they ſang becauſe of their freedome from outward bondage. Bondage hath three things in it.

1. When any one is under the power of another, under any Law without his conſent given, either explicite or implicite.

2. When he ſerveth another without any reſpect to his owne good; onely ayming at the ſatisfying of the will of him whom he doth ſerve.

3. When he is forced to doe what he doth with rigour.

1. The differences betweene a ſlave and a free ſubject.

Here you may ſee the difference betweene a free ſubject, and a ſlave; no free ſubject is bound to any Laws of men, as mens Laws, but ſuch as ſome way or other he giveth his own conſent unto; thus it is with us in England, that is the difference between us and the Turks, who are ſlaves, they are bound meerely to the will of thoſe above them; but in England, every freeholder, ſome way or other gives conſent to whatſoever Law he is bound unto, therefore there is none can challenge any further power over him by any Law, but what he hath either explicitely or implicitely given his own conſent unto.

2. Secondly, he is a ſlave that is forced to obey, without any reſpect of good to himſelfe, but onely to ſatisfie the will of him whom he doth obey. There is no ſuch diſtance betweene one man and another, that one ſhould ſerve another, without reſpect to his owne good. Indeed there is ſuch a diſtance betweene God and us, that the more we are ſwallowed up in ayming at God, and the leſſe we ayme at our ſelves, it is the better ſervice; but

but there is not ſuch a diſtance betweene men and men, we are not bound to ſerve men, but in ſome ayme and reſpect to our owne good, ſo farre as it concernes men. Therefore in England, when any thing is granted to the King, it is uſually ſo, as to ſend up ſome other Bill, that may be for the good of the ſubject, as giving him ſomewhat, but withall expecting ſome good and benefit from him to them. Indeed in our ſervice to men, wee are to ayme at God, and in the condition God hath put us, to ſeeke to glorifie him, more then to provide for our ſelves; but ſo far as our ſervice hath regard to man only, and looks no further then him, we are not bound to ſerve him, further thē with reſpect to our ſelves & the good of others. Wherfore ſubjects may know that they are not made meerely for the will of thoſe that are above them, they indeed ſerve them, but they ſerve them for the good they expect from them. Lect. 14.

The third is to ſerve out of love, and not to have onely rigorous Laws to force them to ſuch ſervice. 3.

Now the people of Iſrael were under bondage in all theſe three reſpects. Firſt, they were forced to ſerve without any conſent at all. Secondly, they that did governe them, did not at all ayme at their good; It is no matter for them, let them periſh as dogs, we will have our worke done, and well done too. When men ſhall governe ſo as they care not what become of thouſands of others, ſo they may have their wils ſatisfied, this is to make free ſubjects bondſlaves. And thirdly, all was done out of rigour, they forced from the people what they did, as for their love they cared not for that. Wherefore when they were freed from theſe three things, they ſung, and they had cauſe ſo to doe.

Secondly, they ſung when they came out of the land of Egypt, becauſe they were not onely in bondage in Egypt, but in bondage under ſuch a King as they were. For, conſider who it was they were in bondage unto, and then to be delivered from ſuch a one, you will ſee a great deale of cauſe of ſinging. 2.

Firſt, they were bondſlaves to a King of another Nation. Sometimes countrey and kindred ſake moves compaſſion, but being they are another people, to whom I have no relation, but onely to ſerve my owne turne of them, it is no matter what becomes of them; let become of them what will, I will have my will ſatisfied. 1.

Secondly,

Chap. 2. 2. Secondly, they were bondſlaves to a King that ruled by an arbitrary government, there was but onely his will for the Law, he would impoſe what worke and taskes he pleaſed, how many bricks they ſhould make, and when he pleaſed take away their ſtraw, and yet tie them to the making of ſo many. He governed them not by Law, but by Will.

3. Thirdly, they were in bondage under a cruell King, for the King of Egypt in the Scripture is called a *Dragon*, for his cruelty, *Ezek.* 23.3. *I am againſt thee Pharaoh, King of Egypt, the great Dragon.*

4. Fourthly, they were in bondage to a King that was an unnaturall King; unnaturall in this, that whereas the predeceſſors of the Iſraelites had ſaved Egypt from periſhing, ſaved the King and his family from deſtruction; yet now, without any regard to what was done in former times by their predeceſſors, having this power over them, he oppreſſes them in ſuch an unnaturall way, ſo as not to care what becomes of them.

5. Fifthly, they were in bondage under a King that extreamly hated them, and that is a ſad thing. The text ſaith, *Gen.* 43.32. *The Egyptians might not eate bread with the Hebrews, for that is an abomination to the Egyptians.*

6. Sixtly, they were in bondage under a wilfull King, under one who was extreamly ſet upon his wil; we ſcarce reade of any one that ever was ſo ſet upon his wil at this King was, therfore they expreſſe this in their ſong which they ſung when they came out of Egypt, *Exod.* 15.9. bleſſing God that they were delivered from ſuch a *wilfull* prince as he was. In that 9. ver. four times he ſaith [I will,] *I will purſue, I will overtake, I will divide the ſpoile, I will draw my ſword,* and the 5. time, *my luſt ſhall be ſatisfied upon them:* but of this before, to be ſlaves to ſuch a one ſo wilfull, was a very hard condition, the like wilfullneſſe hath been already noted of the King of Babylon, and none the like to theſe two; the text ſpeaks of their deliverance in part from under the King of Babylon alſo, as if he ſhould ſay, you did ſing when you came up out of Egypt merrily, and joyfully, becauſe you were delivered from ſuch a cruell wilfull King, you ſhall ſing ſo again, for you ſhall be delivered again from as cruell and wilfull a King as he was; for though not all the ten tribes came back, yet

yet it was in part fullfilled to many of them. Lect. 14.

Laſtly, they were in bondage under a ſuſpitious and jealous King, leſt they ſhould growe to a head, and ſo riſe againſt him, one that thought he could not confide in them. It is a ſad thing when there are ſuch ſuſpitions betwixt King and people, or people and King, that they cannot tell how to confide and truſt one in the other. 7.

Well might they *ſing* therefore in *the dayes of their youth*, when they *came up out of the land of Egypt*.

Thirdly, they ſang when they came up out of the land of Egypt, becauſe they were freed from what hindered them in the exerciſe of Religion. Hence *Moſes* told *Pharoah, that they muſt go three dayes journey into the wilderneſſe to ſacrifice unto the Lord their God*; they could not ſacrifice in Egypt, therefore when they got freedom to ſacrifice to God, this being a great mercy, they ſang praiſes. 3.

Fourthly, they ſang, becauſe their deliverance out of Egypt was wrought with a mighty hand, *The Lord hath triumphed gloriouſly*, hath been *gloriouſly glorious*; ſo the words are. And *ver. 6.* and 7. marke what the text ſaith, *Thy right hand, O Lord, is become glorious in power*. The *hand of God* is Gods ſtrength, but the *hand of God in power* is a greater expreſſion. Thirdly, *Gods right hand in power*. Fourthly, *the right of God is glorious in power*, this is a mighty expreſſion, ſurely great was the work of God in their deliverance. Yea and further, *ver. 16.* it is ſaid, *by the greatneſſe of his arme*, not only Gods *hand*, but his *arme*, and *the greatneſſe of his arme* was in this work. And *ver. 7. In the greatneſſe of thine excellency, Multitudine celſitudinis excellentiæ, ſuperbiæ elationis*, in the greatneſſe of thine excellency, in the multitude of thy height, of thy elation of the lifting up of thy ſelfe in a kinde of pride, (for the word that is tranſlated *excellency* there ſignifieth *pride* too.) Now God did this *in the multitude of his excellency*, that is, he did ſuch a worke toward his people, as had a multitude of glorious works in it, which if you could analyſe, anatomize, you ſhould finde a multitude of glorious excellencies in it. Well might they ſing, when God did manifeſt himſelfe thus. All theſe will afford us excellent and ſweet obſervations by and by. 4.

Chap. 2. 5. Further, they sang when they came up out of the land of Egypt, because this mercy was the fulfilling of a promise made long before. Therefore the Scripture telleth us, *That at the end of 430. yeares, even the selfe same day, the hoasts of the Lord went out of the land of Egypt*; which hath reference to a promise, and sheweth us that God kept his word to a very day. Hence in the second verse of that fifteenth of *Exodus*, *He is my God, I will prepare him an habitation, my fathers God, and I will exalt him*; As if he should have said, O Lord thou didst make promises to our forefathers, now thou hast fulfilled those promises, thou art our God and our Fathers God. This made them sing so merrily.

6. 6. It was a mercy that was got by much prayer, for *Exod.* 3. 7. it is said, *they cried unto God by reason of their afflictions*, there were many cryes sent up to God before their deliverance, and now being delivered, this made them sing.

7. 7. It was a mercy that came after a sore and long bondage.

8. Lastly, It was a mercy that they had in order to that great mercy of leading them into Canaan, therefore this they mention as the especiall cause of the joy of their hearts in the 13. *ver. Thou hast guided thy people in thy strength to thy holy habitation*, and ver. 17. *thou shalt bring them in, and plant them in the mountaine of thine inheritance.* The holy Ghost speaks here as if the thing were done already, as if he should say thus, O Lord thou hast indeed granted unto us a great mercy in delivering us out of Egypt, but herein we prize thy mercy that it is in order to the bringing of us to thy habitation, and it will bring us at length to the mountaine of thy holyness; it is not so much that we are delivered from bondage, as that we expect to be brought to thy holy habitation.

Now saith the Lord, you shall sing as you did then, look what causes you had then to sing, you shall have the same causes to sing again, when I am reconciled to you.

The last thing for the explication is, when this was fulfilled, or to what time this is to be referred.

There are four times that this prophecy aymes at, and referres unto.

First, It began in some degree to be fulfilled at their returne

1. out

out of their captivity from Babylon, though it is true few of the ten tribes returned, yet it is cleare in Scripture that many of them did then returne, and had then the beginning of this mercy, and there was joy and ſinging, *Iſa.* 12. the whole Chapter is a ſong, bleſſing God for their returne from the captivity, *Iehovah is my ſtrength, and my ſong, he alſo is become my ſalvation, &c.* Lect. 14.

Secondly this prophecie aymes at ſpirituall Iſrael, ſo in the 9. *Rom.* it is applied to the calling of Jew and Gentile together; when the Goſpell was firſt preached, Jews and Gentiles being called home, become the ſpirituall Iſrael of God, then there was ſinging, *Rom.* 15. 20. *again he ſaith, rejoyce ye Gentiles with his people.* 2.

The third time that it referres unto, is the delivery of Gods people from under the tyranny of Antichriſt, typifyed by the tyranny of the Egyptians: for that, the former place is very full, *Revel.* 15. 2. there you ſhall obſerve, *Thoſe that had gotten the victory over the beaſt, and over his image, and over his marke, and over the number of his name, ſtood upon a ſea of glaſſe mingled with fire, having the harpes of God in their hands, and they ſang the ſong of Moſes, and the ſong of the Lambe, ſaying, Great and merveilous are thy workes Lord God Almighty, juſt and true are thy wayes thou King of Saints, &c.* In this ſong, which I make no queſtion but this Scripture hath reference unto, there are divers things obſerveable. To take them up briefly by the way. 3.

Firſt, That they that ſung were thoſe that had *gotten victory* over *the beaſt*, over *his image*, and over *his marke*; that is a full victory, not onely abominating Antichriſt himſelf, but any image, any character of him, any thing whereby they might ſeeme to allow of him, to be owned by him. 1.

Secondly, They *ſtood upon a ſea of glaſſe mingled with fire.* The *ſea of glaſſe*, I find interpreted, Chriſtian Doctrine, ſo called for the clearneſſe of it, though not ſo clear as afterward it ſhould be, for there is ſome darkeneſſe even in glaſſe, but cleare in compariſon of what it was before: for 2. *King.* 25. 13. *The ſea was of braſſe*, which is far thicker and darker. But there was *fire* mingled with this *ſea of glaſſe*, that is, though they had a clearer doctrine then before, yet there were many contentions in the Church 2.

Chap. 2. thorough many different opinions, and much diviſion there was even amongſt the godly. It was a ſad condition indeed, yet it is ordinary, eſpecially when Doctrines come to be firſt cleared, to have great contentions grow in the Church among godly men. It is no wonder though good men ſhould be of different opinions, yea and have ſome heat of ſpirit one againſt another, when the light firſt breakes forth. When men are in the dark they ſit together, and walk not at ſuch a diſtance; but when light comes, it cannot be expected but there will be differences.

But yet marke, the godly then, they did not reject the Doctrine, becauſe there was fire mingled with it, becauſe there was heat of contention, but the Text ſaith, they were there *with their harps in their hands*, they were profeſſing this Doctrine and rejoycing that ever they lived to that time, to have the Goſpell ſo clearly revealed unto them.

And they *ſang the ſong of Moſes*, and not onely of *Moſes*, but *the ſong of the Lamb* too. What was that? Firſt, *great and marveilous are thy workes*, in that we ſee we are delivered from Antichriſtian bondage, as the people of Iſrael were delivered from Egyptian bondage with a mighty hand of thine; Oh it is a marveilous work of God that we are thus at liberty. Therefore know this, that whenſoever the Church ſhall be delivered from Antichriſtian bondage, it ſhall be a marveilous work of God, therefore we may not be diſcouraged, becauſe we meet with ſome difficulties by the way, for we ſhall never be delivered, but ſo as it ſhall appeare to be a wonder, if we ſhould be delivered without difficulties, we ſhould not ſee the marveilouſneſſe of the worke.

Further, *Iuſt and true are thy wayes.* God in that deliverance will ſhew the fulfilling of all his promiſes, and he will fully ſatisfie the hearts of his people who have been a long time ſeeking him, and ſuffering for him. Whereas the adverſaries becauſe God did for beare a while in his patience and let them proſper, thought there was no God in heaven that looked upon them, they ſcorned at the faſtings, and prayers, and faith of the Saints; But though the hearts of the Saints were ready to fayle, yet at laſt they ſhall ſay, *Iuſt and true are thy wayes*, Lord we now ſee all thy

thy good word fulfilled, all thy promiſes made good; now we ſee it is not in vaine to ſeeke thee, it is not in vayne to waite upon thee, for *juſt and true are thy wayes.* Lect. 14.

O thou King of Saints. God will appeare then to be a King of Saints. He is indeed the King of the world now, and the King of his Saints, but he doth not appeare ſo clearely, the kingdome of Jeſus Chriſt as King of Saints hath beene much darkened in the world; We have ſomewhat indeed of the Prieſtly and Propheticall office of Chriſt made knowne to us, but very little of his Kingly office; but when God ſhall fully deliver his people, then they ſhall magnifie Jeſus Chriſt as the King of Saints in an eſpeciall manner.

Laſtly, they ſhall ſay, *Who will not feare thee thou King of Nations?* As if they ſhould ſay, we ſee now it is good to feare God, we ſee now God hath made a difference betweene him that feareth him, and him that feareth him not. The *Angel* that *Iohn* ſaw, *Apoc.* 14.6,7. *Flying in heaven, having the everlaſting Goſpell to preach,* cryes with a loud voyce, *Feare God, and give glory to him*; The feare of God will be mighty upon the hearts of the Saints in thoſe times. This ſhall bee the ſong of *Moſes* that this Scripture aymeth at, they ſhall thus ſing as they did in the dayes of their youth, when they came up out of the land of Egypt; yea and the truth is, their ſong ſhall be much more glorious.

The laſt time this prophecie aymeth at, is the great calling of the Jews, then the Scripture ſaith, *Everlaſting joy ſhall be upon their heads, they ſhall obtaine gladneſſe and joy, and all ſorrow and mourning ſhall flee away.* They ſhall ſo ſing, as never mourne more in this world, in regard of any malice and rage of their adverſaries. This was not fulfilled at their returne out of the Babyloniſh captivity, therefore there is yet a time for the fulfilling of it, and the Scripture is cleare about the fulfilling it, even in this world; that place *Revel.* 21.4. is a repetition of that prophecy, he ſaith there, *God ſhall wipe away all teares from their eyes, and there ſhall be no more ſorrow nor crying.* When Jews and Gentiles ſhall joyne together, then they ſhall ſing indeed to purpoſe, as they did in the dayes of their youth, when they came up out of the land of Egypt. 4. Eſay 51. 11.

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Obſervations.

Obſer. Firſt, it is a great mercy for people to be delivered from outward bondage. It will be found a great mercy, when the world ſhall be delivered from their outward bondage, when men ſhall ſee they were borne free men, and not ſlaves, though ſubjects, yet not ſlaves, when men ſhall ſee that the world was not made for twenty or thirty to doe what they liſt, and they to account all the reſt as beaſts, yea dogs; as if it were not ſo much for the lives of thouſands of them to goe, as for their humours and luſts not to be ſatisfied; but when men ſhall know, that they are men and not beaſts, and ſo ſhall live like men, and not like beaſts, to be at the will of others, this will be a great mercy.

Obſer. But to be delivered from Antichriſtian bondage, is a greater mercy, then it was for the children of Iſrael to bee delivered from their Egyptian bondage. For,

1. Antichriſtian bondage worſe then Egyptian. First, when they were in Egyptian bondage, wee reade not that their conſciences were forced, that they were forced at all to any falſe worſhip. *Pharaoh* did not this, but Antichriſt forces to Idolatry.

2. Secondly, though *Pharaoh* layed heavy taskes and burthens upon them, yet he did not kill them; indeed at length they killed their firſt borne, but the people of Iſrael themſelves might have their lives ſtill, though with hardſhip. But Antichriſt thirſts for blood; Papiſts are bloody men.

3. Thirdly, It was the affliction of Gods people to be in bondage in Egypt, but it was not their ſin: But to be in bondage under Antichriſt, is not onely an affliction, but it is ſin, and that of a high nature too.

4. 4. Though they were under Egyptian bondage, yet they were delivered from Egyptian plagues; but thoſe that are under Antichriſtian bondage, ſhall come under Antichriſtian plagues. *Come out of her my people, leſt you be partaker of her plagues.* You muſt not think to eſcape ſo as they eſcaped out of Egypt; if you ſtay in that bondage, you will be involved in their plagues. With what an eye therefore ſhould we look upon thoſe who would bring us into this bondage againe, when God hath begun to give us a little reviving? *Ier.* 37. 20. *O my Lord the King* (ſaith *Ieremy*) *let my ſupplication I pray thee be accepted before*

Apoc. 18. 4.

before thee, that thou cauſe me not to returne to the houſe of Ionathan the ſcribe, leſt I die there. So let us cry to the King of heaven and earth, O Lord our King, let our ſupplication be accepted before thee, ſince we are begun to be delivered from that bondage, doe not cauſe us to returne to that houſe againe. Lect. 13.

The ſecond is, A reconciled condition is a *ſinging* condition. When there is a harmony betweene heaven and the ſoule, betweene God and a ſinner, there is ſweet melody indeed, there may well be ſinging. *Eſay* 35. 10. *The ranſomed of the Lord ſhall returne and come to Zion with ſongs and everlaſting joy upon their heads.* And *Eſay* 44.23. *Sing O ye heavens, for the Lord hath done it; ſhout ye lower parts of the earth, break forth into ſinging ye mountains. We being juſtified by faith having peace with God,* ſaith the Apoſtle, *we not onely rejoyce in hope of glory, but we even rejoyce and boaſt in tribulation:* Having peace with God, though war with all the world, we rejoyce. *Obſer.*

Thirdly, it is a great mercy, when Magiſtrates and people ſhall generally joyne together in praiſing God, when they ſhall ſing as they did in the dayes of their youth, (for that is the promiſe.) How is that? *Moſes* beginneth, and *Miriam* followeth, the leaders of Iſrael, and then all the people joyne together, and anſwer one another in their ſinging. When that day ſhall come that God ſhall ſtir up the hearts of Magiſtrates and great ones, that there ſhall be ſinging Hallelujahs to him that ſitteth upon the throne, and the Lambe for evermore, and when God ſhall generally move the hearts of the people, that they ſhall anſwer one another in their ſinging, and ſo joyne in a ſweet melody, this will be a bleſſed time indeed. Now perhaps in one place there is ſinging, and bleſſing God for what is done, in another place there is curſing, and curſing thoſe that do ſing. Some mens hearts are rejoycing in the great things God doth, other mens hearts fret and rage when they heare of the great works of the Lord, this makes no melodie in heaven. Perhaps now in the family the husband ſingeth, and the wife frets; perhaps the wife ſingeth, and the malignant husband is inraged; the ſervant rejoyceth, and the maſter chafeth; the children ſing, and the parents vexe; this is harſh muſique. This is our condition at this day; there are better times comming, when *Obſer.*

Moſes,

Chap.2. *Moſes*, and *Aaron*, and *Miriam*, and all the people ſhall joyne in ſinging praiſe to our God.

Obſer. Fourthly, Thankfulneſſe to God, for mercy cannot be without joyfulneſſe. A grumbling, penſive, ſad, dumpiſh diſpoſition, cannot be a true thankfull heart as it ought. God will not accept in this ſenſe of the bread of mourners. It is grievous to the Spirit of God, that we ſhould be penſive and ſad in the midſt of abundance of mercies.

Fiftly, *They ſhall ſing there.* There, where? At the doore of hope in the valley of *Achor.* You may remember in the opening of that *valley of Achor*, I gave you what might be underſtood by it according to the moſt, that is, that God would make the greateſt trouble and affliction of his Church to be *a doore of hope* to bring mercy to them; And if you take it in that ſenſe, here riſes an excellent obſervation.

Obſ. When God brings into ſtraits, yet if he ſhall ſanctifie our ſtraits, making them meanes of good to us, we have cauſe to rejoyce. You have an excellent text *Iſa.*35.6.7. *For in the wilderneſſe ſhall waters break out, and ſtreams in the deſart, and the parched ground ſhall become a poole, and the thirſty land ſprings of water.* Thoſe things that ſeeme to go moſt contrary to you, I will work good unto you out of them, ſaith God. Well, what is the fruite of this? This is ſet as the reaſon of the words immediately before, *Then ſhall the lame man leape as an Hart, and the tongue of the dumbe ſing.* Becauſe the Lord ſhall make the parched ground become a poole, and the thirſty land ſprings of water, this ſhall make the lame to leap as an Hart, and the tongue of the dumbe to ſing. Though our tongues be dumbe, yet it ſhould make us ſing when we ſee God working good out of contraries, when we ſee things that of themſelves tend to our ruine, and would bring us to miſery, that are as the valley of *Achor*, yet God working good out of them; if we have the hearts of men in us, much more the hearts of Chriſtians, though we were dumbe before, this ſhould make us ſing.

Yea all this is brought in as an argument to ſtrengthen the weake hands, and the feeble knees, and as a reaſon why thoſe that have weake hearts ſhould not feare, becauſe God works good out of that which ſeemeth the greateſt evil; *ver.* 4. *Say to them that*

are

are of a fearfull heart, beſtrong, feare not, and then followeth this in the 6. verſe. Lect. 14.

Are we in the valley of *Achor*, a place of trouble and ſtraits? we have cauſe to ſing even in this valley of *Achor*, for we have not yet been brought into any ſtraits, but God hath brought good out of them; he hath turned the parched ground into a poole, and the thirſty land into ſprings of water. It is our great ſinne, that when God calleth us to ſinging, we are yet concluding of rejecting; we are ready to think if we be brought into the valley of *Achor*, we are preſently caſt of: Oh no, God calleth you to ſinging, notwithſtanding you meet with difficulties. *Iſa.* 49.13. *Sing O heavens* (ſaith the Text there) *be joyfull O earth, breake forth into ſinging O mountains, for God hath comforted his people, and will have mercy upon his afflicted*; But marke now the very next words, *But Zion ſaid, the Lord hath forſake me, and my God hath forgotten me.* At that very time when the Lord was calling for ſinging, even then they were concluding of rejecting. Take we heed this be not our condition. The Saints ſhould ſing in the middeſt of their ſtraits.

But take the words as then I told you as I conceived them to be the meaning of the ſpirit of God, that this *valley of Achor* was ſome ſpeciall mercy that God gave at firſt as *a door of hope* to further mercies he would give afterward, and there they ſhall ſing.

Then the obſervation is,

When the Lord is beginning with his Saints in the wayes of his mercy, though they have not all that they would have, yet it is a ſinging condition. Though you be but yet brought into the valley of *Achor*, and be but at the door of hope, and not entred in to the door, though you have not yet got the poſſeſſion of all the mercy God intendeth for you, yet God expects you ſhould ſing. You muſt not ſtand grumbling, whining, complaining, and murmuring at the door, becauſe you have not what you would have; though God makes you wait at the door, you muſt ſtand ſinging there. It may be ſaid of Gods mercy as of his word in *Pſal.* 119. 130. *The entrance into thy word giveth light*, ſo the entrance of Gods works of mercy giveth light. And *Pſal.* 138. 5. *Yea they ſhall ſing in the wayes of the Lord, for great is the glory of the Lord.* In the wayes of the Lord they ſhall ſing, though God *Obſer.*

We muſt rejoyce at the beginnings of mercy though we have not all we deſire.

Chap. 2. be but in the wayes of his mercy, and they have not what they would have, yet they ſhall ſing.

This is certainly one great reaſon why our door of hope is not yet opened to us as we deſire, or at leaſt that we have not that entrance that we would have at that door, becauſe we ſtand murmuring; yea we ſtand quarrelling one with another at the doore, whereas God expects that we ſhould ſtand ſinging and prayſing his name there. Though we have not what we deſire, yet let us bleſſe God that ever we lived to this day, to ſee ſo much of God as we have done, though we ſhould never ſee more, though the mercy we look for ſhould be reſerved for the generation that ſhall follow, yet we have cauſe to bleſſe God while we live, that we have ſeen and do ſee ſo much of God as we have done and dayly do. Let us ſtand at our fathers doot ſinging, and if we muſt ſing at the foot of Sion, what ſong ſhall we ſing, when we come to the height? *Ier.* 31.12. *They ſhall come and ſing in the height of Sion, they ſhall flow to the bountifulneſſe of the Lord.*

If there be any one with whom God is dealing in a way of mercy, though you can ſee but a little light thorough the key-hole, yet you ſhould ſing there. There are many poore ſouls, with whom God is beginning in very gracious ways, yet becauſe they have not their mindes inlightned, their hearts humbled as they deſire, power over corruptions, ability to performe duties as they expect, they are preſently ready to conclude againſt themſelves, ſurely the Lord will not have mercy, we are rejected. They think they have nothing, becauſe they have not what they would. Oh unthankfull heart! This is the very thing that keepeth thee under bondage, becauſe when the Lord is ſetting open a door of hope unto thee, thou wilt not take notice of it, but art preſently murmuring and repining, becauſe thou haſt not all that thou wouldeſt. Wouldſt thou enter in at this door, and have God perfect the mercy he hath begun? take notice of the beginnings, and bleſſe God for what thou haſt. This would be an obſervation of marveylous uſe to many a drooping ſoul, if they would learne by this dayes comming hither, to ſing hereafter at the doore of hope.

Obſer. Yet further, *They ſhall ſing there as in the dayes of their youth.*

It

It is the condition of Gods own people many times, when firſt they enjoy liberty, then to be in a ſinging condition, but afterward to loſe their joy. At firſt indeed when Gods mercies were freſh to them, in the dayes of their youth, Oh how their hearts were taken! how then they ſung merrily and chearfully, *Moſes* and all the people! but in proceſſe of time it appeareth they had not kept up this ſinging, this harmonious, this melodious heart of theirs, therefore God promiſeth they ſhould ſing as in the dayes of their youth. Lect. 14. *Obſer.* Freſh mercies affect much.

We finde it ſo in people, when they firſt come to enjoy liberty out of bondage, Church liberties, Ohow they rejoyce in them! how do they bleſſe God for them! O how ſweet are theſe mercies at their very hearts! they rejoyce that ever they lived to this time; but within a while the flower of their youth is gone, and they ſoon have the teats of their virginity bruiſed. At firſt indeed, O the ſweetneſſe! But ſtay a while and you ſhall finde contention or ſcandall ariſing amongſt them, or deadneſſe of heart befalling them. Oh the bleſſed condition that God hath brought us to, to have theſe liberties and ordinances according to his own way! but within a while we may ſay as the Apoſtle to the Galatians, *Where is the bleſſedneſſe you ſpake of?* They would have *pulled out their eyes for Paul*, What is become of all now? All their beauty and glory is quite damped, let us take heed that when our hearts ſeeme to be raiſed and mightily affected with mercyes, we do not ſoon loſe our vigour and heat. Gal. 4. 15.

It hath beene ſo with England, when they have had freſh mercies at firſt, they rejoyced in them exceedingly. I have read of the City of Berne, when they were firſt delivered from Antichriſt, they wrote the day of their deliverance upon pillars, with letters of gold. Was it not ſo with us here in England? I will onely inſtance in that deliverance upon the fifth of November, how mightily was both King and Parliament affected with it! their hearts were exceedingly up, then there was bleſſing God, for their deliverance from Papiſts, then there were prayers and thankſgivings ſet forth, and in them, this expreſſion againſt Popery, *Whoſe faith is faction, whoſe Religion is rebellion, whoſe practice is murthering of ſoules and bodies*; When the mercy was freſh, how did their ſpirits worke? then they profeſt againſt all

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kinde of Popery. Reade but the Proclamation about the ſolemnity of that time, and the expreſſions of the prayers then ſet forth, and one would have thought verily then that Popery ſhould never have prevailed in England againe; who would ever have thought it poſſible that a Popiſh Army ſhould ever have had any countenance in England more? Certainly, if a Popiſh Army had beene raiſed at that time when mens hearts were ſo up, all the people of the land (if it had beene but with clubs) would have riſen and beaten them to pieces.

It is ſo with many young people, when God firſt beginneth to worke upon their hearts, O how are they for God! then their ſpirits are mightily up for Chriſt. *Pſal.*90.14. *O ſatisfie us early with thy mercies, and then we ſhall be glad and rejoyce all the dayes of our lives*; It is a ſweet thing when the latter part of that prayer followeth, when God ſatisfieth young people with his mercy, and that ſatisfaction abideth, ſo as they rejoyce *all the dayes of their lives* afterward. The Lord doth many times ſatisfie young ones with his mercy, but they quickly grow dead and cold, and their hearts are ſoone hardened and polluted, and they doe not rejoyce all the dayes of their lives.

Obſer.

Reſtored, recovered mercies are ſweet.

Another obſervation is, That reſtored and recovered mercies, are very ſweet and precious mercies. *They ſhall ſing as in the dayes of their youth*; They were once in a bleſſed ſweet ſinging condition, they had loſt it, but now God promiſeth to recover them. *Iob* 29.2. *O that I were as in months paſt, as in the dayes when God preſerved me, when his candle ſhined upon my head, and when by his light I walked thorough darkneſſe; as I was in the dayes of my youth, when the ſecret of God was upon my Tabernacle.* *Iob* deſired this earneſtly, that he might have reſtored, recovered mercies; What a happy condition ſhould I be in then, ſaith he, if it were now with me as in the dayes of my youth! May not many in this place ſay ſo? God hath been gracious to them in former dayes, he hath given many ſweet manifeſtations of his love, many ſoule-raviſhing communications of himſelfe unto them, but oh how have they loſt them! They may well ſay, O that it were with us as in the dayes of our youth! Oh that God would reſtore to us what mercy wee once had! what a bleſſed condition ſhould we then be in!

But

But God here giveth a gracious promiſe, that he will reſtore them, that he will give them that which is the petition of *David*, *Pſal.*51. *Reſtore to me the joy of thy ſalvation*; Lord I have loſt it, O that I might have it againe! How happy ſhould I be! So *Pſal.*132.1. *By the Rivers of Babylon there we ſate downe, yea we wept there when we remembred Zion, we hanged our harpes upon the willowes.* They were in this ſad condition, but if one ſhould have come to them and have ſaid, what will you ſay if you ſhall be reſtored againe and goe to Zion, to Jeruſalem againe, and have ſongs there, as much and as delightfull as before? their hearts could not have held in them. This mercy would be like that *mine* mentioned, *Cant.*7.9. that is ſo ſweet, that it cauſeth the lips of thoſe that are *aſleepe* to *ſpeake*; If there be any life left, ſuch a mercy will raiſe and actuate it. *Pſal.* 126. 1,2. *When the Lord turned againe the captity of Zion, our mouths were filled with laughter, and our tongues with ſinging*, when God granted them a recovered mercy. As a poore prodigall, that hath left his fathers houſe, and afterward is come to beggery and miſery, and is under bondage, and almoſt ſtarved; hee ſitteth downe under a hedge, wringing his hands, falleth a lamenting the loſſe of his father houſe, and conſidering what comfort hee had in his fathers preſence, cryeth out of his folly and madneſſe; but if one ſhould come and ſay to him, what will you ſay if your father ſhould be reconciled to you, and ſend for you home, and promiſe to put you in as comfortable a condition as ever? O how would this cauſe ſinging in his heart! Thus God promiſeth to his people, that he would reſtore them to that ſinging condition they had loſt. Lect.14.

They ſhall ſing as in the dayes of their youth.

That which made this mercy ſo ſweet, was becauſe it was a promiſed mercy. Hence this Note.

Promiſed mercies are ſweet mercies. *Luke* 1.61. *Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, and hath raiſed up a horne of ſalvation to us, in the houſe of his ſervant David, as he ſpake by the mouth of all his Prophets*: And ver.77. *To performe the mercy promiſed*; there is the cauſe of ſinging, *Bleſſed be the Lord God of Iſrael, that hath performed the mercy promiſed.* *Obſer.* Promiſed mercies are ſweet.

Chap.2. The giving out of a promise is sweet to a gracious heart, it can sing then; much more sweet is the promise when it commeth to be fulfilled. 2 *Chron.*20.17. *Stand still and see the salvation of the Lord*, there is the promise. Mark now how *Iehoshaphat* and the people were affected with the promise: *And Iehoshaphat bowed his head with his face to the ground, and all Iudah and the Inhabitants of Ierusalem fell before the Lord, worshipping the Lord. And the Levites, and the children of the Kohathites, and the children of the Korhites stood up to praise the Lord God of Israel with a loud voice on high.* And verse 21. *He appointed singers unto the Lord that should praise the beauty of holinesse, and to say, Praise the Lord, for his mercy endureth for ever.* *Iehoshaphat* had not got the Promise fulfilled, it was onely made; they had not got the victory over their enemies, but onely a promise that God would be with them, and presently *Iehoshaphat* and all the people fell a singing. A gracious heart seeth cause enough to sing, if he have got but a promise, but much more when he hath got the performance.

If the promise of a mercy hath such sweetnesse in it, what sweetnesse then hath the mercy of the promise?

Obser. But the promise was not onely barely fulfilled, but fulfilled with a high hand, and that made them sing. This may be another Observation:

When God appeareth remarkably, with a high hand in delivering his people, then the mercy is to be accounted a precious mercy indeed, and all the people of the Lord should sing & praise him. *Esay* 43.19,20. mark there, when God had told of an extraordinary hand of his in a way of mercy, saith he, *I will plant them in the wildernesse*, and so goeth on: *Then* (saith he) *shall this be, that they may see, and know, and understand, and consider, that the hand of the Lord hath done this, and the holy One of Israel hath created it.* When Gods immediate hand doth a thing, when it helps a people in an extraordinary way, he expects that they should *see*, and *know*, and *consider*, and *understand* together: All these expressions are heaped one upon another. And if any people be called to this, we are at this day; God hath appeared extraordinarily to us. Oh that we had eyes to see! Oh that we had hearts to consider and understand, that we might give God the glory that is due to him!

The

Lect. 15.

The Fifteenth Lecture.

HOSEA 2. 15, 16.

—And ſhe ſhall ſing there, as in the dayes of her youth, and as in the day when ſhe came up out of the land of Egypt.

And it ſhall be at that day, ſaith the Lord, that thou ſhalt call me Iſhi; and ſhalt call me no more Baali.

SOme few Obſervations are to be added to the 15. *verſe.*

Obſer. Mercies that have been much ſought for, that have had many cryes ſent up to God to obtaine, when once they are granted, ſhould cauſe ſinging forth the praiſes of God. The people of Iſrael cryed much, before God granted to them deliverance from Egypt. *Exod.* 3. 7. *I have heard their cryes*, ſaith God: And God ſayes here, *They ſhall ſing as they did when they came out of Egypt.* *Pſal.* 22. 26. *They ſhall praiſe the Lord that ſeek him.* The more we ſeek God for any mercy, the more we ſhall praiſe God when we have obtained that mercy. *Pſal.* 28. 6, 7. *Bleſſed be the Lord, becauſe he heard the voice of my ſupplication; my heart truſted in him, and I am helped.* What followeth? *Therefore my heart greatly rejoyceth, and with my ſong will I praiſe him.* Becauſe God had heard the voice of his ſupplication, therefore with his ſong he would praiſe him. Thoſe mercies that we get by crying unto God, thoſe are ſinging mercies indeed. Such mercies as come to us onely through a generall providence, without ſeeking to God, they are not ſuch ſweet mercies; as *Hannah* ſaid to *Eli* concerning her ſon whom ſhe had got by prayer, (and therefore named him [*Samuel,*] *Sought of God*) *As thy ſoule liveth, this is the ſon, this is the child that I was here praying for, and the Lord hath given me my petition which I asked of him.* This ſhe ſpake, triumphing in Gods goodneſſe. Mercies got by Prayer may be triumped in. When you want a mercy, pray much for

Mercies got by Prayer are ſweet.

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for it; the more you pray for it, the more you will sing when you have it, and the lesse prayer went before, the lesse singing will follow after.

Obser.

Further; Mercies that make way for the injoyment of ordinances, are very sweet mercies, singing mercies. *They shall sing as they did when they came up out of the land of Egypt.* Why did they sing when they came up out of the land of Egypt? Because that mercy, that deliverance from Egypt, made way to that rich mercy of the injoyment of Gods worship in his ordinances. How doth that appeare? Thus, *Exod.* 15. where they sung when they came out of Egypt, *ver.* 2. *I will build him an habitation* saith *Moses*, together with the people; they rejoyced in that, that now they were going on in the way to build God an habitation; but more, *ver.* 13. *Thou hast guided them in thy strength unto thy holy habitation:* as if *Moses* and the Israelites should say, this indeed is a great deliverance that we are delivered out of bondage, but what is this but in order to a higher mercy that we look at yet further, that is, guiding of thy people in thy strength to thy habitation? we look upon this present mercy of our deliverance, for which we do now sing and give thee praise, but in order to the guiding of thy people to thy habitation, and that in thy strength: as if *Moses* should say, Lord there wil be a great many difficulties between this & our commingto enjoy thy habitation, but thou wilt guide us in thy strength, thy strength shal carry thy people along til it bring them to thy habitation; this was that which made them sing so chearfully as they did. And again, *v.* 17. *Thou shalt bring them in & plant them in the mountaine of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established.* This was that that made them so sing. So *David Psal.* 27. 4. *One thing have I desired of the Lord, that will I seeke after; that I may dwell in the house of the Lord all the daies of my life, to behold the beauty of the Lord, and to enquire in his Temple*; That is a choice mercy, therefore all mercies that make way for that mercy, are indeed sweet mercyes. So we should looke upon all our deliverances, from outward troubles, and whatsoever peace God giveth us to enjoy, as sweet and comfortable, in order to this mercy of enjoying of Gods mountaine,

Mercies that make way for ordinances are sweet.

taine, of living in Gods habitation, that we may dwell there all the dayes of our life. Lect. 15.

A third obſervation is, New mercies ſhould renew the memorie of old. *They ſhall ſing as in the day when they came up out of the land of Egypt*, that is, I will grant to them yet further mercies, and that mercy that I ſhall grant, ſhall renew the memory of all the former mercies they have enjoyed from me. As new guilt renewes the memory of former guilt, ſo new mercies the memory of former. Hath God delivered you from any danger now? were you never delivered before? it but when you were a childe, thoſe deliverances you now have ſhould bring into your memory what then were. So in a nation, doth God grant to a nation any new mercy? this new mercy ſhould bring into the memory of that nation all the former mercies that ever that nation hath received. *Pſal.* 68.26. *Bleſſe ye God in the congregations, even the Lord from the fountaine of Iſrael.* Not onely you who are true Iſraelites, but in your bleſſing God now, let preſent mercies be to you but as ſtreames to bring you to the fountaine. Conſider of all the mercies along till you come to the fountaine, even that Covenant that God hath made with Iſrael.

New mercies ſhould renew the memory of old mercies.

A fourth is, All former mercies to Gods people ſhould helpe faith in beleeving future mercies. That is raiſed from hence. Why doth the Prophet tell them of comming out of the land of Egypt? He ſpeaks of ſome mercy that was to come to Iſrael; now hee names this comming out of the land of Egypt, that he might helpe and ſtrengthen their faith in the beleeving of what mercy was to come: As if he ſhould ſay, That God that hath wrought ſo wonderfully for you, in delivering you out of the land of Egypt, is able, and willing to make good his word in granting to you deliverance for time to come. We have excellent Scriptures for this, as *Pſal.* 66.6. *He turned the ſea into dry land, they went thorough the flood on foot, there did we rejoyce in him.* Marke, *they went thorough the flood*, and *there did we rejoyce in him:* How did we rejoyce in him? it was many hundred yeers after that we came to rejoyce: But upon the manifeſtation of Gods great goodneſſe to his people in former days, our faith commeth to be ſtrengthned in Gods mercies for our

Obſer.

Former mercies muſt ſtrengthen our faith in future.

Chap. 2. times, and there did we rejoyce in him, we did rejoyce in the worke of God when they went thorough the Red-sea upon dry land, for it is as an argument of Gods mercy to us of the power, goodnesse, and faithfullnesse of God to us. Another remarkeable Text is, *Hos.* 12.4. *He had power over the Angel, he found him in Bethel, and there he spake with us:* Marke, *he had power over the Angel, he found him in Bethel*; Who was that? It was *Iacob*, who was many yeares before, but *there he spake with us*, he did not speake with *Iacob* onely, but there he spake with *us*, that is, whatsoever goodnesse the Lord did shew to *Iacob* in Bethel, it concerned us for the strengthening of our faith. *Mat.* 22.31,32. *Have ye not read that which was spoken unto you, saying, I am the God of Abraham, and the God of Isaac, and the God of Iacob?* This was spoken to *Moses* many hundred yeers before; but that expression of Gods grace then, was a strengthning of the faith of the godly, when Christ spake, and is the same to us now.

Obser. A fifth is, where there is a proportion of mercies, there ought to be a proportion of thankfulnesse. *They shall sing as they did in the day when they came out of Egypt.* I will grant unto you as great mercies as they had, and I expect as great thankfulnesse from you as I had from them; as they sung to my praise, so must you sing too. God sheweth as much mercy to you now, as hee hath done heretofore, I appeale now to you, nay God appeales to your consciences, Is there a proportion of thankfulnesse as of mercies? There hath beene a time when you have sung to the praise of God, when your hearts have beene inlarged to give God praise, why should it not be so now?

A sixt observation is, deliverance out of Egypt is an ascending condition, That ariseth from the words as they are in the Originall, *They shall ascend out of the land of Egypt*, so I told you the words were in the Hebrew; as then God would never rest till he brought them up to Mount Zion, so when God beginneth to deliver his people from Antichristian bondage, they should never rest in their spirits, untill they be got to the height of Reformation, to the height of their deliverance, that is, to come to enjoy Gods ordinances in his owne wayes, in the purity and the power of them. This is our misery and our baseneſſe, that upon some little deliverance wee presently are ready to rest, whereas

whereas we ſhould riſe yet higher and higher, and expect that God ſhould goe on ſtill with us, and raiſe us in the wayes of mercy, untill he hath brought us even to the top of Mount Zion. Lect. 15.

Seventhly, from the connection of theſe words with what followes, *They ſhall ſing as in the day when they came up out of the land of Egypt, and they ſhall call me Iſhi, and ſhall call me no more Baali, for I will take even the very names of Baalim out of their mouths, and they ſhall remember them no more*, that is, there ſhall be a moſt glorious Reformation, and they ſhall be delivered from all the remainders of their Idolatrous worſhip, they ſhall not ſo much as remember their very names, the reformation ſhall be ſo perfect; from thence the obſervation is,

When God raiſeth the ſpirits of people to rejoyce in his mercy, then is the time for them if ever, to ſet upon a through Reformation; then when their hearts are warmed, inflamed, and inlarged with the goodneſſe of God unto them, then is the time to caſt out all the remainders of all ſuperſtition, of all kind of falſe worſhip. I will give you two excellent Scriptures for this, the one is, *Iſai.* 30.19. *Thou ſhalt weepe no more* (ſaith he) *he will bee very gracious unto thee at the voyce of thy cry*; the Lord promiſeth abundance of mercy, he tels them that they ſhall weepe no more, he will be very gracious; now marke what followeth in the 22. verſe, *Ye ſhall defile the covering of thy graven Images of ſilver, the ornament of thy molten Images of gold, thou ſhalt caſt them away as a menſtruous cloth, thou ſhalt ſay unto it, Get thee hence*; The other Scripture is 2 *Chron.* 30.26. there you finde that there was great joy in Jeruſalem, ſuch *joy* as the text ſaith, *was not ſince the dayes of Solomon*, it was upon the celebration of their Paſſeover, there had not beene the like; Marke then in the beginning of the next Chapter, ſaith the text, *when all this was finiſhed*, that is, when they had celebrated a Paſſeover ſo full, and had ſuch abundance of joy, ſuch joy as had not beene in Jeruſalem ſince the time of *Solomon*; Now *all Iſrael went out to the Cities of Iudah, and brake the Images in pieces, and cut downe the groves, and threw downe the high places, and the Altars out of all Iudah and Benjamin.* Their hearts were inflamed with the joy they had, and they went with reſolution, and brake downe the

Chap. 2. Images,&c. And marke it, the text ſaith, it was *Iſrael* that did this; *Iſrael* went out into the Cities of *Iudah*, and brake the Images in pieces, and threw downe the high places, and the Altars out of all *Iudah*: What had *Iſrael* to doe with *Iudah*? *Iudah* and *Iſrael* were divided; But now their hearts were ſo inflamed for God, that they were not able to abide any falſe worſhip amongſt their brethren, though it belonged to Judah, yet they would go help their brethren to caſt down all their Images, and to cut down their Groves and Altars, this was when their hearts were warmed with joy in bleſſing the name of God. When God once warmeth the hearts of people, it is much what they will doe for God then: They will not ſtand examining every nicety, but they will fall upon the worke directly; the joy of the Lord was the ſtrength of their hearts at this time: as it is with the luſts of wicked men, when they get into company, at feaſts in Tavernes, and there they are drinking, while their luſts are warmed, then what deſperate reſolutions have they to doe wickedneſſe! So when Gods Saints are exerciſed in Gods Ordinances, and are refreſhed with the ſweet love of God, when that lies glowing at their hearts, what ſtrong reſolutions have they for God! then they can doe any thing for God. Now the very names of *Baalim* muſt be taken away.

Verſe 16. *And it ſhall be in that day, ſaith the Lord, that thou ſhalt call me Iſhi, and ſhalt call me no more Baali.*

17. *For I will take away the names of Baalim out of her mouth, and they ſhall be no more remembred by their name.*

Here we have as full a Propheſie and promiſe of as thorough reformation of the Church, as any I know we have in Scripture. God hath a time to reforme his Church thoroughly, the very names of their Idols, the very remembrance of them ſhall be taken away. This reformation is Gods worke, *I* will doe it, ſaith God, *I will take away the names of Baalim.*

They ſhall call me Iſhi, and no more Baali.]

Why? what great difference is there betweene theſe two names *Iſhi* and *Baali*, that God will have one but not the other?

The truth is, both of them ſignifie even almoſt the ſame thing; Both of them are names very fit for a wife to call her husband by, *Iſhi* is *my husband*, and *Baali* is *my husband* too. But the word

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word *Iſhi* commeth from a word that ſignifieth *ſtrength*, the woman being the weaker veſſell, therefore ſhe cals her husband *Iſhi, my ſtrength*; for the husband ſhould be ſtrength to the wife, he ſhould live with her as a man of knowledge, he ſhould be a protection to her, he ſhould helpe her in all her weakeneſſes, and afflictions. *Baali* ſignifieth *my Lord*, as well as *my husband*; it is a word that noteth rule and authority, *Iſhi* is a word that hath more love and familiarity in it; *Baali* is a word that noteth the inferiority of the wife to the husband. Now God ſaith he will be called *Iſhi*, but not *Baali*; Why? there is no hurt in the word *Baali* it ſelfe; the word *Baali* is a very good word, and hath a good ſignification, and it is as proper to God, as any word that can be given to him by the Church (but that God did forbid it here) for it is no more when the Church cals God *Baali*, then if the Church ſhould ſay, O God that art my Lord, my husband, who art to rule and governe me: Yea and wee finde that God gives to himſelfe this name, *Iſai.* 54.5. *Thy Maker is thy* [*huſband,*] ſo it is in your bookes, but the word in the Hebrew is the ſame that we have here, *Thy Maker is thy* [*Baali,*] ſo that *husband* and *Baal* is the very ſame. But now becauſe they had abuſed this word *Baal*, and given it to their Idols, therefore God would have no more of it; though it was a good word, a ſignificant word, and as proper to God as any was. As the word *Tyrannus* was a name once for a King, Kings were called *Tyrants*, without any ſuch ill ſignification as now it carries with it; but becauſe when they had gotten the ſole power into their hands, they did ſo oppreſſe, abuſe their power, therfore oppreſſors were called *Tyrants*. So the Latine word *fur*, which is for a *thiefe*, it was once the ordinary word for a *ſervant*, *Fures*, and *Servi* were wont to be the ſame, and without any ill ſignification; but becauſe afterward many ſervants grew to be falſe, to ſteale from their Maſters, therefore *fures* was altogether taken in the worſt part, onely for theeves. So *Sophiſta*, a Sophiſter, was one that ſtudied wiſedome, but becauſe they did ſo much degenerate, many under the colour of the ſtudy of wiſedome, deceived others, therefore the name *Sophiſter* was uſed in the worſt part. I might inſtance in many other.

For further opening this. May not the name *Baal* be menti-

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oned? God tells them that *he would take away the names of Baalim out of their mouths.* Why may not we uſe this word *Baali* in our mouthes?

To that I anſwer, Yes, it is not unlawfull for us to mention the word, notwithſtanding this, for the holy Ghoſt a long time after this mentions the word in an hiſtoricall way: *Rom.* 11.4. he ſpeaks there of thoſe *that had not bowed their knees to Baal*, the word you ſee is mentioned and remembred even by the Spirit of God, therefore it was not a ſinne; nay not onely the word *Baal*, but it is not unlawfull to mention the names of any Idols of the heathen, for the holy Ghoſt doth ſo likewiſe, *Acts* 18.11. ſpeaking of the ſhip that they ſayled in, he ſaith there, *whoſe ſigne was Caſtor and Pollux*, the names of two heathen Idols. And you may obſerve that here in the text the remembring is as much forbidden as the mentioning. Now if it were a ſinne meerly to mention the names of the heathen gods, it were a ſinne to remember them, Therefore God meanes the mentioning of them *Honoris gratia*, any way for their honour, or without deteſtation of them.

The words being thus opened, you have many excellent Obſervations out of them very uſefull and ſeaſonable for our times.

Obſer.

Firſt, There is a great deale of danger in words and names. You ſhall call me *Iſhi*, I will not have you call me *Baali*, I will not have that word uſed; the devil hath got much by words and names, heretofore by the word *Puritane*, though men knew not what it meant; now by this new name that he hath of late invented; the devil hath alwayes ſome words, ſome names for diſtinction of men, in which he ſees advantage is to be had. The ſpeaking of the wayes of Religion in the language of ſuperſtition doth much hurt. We have a notable obſervation from the Papiſts themſelves concerning that, it is in the Rhemiſts Teſtament in their notes upon that place, 1 *Tim.* 6.20. *Keep that which is committed to thy truſt, avoiding profane, and vaine bablings*, ſo we tranſlate it, they tranſlate it, *profane novelties*, this is their note upon it, *Let us* (ſay they) *keep our fore-fathers words, and we ſhall eaſily keep our old faith*; you ſhall ſee that we had not long ſince the very ſpirit of theſe men breathing in many amongſt us. The

The danger of ſuperſtitious and Idolatrous names.

here-

heretiques call repentance *amendment*, but let us ſay they keep the old word *Penance*; they ſay *the Lords Supper*, but we will keep the old word *Maſſe*; they ſay *Communion Table*, but let us keep the old word *Altar*; Was it not juſt thus with us? they call *Elders* and *Miniſters*, let us ſay *Prieſts*; they ſay *ſuper-intendents*, but let us keep the word *Biſhop*; (it is a Scripture word indeed, but not in that ſenſe they call it, for in the Scripture ſenſe every *Presbyter* is a *Biſhop*) they ſay *Sacrament*, let us keep the word *Sacrifice* and *Hoſt*; they ſay *Congregation*, let us keep the word *Church*; they *morning, evening prayer*, let us keep the words *Mattens, evening ſong*; and ſo *Oblation*, and *Lent*, and *Palme-ſunday*, and *Chriſtmaſſe day*, &c. This was the policie of Papiſts, and it hath been the policy of many of us to bring in popery by. Let us take heed of this, for the devil is ſubtile in this, for though theſe words have ſome kinde of good ſenſe in the originall, yet there is danger in the uſe of them. *Auguſtine* in his preface to his narration upon the Pſalmes hath this expreſſion. It is a better thing in the mouth of Chriſtians to ſpeake according to the manner of the Church, ſo we may well ſay, it had been better that in the mouths of Proteſtants there had been the ordinary language of Proteſtants, not the language of Papiſts. Certainly if God had not been very mercifull unto us, the very language of Papiſts that began to be amongſt us would have done abundance of miſchiefe, take heed as long as you live of the language of Papiſts whatſoever pretence they may have for their words. In that place of the Rhemiſts Teſtament quoted, they ſay, *Let us take heed of the words of heretiques*, they there confeſſe that heretiques (as they call us) uſe many words that have no great hurt in them, but becauſe they are the words of heretiques, let us not (ſay they) uſe them; They are wiſe enough, they will not uſe our words, though they confeſſe the words themſelves have no harme in them, yet becauſe they are our proper language (as they make them) diſtinct from themſelves, therefore no Catholiques ſhould uſe them, why ſhould not we be as wiſe as they?

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Melior in ore chriſtiano ritus loquendi Eccleſiaſticus, Auguſt. in præf. enar. in Pſ. 93. ep. 200 *non debemus conſuetudinem ſermonis humani inepta loquacitate confundere.*

The ſecond Obſervation, Idolatry is a moſt loathſome and abominable thing: Why? Surely that is moſt loathſome that we may not ſo much as mention, that we may not ſo much

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The loathſomeneſſe of Idolatry.

much as remember. We muſt ſeek to aboliſh the very name, the very remembrance of Idolatry as much as poſſibly we can: Firſt, one that we hate, we doe not love his preſence, we doe not like his company; Secondly, if we hate him very much, we doe not love ſo much as to ſee him; and if perhaps we doe ſee him afar off, our hearts riſe, that is a ſecond degree. But thirdly, if our hatred be ſo great that we cannot endure to name him, that is a greater degree of hatred. But fourthly, if we cannot endure to remember him, that is more then to name him. Yet thus ſhould it be in our manifeſtation of our hatred to Idolatry: We ſhould not admit it into our company, much leſſe then to joyne in the Ordinances of God. We ſhould not admit, no not the very ſight of it, no not the name of it, no not the memory of it without a great deale of indignation. *Ier.* 44.4. *Oh doe not this abominable thing*, ſaith the Lord there; The Lord cryes out with a ſhrieke as it were, *Oh! do not this abominable thing*, as if any of you ſhould ſee one ready to murther your child, or to cut the throate of your father, you would ſhrike out, Oh! what meane you to do? do not ſuch an horrible villany as this; ſo God as it were cryes out with a ſhrike, *do not this abominable thing*. It is obſervable in the ſecond commandement, that God ſaith *he will viſit the ſinne upon the third generation of them that hate him*: none ſeem to love God more then wil-worſhippers; they will not onely worſhip God as he hath appointed, but will deviſe wayes of their own, and yet God charges the breakers of no commandement with hatred of him but onely theſe. As if God ſhould ſay, you pretend love to me in that you will finde out new waies to worſhip me by, you pretend decency and reverence, but I account it hating me, you can provoke me in nothing more. *Tertullian* in his book *De Idololatria* hath this expreſſion, Idolatry is the principall hainous crime of mankinde, it is the chiefe guilt of the world, and the onely cauſe of Judgement in the world.

Principale crimen generis humani, ſummus ſeculi reatus tota cauſa judicii, Idololatria. Tertul. lib. de Idololat.

It were good therefore ſeeing God hates it, and loathes it ſo much, that we ſhould hate and loath it, and therefore even caſt out the name and the memory of it; it were a happy thing if this could be obtayned, that now the names as of Popiſh, ſo of heatheniſh Idols could be got out from the Church; But I know not how it comes to paſſe, that we Chriſtians do ſtill retaine the uſe

of

of their names, the very dayes of the week among us are called by the names of Planets or heathen Gods: Not that I thinke it a ſinne when it is the ordinary language of the world, ſo to ſpeak as may be underſtood, for the Apoſtle (as I ſaid afore) mentioneth the name of *Caſtor and Pollux*: but if there could be an alteration by a generall conſent, it were a thing deſirable (as our brethren in New-England do) and it were very deſirable likewiſe, that our children might not be educated in the uſe of heathen Poems, where the names of heathen Idols are kept up freſh amongſt us; The Papiſts themſelves acknowledge ſo much in their notes upon the Rhemiſts Teſtament, *Revel.* 1. *ver.* 10. where they ſay, the name *Sunday* is Heatheniſh, as all other of the week-dayes, ſome impoſed after the name of Planets by the Romans, ſome by the name of certaine Idols that the Saxons worſhipped, to which they dedicated their dayes before they were Chriſtians; which names the Church uſed not, but hath appointed to call the firſt day *Dominike*, (the Lords) the other by the name of *Feries*, untill the laſt day of the week, which ſhe calleth by the old name *Sabbath*, becauſe that was of God, and not by impoſition of the Heathen. And in their Annotations upon *Luke*, *Chap.* 24. *ver.* 1. *The firſt day of the Sabbath*, that is, firſt after the Sabbath which is our Lords day. And the Apoſtle (1 *Cor.* 16. 2) commanded a collection to be made on the firſt of the Sabbath: whereby we learne (ſay they) both the keeping that day, and the Churches count of dayes 2. 3. 4. of the Sabbath: that is, the ſecond day, the third day of the week, and ſo on, to be Apoſtolicall, which *S. Sylveſter* afterward named 2. 3. 4. *Feriam*. Thus you have the Papiſts acknowledging the Lords day to be Apoſtolicall, and the calling the dayes of the week, the ſecond, the third, the fourth, &c. to be likewiſe Apoſtolicall. The Heatheniſh Romane names of the dayes were from the ſeven Planets, 1 *Sol*, from thence *Dies ſolis*, Sunday, dedicated to the Sunne. 2 *Luna*, Monday, dedicated to the Moone. 3. *Mars*, Tueſday, dedicated to *Mars*. Our Engliſh Tueſday is a Saxon name, from *Tuiſco*, who they ſay was chiefe leader and ruler of the German Nation from the Tower of *Babel*, who in honour of him called this day *Tuiſday*, *Tuiſco* his day. 4 *Mercurius*, to whom Wedneſday is dedicated. Our Engliſh is from the Saxons *Woden*, Left. 15.

Chap. 2. *Woden*, who was a great Prince amongſt them: after his death they adored his Image. The 5. *Iupiter*, to whom Thurſday is dedicated: Out Engliſh is from the Saxon *Thor*, the name of an Idol which they anciently worſhipped. The 6. *Venus*, to whom Friday is dedicated: Our Engliſh is from *Friga*, an Idol of the Germans. This Idol repreſented both Sexes, as well man as woman, an Hermaphrodite. She was reputed the giver of plenty, and the cauſer of amitie: it is like it was the ſame which the Romans called *Venus*. The 7. *Saturnus*, dedicated to Saturne, from whence our Saterday hath the name: or, as others think, from *Seater*, an Idol of the Germans. *Exodus* 23. 13. we have this charge, *In all things that I have ſaid unto you, be circumſpect and make no mention of the names of other Gods, neither let it be heard out of thy mouth*, Pſalme 16. 4. *David* profeſſeth *he will not take the names of Idols into his lippes.*

Obſer. A third note is, that little things in point of Gods worſhip any way tending to Idolatry are to be taken heed of. The very word *Baali*, meerly to mention it, one would think to be one of the ſmalleſt things that could be, but yet we ſee God would have his people take heed of that.

There is no Commandment wherein God ſpeakes of himſelf as a *jealous God* but in the ſecond: now jealouſie you know doth not onely cauſe one to be offended at ſome groſſe thing, but at any thing that doth but tend that way, as if a husband be a jealous husband, he is not onely offended if he ſhould meet with his wife committing the very act of adultery with another man, but the leaſt glance of a wanton look will diſpleaſe him, the leaſt thing that is any way tending that way will offend him. So ſaith God in this commandement, *I am a jealous God*, to note that though we ſhould not agree to groſſe Idolatry, to worſhip Images in a groſſe way, yet if we do any thing that doth but tend that way, that hath but any likeneſſe to ſuperſtition, the Lord is jealous of that, even ſuch a thing would diſpleaſe him, in matters of Gods worſhip little things are not to be contemned (if in any things in the world) we are to make conſcience of little things then in point of worſhip, when we come to deale with God, we had need to look to the ſmalleſt things. No queſtion but the

Little things in matters of Religion muſt not be ſlighted

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the Phariſees when they waſhed their hands, and CHRIST would not waſh his, would be ready to accuſe him of too much preciſeneſſe, what is there any hurt in the waſhing of a mans hands? yet Chriſt would not waſh his hands. Though this might ſeeme to be but a little matter before others, yet becauſe it had ſome kind of tendency to ſhew ſome reſpect to their ſuperſtitious wayes, Chriſt would not agree to them therein.

There is a ſtory in the Primitive times of that noble ſervant of God and Miniſter of the Church *Marcus Arethuſius*, who in the time of *Conſtantine* had been the cauſe of overthrowing an Idols Temple, afterwards when *Iulian* came to be Emperour, he would force the people of that place to build it up againe, they were ready to do it but he refuſed it, whereupon thoſe that were his own people, over whom he had been Biſhop, took him and ſtript him of all his clothes, and abuſed his naked body, and gave it up to the children to lance it with their pen-knives, and then cauſed him to be put in a basket and anoynted his naked body with honey, and ſet him in the ſun to be ſtung with waſpes, and all this cruelty they ſhewed becauſe he would not do any thing toward the building up of this Idol Temple; Nay they came to this, that if he would do but the leaſt thing towards it, if he would give but a halfe-penny to it they would ſave him; but he refuſed all, though the giving but of one halfe-penny towards the re-edification of that Idol temple might have ſaved his life, he would not do it, for a little thing in that which concernes the worſhip of God in Religion, is of more concernment then your or my life.

I have read in *Theodoret* of *Valentinian*, who was afterwards Emperour, going before *Iulian* into the Temple of the goddeſſe *Fortune* (which by the way, becauſe we are ſpeaking of the names of Idols, take this note; The word *Fortune*, as it is commonly uſed, *ſuch a man hath a good fortune*, ſhould be forborne: The Heathen had a goddeſſe that they called *Fortune*, and we ſhould not continue thoſe names) when they went up into that temple, the Prieſt there had his holy-water, (juſt as the Papiſts who imitate the Hea-

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thens,) as he sprinkled it upon *Iulian*, by accident there came but one drop of that water upon *Valentinian*, he thereupon presently struck the Priest, and withall tooke his garment and cut that part of it in pieces upon which the water was sprinkled. Some would say, alas what was that? It was but a little water that dropped upon him, and that by accident; yet in detestation of that Idolatry, he cut in pieces that part of his garment. We cannot shew our hatred against Idolatry fully, except we shew it in little things, as well as in things that are very grosse and vile.

Theodoret lib. 4. cap. 15. tels of the zeale of children of *Samosaten*, who because a Tennis-ball with which they played, had but touched the foote of the Asse whereon *Lucius* their hereticall Bishop rode, they cryed out it was defiled, and burnt it in the Market-place presently; hatred is much shewn in little things.

Obser. We must take heed of coming too neere Idolatry.

Fourthly, it is the duty of all Gods people, to keepe themselves as free from Idolatry and superstition as can be, from the very verges of it: Why? Here they must not so much as mention the names of their Idols, certainly therefore they must keepe themselves at a great distance from it: Wee must not thinke it enough to say, Can any man convince us that this is Idolatry? Though it be not, yet if it but borders upon it, it is your duty to keepe your selves from it. *Psal. 81. 9. You shall not have any strange God with you*, or *by* you. It is not onely forbidden that you shall not worship a false God, but you shall not so much as have a false God by you; as *Deut. 25. 13.* when God would forbid the sinne of injustice, of selling wares by false weights, marke what the expression is, *Thou shalt not have in thy bag divers weights, a great and a small one*; it was sin to have a great and a small weight in a mans bag; Why? If you should finde a great and a small weight in ones bag, perhaps he would say, but can you prove that ever I sold wares by the small weight, or tooke wares in by this great weight? Yea, but saith God, to the end you may be farre off from the sinne of injustice, I require you that you shall not have them in your bag; God would have us keepe off from the very verge of that sin, much more from Idolatry, which is the worst of all other sins; *Isai. 65. 4.* God chargeth upon them, not

not onely that grosse sinne of *eating swines flesh*, but the having *the broth of abominable things in their vessels*; They might say, wee will not eate the flesh, but the broth; no you must not have the broth of abominable things in your vessels, you must keepe far off from that defilement; As the Lord speakes concerning corporall whoredome, *Prov.* 5. 8. *Remove thy way far from her, come not nigh the doore of her house*; If one should say, wee will not commit uncleanneſse, but saith God, you must remove your way farre from her, and you must not come nigh her, no not nigh the doore of her house. We must not come nigh Popery, wee must abstaine from the appearance of that evill. Certainly, it hath beene a great distemper in many of your hearts, that you went so nigh to Popery as you did, especially at such a time when the Tide was comming in upon you; for a man to stand just at the edge of the water when the Sea is comming in, especially if you were in some places, as in the *Washes* in *Lincolneshire*, is a dangerous thing, to stand at the edge when the tyde is going away, is not so dangerous: Many of you when the tyde of Popery and superstition was comming in, you stood upon the very edge of the water; this is a sin you ought to repent of. Lect. 15.

Fifthly, the Church of God must not worship God after the manner that Idolaters doe: They must not so much as make mention of the names that they did, certainly then not worship God in the way they doe, in those orders and ceremonies they doe. Marke that place, *Deut.* 12. 30. *Take heed to thy selfe that thou be not snared by following them, and that thou enquire not after their Gods, saying, How did these Nations serve their Gods? even so will I doe likewise; thou shalt not doe so unto the Lord thy God*; then verse 32. *What thing soever I command you, observe to doe it; thou shalt not adde thereto, nor diminish from it.* Thou shalt not so much as enquire how others serve their Gods, what their rites and ordinances, and manners of serving their Gods are, thou shalt not worship me so; How then Lord? as if they should say, *Whatsoever thing I command you, observe to doe it, thou shalt not adde thereto, nor diminish from it*, you must keepe to that, and not thinke to worship me, as others worship their Idols. The Lord stands much upon this, though the thing in it selfe may be a lawfull thing, yet becaus it is the way Idolaters have taken up, Obser. 3

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therefore it muſt be rejected, *Ezek.* 44. 20. there is a commandement to the Prieſts of the Lord, that they ſhall not *ſhave their heads*, nor ſuffer their *locks to grow long*, but they ſhall *round their heads*, ſo the words are rendered in the Old Tranſlation, and *Arias Montanus* tranſlates them thus, *They ſhall clip equally their haire all of a length*, that is the meaning of the words as they are in the Hebrew; the Old Tranſlation, *They ſhall round their heads*, is according to the Hebrew; the reaſon is this, becauſe the Idolatrous Prieſts, according to the ſeverall wayes of worſhipping their Idols, ſome of them did ſhave their heads, others wore long haire as women, ſome kinde of Idols being worſhipped one way, ſome another, all in exceſſive wayes: Now ſaith God to his Prieſts, they ſhall doe neither; ſo that it is the injunction of God to his Miniſters there to be *Rownd-heads*; Certainly, the Devill forgat that place of Scripture, when he raiſed up ſuch a name to reproach men by, which we have the expreſſe word of Scripture for the injoyning it: And on the other ſide, when the Scripture would deſcribe the enemies of God, it deſcribeth them by the contrary, *the hayrie ſcalpe.*

Tondendo, æque, æque attondebunt.

Pſ. 68. 21.

I remember I have read of the *Lacedemonians*, when they would reforme exceſſe in apparell, which was much amongſt them, at length their conſultation came to this reſult, that there ſhould be a Law made, that none but harlots ſhould weare pompous and rich cloathes, and by this meanes they thought to get all women that regarded their credits, or chaſtity, to goe in meane or plaine cloathing, by this they attained their end: If by the light of nature, once a thing come to be in faſhion with harlots, grave and ſober Matrons will never meddle with it, then what Idolaters take up in worſhip, the Church ſhould abſtaine from; if there muſt not be a conformity betweene Matrons and harlots, there muſt not be a conformity betweene the Church of God and Idolaters.

Tredecim menſas lapideas in Atriis exterioribus fuiſſe, quibus adſtantes homines orarent fuere vero illæ partim ad meridiem ad occaſum, ad ſeptemtrionem ſitæ ad orientem nullæ. Montan. de fabrica Templi. l. 96.

Arias Montanus in a Treatiſe he hath *De Templi fabrica*, ſaith, that the Jews report of thirteene tables of ſtone that were in the outward Court of the Temple, at which men were wont to pray, and all of them were made, ſaith he, ſo as ſome

ſome looked to the North, and ſome to the South, and ſome to the Weſt, but not one toward the Eaſt: And God ſo built his Temple that the Holy of holieſt was not to looke toward the Eaſt, but toward the Weſt: Hence, *Ezek.* 8.16. it is ſaid that thoſe that worſhipped the Sun, with their faces toward the Eaſt, they had their backs upon the Temple, ſo that it appeareth plainly, that the Temple ſtood Weſt-ward, and upon this ground, becauſe there were ſo many among whom the Jews lived, that were worſhippers of the Sun, and in their worſhip they would ever looke Eaſtward, and upon that very reaſon the Lord would not have the Holy of holieſt built Eaſtward; Now all your Chancels in England are built Eaſtward, and it was wont to be the order and way of your ſuperſtitious worſhippers evermore when they came into ſuch a place to looke Eaſtward, and bow ſolemnly themſelves, not onely to the Altar, but Eaſtward. I have ſeene my ſelfe a Biſhop, who when the Communion Table was ſet downe in another place, he neglected that, and goes to the Eaſt end of the Chancell, and boweth himſelfe, though his back was upon the table. And you ſhall obſerve it in all your burials, the corps are laid Eaſt and Weſt, for this end by ſome, that when Chriſt comes to Judgement, they may be ready to looke him in the face, it being a tradition that he ſhall come from the Eaſt. You muſt not thinke, that thoſe who doe not follow the old cuſtomes of Superſtition, doe it out of croſſeneſſe of diſpoſition; it is the ſame way that God brought his people up in, when they ſaw Idolaters worſhip one way, they ſhould worſhip another way; we muſt take heed of borrowing of the Egyptians, if you borrow from them you may thinke it riches, but you may get their botches and boiles: We have enough in the word of God, we need no imitation of Idolaters and Papiſts in the way of worſhip.

Chap. 2. We muſt not imitate Idolaters in worſhip.

Yet further, that which lies more fully in the Text is, ſuch things that in themſelves conſidered have no hurt in them, yet when they come to be abuſed to Idolatry, they muſt be caſt away; *I will take the name of Baali out of your mouthes*, the name was good, but being abuſed, was to be taken away; yea not onely ſuch things as are in the originall of them from Idolaters, but even ſuch things as in the beginning were of Gods own inſtitution,

Obſer.

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on, if they do not yet continue his institutions, if God do not require the continuance of them still, they must be taken away, not onely corrected but removed and wholly rejected from Gods worship. I will give you an instance for both these together, *Exod.* 34. 13. *Ye shall destroy their altars, breake their images, cut down their groves.* Many will easily grant those things that came from Idolaters at first should be rejected by us, but they say those ceremonies we have, we have them from the ancyent fathers in the primitive times before Popery was. For a full answer to that which may for ever stop the mouth of that objection, you have an expresse Command here that those groves were to be cut down whose originall was not from Idolaters, for *Gen.* 21. 33. the text saith that *Abraham built an Altar, and planted a grove, and called there on the name of the Lord the everlasting God*; groves and altars had a good originall from *Abraham*, but afterwards being abused by Idolaters, God requires of them now to cut down the groves. And that example 2 *King.* 18. 4. of the *Brazen Serpent*, it had a good beginning, and was an ordinance of God for a time, onely it did not continue as an ordinance afterward, but they might thinke and so plead that it was kept as a religious monument, but *Hezekiah* according to the command of God by *Moses*, beat down the *Brazen Serpent*, and called it *Nehustan* in a way of contempt, a piece of brasse, though it had been a notable instrument of good to the people of Israel in former times, yet now it was but *Nehustan*, but a piece of brasse. And further, to the abolishing those things that have been abused to Idolatry there is added a gracious promise, *Isa.* 27. 9. *By this shall the iniquity of Iacob be purged, and this is all the fruite, to take away his sinne, when he maketh all the stones of the Altar as chalke-stones that are beaten in sunder*; Then indeed hath *Iacobs* correction the true fruite upon him to purge away his sinne, when he makes all the stones of the Altar as chalke-stones; And *Iosiah* is commended 2 *King.* 23. for destroying the high places, the groves and altars and the charets for the sun, &c. And repenting *Manasses*, 2 *Chron.* 33. 18. is commended that he did take away the strange gods, and the Idols out of the house of the Lord, and all the altars; and *Daniel, chap.* 1. would not eate of the Kings meat, because it had been abused and consecrated to his Idols.

Things abused to Idolatry must be rejected.

But

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But for the opening of this there will be ſomething required by way of anſwer to an objection. You will ſay, are not thoſe prohibitions there particular, concerning the Jews and not ſo fully concerning us? they ſometimes are forbidden to take off the gold and ſilver off the Idols, do ſuch prohibitions concerne us in every thing that hath been abuſed to Idolatry?

Object.

For anſwer, I confeſſe I thinke we are not bound in every particular circumſtance according to thoſe commandements that God required of them: neither do I thinke that they had been bound if they had not had ſome expreſſe commandement in ſome things that they did, if they had made uſe of the ſilver, or gold of an image, for ſome civil vſe, before the expreſſe prohibition came to them, it had been no ſinne unto them, thoſe things being required of them by ſome poſitive Law, and not required in the ſecond commandement further then there is a morall equity in them.

Anſw.

But how farre do they binde us?

Queſt.

All thoſe rules God gave to the Jews to deſtroy all things abuſed to Idolatry, bind us in theſe three caſes.

Anſ.

First, we muſt retain nothing whereby any falſe worſhip may retaine any honour. If *Mordecai* would not bow to a living monument of that nation, whoſe name God had ordained to be blotted out from under heaven, much leſſe ſhould we reverence dumbe monuments of thoſe Idols which God hath devoted to deſtruction; we muſt not ſhew reſpect to any thing that Idolaters have abuſed, when our reſerving of them, or reſpect to them may any way keep up any honour of them. Therefore certainly this is a truth, that to take a ceremony from Papiſts, to bring it into the moſt ſolemne ordinances of CHRIST, yea ſo into them to that end that it may adde to the honour of that ordinance, can never be juſtified. There never was any ceremony more abominably abuſed then that of the Croſſe; Now though it be not a ſinne to make a croſſe, yet to bring it into one of the moſt ſolemne ordinances of Chriſt in his Church, and to make it there to conduce to the honour of ſuch an ordinance, it is impoſſible but men muſt ſhut their eyes if they doe not ſee it a great evil. So for veſtments, ſuppoſe there might be ſome uſe of them

1.

Rules to know how far things abuſed to Idolatry are to be rejected.

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ſome other way, yet to bring them to make the worſhip of God to be decent, to think that thoſe veſtments that have been ſo notoriouſly abuſed, ſhould adde to the honour of divine worſhip muſt needs be ſinfull, ſurely all thoſe ſcriptures that required the Jewes to aboliſh thoſe things that have been abuſed by Idolaters, if they have any morality in them, they will caſt out theſe.

2. Secondly, When any thing that hath been abuſed to Idolatry, ſhall in the uſe of it imply any communicating with Idolaters, then it muſt be rejected: that is cleare out of *Rev.* 2. 20. there the Church of *Thyatira* is charged that they did *eate things ſacrificed to Idols*; Why? the meat ſacrificed to Idols was good meat, a good creature of God, and we have that rule, that *every creature of God is good, if it be ſanctified by the word & prayer*, yet they are charged for it as a ſinning againſt Chriſt in it; You will ſay what is that to them if it were offered to Idols? they might eate it as Gods creature: But it was a ſinne becauſe the eating of that did argue communion with them; that is plaine in that 1 *Cor.* 10. 18, 19, 20. where you have the argument of the Apoſtle againſt *eating things offered to Idols*, thus he reaſoneth, When you eate the ſame bread in the Sacrament it is a note of your communion one with another, ſo when you eate of the things ſacrificed to Idols, that is a note of your communion with them: that is the argument of the Apoſtle in that place, and upon that ground it is made a ſinne, *You cannot* (ſaith he) *partake of the Table of the Lord and the table of devils*, if you eate of their meate, you communicate with them and ſo it is ſinne to you.

3. *Quid enim illæ ceremoniæ aliud fuerint quam totidem lenocinia quæ miſeras animas ad malum perducerent?*

Thirdly, To make uſe of any thing abuſed by Idolaters when it commeth to be a ſcandall to our brethren, a ſnare to thoſe that are weake, then it is a ſinne againſt God, 1 *Cor.* 10. 28. *eating meat offered to Idols*, is forbidden in the former place upon a ground of *communicating*, but in this 28. *ver.* it is forbidden upon the ground of *ſcandall*, that is enough: *Calvin* in his Epiſtle to the Lord Protector in King *Edwards* dayes, hath theſe words; What other things were thoſe ceremonies mantayned in England but ſo many pleaſing alurements that enſnare poore miſerable ſouls, and bring them into evil? certainly theſe that we have retayned have brought abundance of evil this way, they have been the inſna-

ſnaring of many ſouls. In theſe three things the rules that concerne the Jews have a morality concerning us. Lect. 15.

But yet theſe rules muſt be obſerved with ſome cautions, or elſe we may go away and not underſtand the rules aright.

They muſt be underſtood firſt in things that are not ordinances continued by God; for certainly if it be an ordinance that God hath appointed, though Idolaters abuſe it never ſo much, we muſt go on in it. It is true, the brazen ſerpent was an ordinance of God, but it was an ordinance but for a time, it was not a continued ordinance, and therefore being abuſed to Idolatry it was to be deſtroyed; but when a thing is an ordinance appointed by God to be continued in the Church, we muſt go on in the uſe of it, though it be abuſed. As in Baptiſme, the ordinance is water, though they abuſe water we muſt continue the uſe of it; in the ordinance in the Lords ſupper, is the uſe of bread and wine, though they abuſe thoſe elements we muſt continue them, why? becauſe no abuſe is an argument to refuſe that which is a duty; the ſubject of ſcandal is a thing indifferent, but if it be an ordinance, we muſt continue our obedience, whether men be offended or not offended.

Secondly, Neither can any of theſe rules hold in any thing that is of neceſſary uſe for the worſhip of God, ſo as we cannot enjoy the worſhip of God without them. As for places, ſuppoſe Idolaters have abuſed a place of meeting for Gods worſhip, when we have no other place to meet in, this is (for the preſent at leaſt) of neceſſary uſe to Gods worſhip, there is a naturall neceſſity of a place, and if no other for the preſent may be had, we are bound to worſhip in that place, the abuſe of men muſt not hinder Gods worſhip, God hath never put his worſhip under the power of wicked men, ſo as they ſhould keep his people off from it when they pleaſe. 2.

Thirdly, If it be any ceremony that of its own nature (not by virtue of any inſtitution from man) hath that decency in it as that the want of it would be an undecency, then though it be never ſo much abuſed we are to go on in it; for it is the duty of Gods people to worſhip God in a decent way; It is the rule of the Apoſtle, *Let all things be done decently*, but there is a miſtake in that uſe that many make of that Scripture, this rule is, that which the light 3.

Chap. 2. light of nature teaches, though we had never found it in Scripture, it is not meant of ſuch a decency as the inſtitution of man puts upon a thing, but ſuch a decency as God in the nature of the thing puts upon it, ſo that if it were wanting the work would be undecently performed: But if the things be meerely mans inventions and inſtitutions, having their ſuppoſed decency, not from what is indeed in the things themſelves, but from that which mans inſtitution puts upon them, then they come not under that rule of the Apoſtle, but the abuſe of them is argument enough for their rejection.

Object. But it may be objected, If wee can inſtruct people what the abuſe is, and what right uſe they may make of ſuch things, will not that ſerve for the retayning them?

Anſw. No certainly, it had not beene enough for the Jews to uſe the name *Baali*, though their Prophets had taught them what the abuſe of it was.

This is as if a man ſhould keepe a company of rags, that have lien a great while upon plague ſores, and ſay it is enough, I will waſh them cleane, and lay them out to ayre them; will any wiſe man keepe ſuch old rags in his houſe upon this pretence? Thoſe things that have had poyſon in them, none will be ſo unwiſe to keepe them by them, upon pretence of waſhing them cleane; if they bee broken veſſels of which there is no uſe, they are caſt upon the dunghill with leſſe trouble and more ſafety.

All things that are of mans invention, yea thoſe things that have beene Gods Ordinances, but now are out of date, and are not for the preſent Gods Ordinances, the Scripture cals them *beggerlie rudiments*; you cannot compare mens inventions to cloathes, or any thing worth the ayring or keeping, but the truth is, all ſuch things that have beene abuſed to Idolatry, are no other but as ſuch dirty rags and plaiſters laid upon plague-ſores.

Object. But further you will ſay, If that uſe we receive them for be not the ſame uſe they were in, if we retaine them for another uſe that is good, why may we not doe it?

Anſw. The text anſwers that, though the Jews ſhould call God *Baali* in a right ſenſe, it was not enough, they muſt wholly reject the very mentioning of the name. But further, ſuppoſe a harlot

harlot ſhould be brought out of a moſt notorious ſtews in *Rome*, or *Paris*, and brought to *Dover* into an honeſt mans chamber, is ſhe not a harlot ſtill? and is there not a provocation in her to uncleanneſſe, though ſhe be come now to lye not in the ſtews, but in the chamber of an honeſt man? So in all thoſe things that have beene abuſed to Idolatry, though you ſhould thinke you make uſe of them in a better way, it is no other then to bring a harlot out of the ſtews, into a place not ſo vile, and to company with the harlot there. Beſides, if a mans wife whom her huſband had not without juſt cauſe ſuſpected for uncleanneſſe with another man, ſhould get ſomething from that man, and keepe it in her boſome, or lay it next her heart, and ſhould tell her huſband, true, ſhe keepes ſuch a thing, but ſhe intends no hurt in it, it is a good thing, onely ſhe had it from him, will this thinke you ſatisfie any jealous husband? The Church is the wife of Chriſt, he is jealous, and he hath cauſe to be jealous, for hee knows while we are in the fleſh, wee are prone to ſpirituall filthineſſe, and if we take any ceremony from Popiſh Idolatry, and joyne with his owne Ordinances, and thinke to put off Chriſt thus, we intend to make no ill uſe of it; this will not ſatisfie Chriſt. Lect. 15.

If any ſay, why ſhould we not retaine our liberty if the things be good? *Object.*

But why ſhouldſt not thou manifeſt thy hatred to all Idolatry? And why ſhouldſt thou not tender thy brethren ſo, as to prevent all ſcandall that may come by the uſe of ſuch things? *Anſw.*

But you will ſay, the Idolatry of Papiſts, and the Idolatry of Heathens is not the ſame, there is a great deale of difference betweene the Heathens in their worſhipping their Idols, and the Papiſts worſhipping of God, though in a falſe way? *Object.*

Indeed the difference ſeemes to be much, but yet the Idolatry is even the ſame in both; for you are miſtaken, if you thinke that many of the Heathens worſhipped a falſe God, otherwiſe then the Papiſts doe; though they made ſtocks and ſtones their Idols, yet they worſhipped the God that was *Primum Ens*, the firſt Being, in and thorough thoſe Idols: Therefore *Auſtin* upon *Pſal.* 96. brings in one anſwering thus, Wee doe not worſhip a ſtone, but the vertues, the ſtrength, and the powers of the great God we worſhip; And another, one *Maximus Madaurenſis* that *Anſw.* *Non lapidem colimus, ſed virtutes Dei magni.*

Chap. 2.

Auſtin ſpeakes of in his 43. *Epiſtle*, Who is ſo mad, or ſo void of ſenſe that will doubt whether there be more Gods then one? we invocate the vertues of this one God, under many names, diffuſed thorough the frame of the whole world. What more faire anſwer can Papiſts give for their Idolatry then they did? Therefore the thing continueth ſtill cleare, that (with thoſe rules and cautions that have beene named) ſuch things as have beene abuſed to Idolatry, muſt wholly be caſt away; we muſt not retaine them, and thinke to put off God with ſuch diſtinctions. To what end doe we retaine them? Is there not ſufficient in the worſhip of God it ſelfe to make it acceptable to him?

The Sixteenth Lecture.

HOSEA 2. 16, 17, 18.

And it ſhall be at that day, ſaith the Lord, that thou ſhalt call me no more Baali.

For I will take away the names of Baalim out of her mouth, and they ſhall be no more remembred by their name, &c.

And in that day will I make a covenant for them with the beaſts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the ſword, and the battell out of the earth, and will make them to lye down ſafely.

TO adde a word or two more about that principall obſervation in theſe words opened the laſt day; God would not have his people to worſhip him in that way that Idolaters worſhip him; It hath alwaies beene the care of the Churches of God, to diſtinguiſh themſelves in wayes of worſhip from Idolaters. The Manichees were wont to keepe their faſts upon the Lords day, and upon that the Churches did utterly prohibit the keeping of faſts upon that day, becauſe they would not doe as the Manichees did. *Tertullian* ſaith it is *Nefas*, a deteſtable wickednesſe to faſt on the Lords day. And *Ignatius* ſaith, to faſt on the Lords day is

Tert. de coron. milit.
Ignat. ep. 3. ad Philip.

Lect. 15.

is to kill Chriſt. There is a notable and famous Tractate of *Tertullians*, concerning a Chriſtian ſouldier being in the Army of the Heathens, when they in honour of their Idol Gods did weare upon their heads a coronet of bayes, he tooke his coronet, and inſtead of wearing it upon his head, held it in his hand; upon this there was a great mutiny in the Army, his fellowes ſtorming at this, that one ſouldier ſhould be in a different garbe from all the reſt, ſurely this was ſome nice conſcienced ſouldier, that (he forſooth) muſt not doe as others did, he muſt hold the coronet of bayes in his hand, whereas others wore it on their heads: The mutining of the ſouldiers came at length to the Officers of the Army, and upon that this Chriſtian ſouldier was called to queſtion, why he was in a different kinde of way from his fellowes; he gives this anſwer, I am a Chriſtian, and therefore it doth not beſeeme me to doe as theſe doe, that weare the bayes upon their heads in honour of their Idol gods: upon that they were all in a mighty rage, againſt this ſouldier, and not onely himſelfe, but all the Chriſtians that were neere hand were in danger of a great perſecution; Nay, there was a great mutining amongſt other Chriſtians, that this one man for ſuch a nicety ſhould indanger not onely himſelfe but other Chriſtians. *Tertullian* therefore writes a whole Tractate to defend this Souldier for this his practiſe, and he ſaith of him, that he was holier then his other brethren, who thought and preſumed they might ſerve two Lords, that they might comply themſelves for the avoyding of perſecution with the Heathens in the obſervation of their ſuperſtitious way of worſhip; and he cryes out in an exclamation, in commendation of this Souldier; O moſt glorious ſouldier, who would thus venture himſelfe, and not comply with Idolaters! and whereas ſome would plead againſt him, even Chriſtians, that would rather comply then indure the hazard, and ſay, where is it written in all the word of God that wee ſhould not weare bayes upon our heads? *Tertullian* anſwereth againe, Where is it written that we may doe it? ſaith he, We muſt looke into the Scriptures to ſee what we may doe, and not thinke it enough that the Scripture doth not directly forbid this or that very particular. By this we ſee that ſome to avoid trouble and perſecution, will as much as ever they can comply with the wayes of

Sanctior cæteris fratribus qui duobus dominis ſervire ſe poſſe præſumunt. Tertul. de corona militis. *O militem in Deo glorioſum. Ubi ſcriptum eſt ne coronemur? at ubi ſcriptum eſt ut coronemur?* Tertul. ibid.

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of Idolatry, yet thoſe that are of a true Chriſtian heroick ſpirit indeed, will not comply with them, but will rather hazard the foreſt perſecution.

Thus it ſhould be with us, we muſt not retaine any thing that hath been abuſed to Idolatry, ſo as to keep the honourable memoriall of it; we muſt not comply with Idolaters that way; and eſpecially in regard of that great Idol of the Croſſe (which we inſtanced in, the laſt day) not ſo far to retaine it as to bring it into the ordinances of God, the very Sacrament, this puts a great honour upon it; yea & too too great an honour is put upon it in reſerving it in the eminenteſt place of the City, and to think it is an ornament unto it, whereas it is indeed a great diſgrace and diſhonour, and retains the memory of your fore-fathers ſuperſtion, which is their and your ſhame. *Auguſtine* ſaies, it is better to dye with hunger then to eate that which is offered to Idols, ſo far were theſe antients from ſuting themſeves with Idolaters. *Gabriel Biel* ſaith the Church of Rome thought meet to uſe leavened bread, leſt in unleaved they ſhould ſeeme to be like *Ebion* the Heretique: and *Bellarmine* would not have *Paul* called *Divus Paulus*, but *Beatus*, becauſe *Divus* and *Dina* were the words of the heathen for their gods and godeſſes.

Melius mori fame quam Idolothytis veſci, Auguſt. de bono conjug. c 18.

This promiſe to take away the names of *Baalim* comes in upon Gods reconciliation to this people. From whence the next note is, when God is reconciled to his people, there will be a thorough reformation both outward and inward. Idolatry is caſt out not onely from the heart but from the mouth, the taking away the names from their mouthes is a ſynechdoche, and noteth the utter taking away of all wayes of Idolatry in the outward practiſe as well as in the inward affection. The more reconciliation there is with God, the more enmity againſt Idols and ſuperſtitious worſhip. A fearfull ſigne then it is that we in England were never thoroughly reconciled unto God, becauſe we never yet have caſt off our Idols. As ſome remaynders of ſuperſtition abiding amongſt us, did not long ſince breake forth to moſt horrid and vile wayes of falſe worſhip, ſo ſome remainders of Gods wrath that hath been amongſt us, this day breakes forth into a moſt dreadfull flame. When the people of the Jews ſhall be called again, and God ſhall be perfectly reconciled to his Churches

Churches, then Idolatry ſhall be perfectly rejected, and there ſhal never be ſo much as mention of their Idols any more, this text aymes at thoſe times, and ſhall perfectly be fulfilled at that day, that is the day when God will do it. Lect. 16.

They ſhall call me no more Baali but Iſhi, my husband.

Thence the note is,

When a people is reconciled to God, then they call God theirs, my husband, *Iſhi*. *Pſal.* 16.3.4. *David* profeſſeth that he would not ſo much as *take up their names into his lips*, of which before. now marke what followeth preſently upon that, *ver.* 5. *The Lord* (ſaith he) *is my portion*, when the Prophet is ſo taken off from Idols, as not to mention the names of Idols, then *The Lord is my portion*; So here now *Iſhi, the Lord is my husband*, now can we clayme a peculiar intereſt in God indeed. This is the evil of ſin, it hindereth a nation, a ſoul from clayming this intereſt in God. God is a bleſſed and glorious God, yea but what is that to this people, to this apoſtatizing people? what is that to this apoſtatizing ſoul? but when the ſoul comes in to God, and comes off thoroughly to the work of reformation, then this God is my God, *Iſhi, my husband*. Can any comfort, any profit that you have in wayes of ſinne countervaile this great loſſe? you gaine ſome contentment to the fleſh, ſome profit in your eſtate, but you loſe the comforts of your intereſt in God, what is your gaine now? think of this when any temptation comes, I may by yeelding to this temptation get this contentment to the fleſh, but I ſhall loſe this bleſſed priviledge of claiming an intereſt in my God, I ſhall not be able to ſay, *Iſhi, my husband*.

Obſer. Sinn makes us loſe the boldnes of our claime in our intereſt in God

Thirdly, *Iſhi*, The word compared with the former *Baali*, is a word of more love then the former, *Baali* is a word though it ſignifies *my husband* too as well as *Iſhi*, but it is husband under the notion of dominion, under the notion of power, that cauſeth fear; but *Iſhi* is a husband under the notion of love and protection. Hence the note is,

Obſer. God delights to have his people looke upon him with love.

God delights to have his people look upon him with love and delight. It is Gods care, and it is his good pleaſure that his people ſhould not looke upon him ſo much as one that hath dominion over them, but that they ſhould looke upon him with joy and love, and call

Chap. 2. him *Ishi*. The more reconcyled we are unto God, the more have we the use of the loving appellations of God. For a soule to be alwayes under the spirit of bondage, to look unto God onely as the Lord of all, this is not so pleasing to God; but when you come to have the Spirit of adoption, the Spirit of grace, an Evangelicall spirit, that you can look upon him with love, and say *Ishi, my husband*, that title of love and goodnesse, this pleases God at the heart. It is reported of *Augustus* that he would not have the title of *Lord* given to him, he refused it, and would rather have his people to look upon him under the notion of love as a *father*, rather then to feare him. It were happy that all Princes were of this minde, to desire that their people should rather love them then fear them! It is a most villainous, wicked, & cursed principle that is in some, who infuse it into the spirit of Princes, let your people feare you, no great matter whether they love you or no. *Suetonius* relateth this passage of *Augustus*, when a poore man came to present a petition to him with his hands shaking and trembling out of feare, the Emperour was much displeased, and said, It is not fit that any should come with a petition to a King, as if a man were giving meate to an Elephant that is afraid to be destroyed by him. God doth not love the bread of mourners to be offered up in sacrifice, he loveth to have people come unto him with a holy boldnesse, with a filiall, not with a servile and slavish spirit. Christ laid down his life to redeeme us that we might serve the Lord without feare.

Obser. Fourthly, *They shall call me Ishi*, that is, *My strength*. The Church should look upon Christ as the strength of it; *Thy maker is thy husband*, and who is he? *The Lord of hosts is his name, thy redeemer, the God of the whole earth shall he be called*. When the people of God can look upon Christ their husband as the Lord of hosts, and their Redeemer as the God of the whole earth, then they finde quiet and satisfaction in their spirits. *Psal.* 89.17. *God* is said to be *the glory of the strength of his people*; Though we be weake in regard of our outward helps, let us looke up to Christ our strength, he hath been our strength, he is the glory of it.

Obser. Fiftly, *I will take the names of Baalim out of their mouth, and they shall be no more remembred by their name*. Repentance must be

be proportionable to mens ſinnes. How doth that ariſe? before *ver.* 13. God charged them that they had forgotten him, *They went after their lovers and forgat me, ſaith the Lord.* Now ſaith God, your Idols ſhall be forgotten, your hearts were ſo farre ſet upon your Idols as you forgat me, now in your repentance your hearts ſhall be ſo much upon me as you ſhall forget your Idols. Thoſe men who have been ſo wicked and ungodly heretofore, that they have forgot God, God hath not bin in all *their thoughts.* God expects now from them that their luſts ſhould not be in all their thoughts. It is not enough that you forbeare the act, but you muſt not roule the ſweet of them in your thoughts, you muſt not ſo much as remember them, except it be with deteſtation of them. If there be not a proportion between your repentance and your former ſins, you may expect there will be a proportion between Gods wrath and your former ſins. Lect. 16.

Further, *They ſhall not* ſo much as *be remembred by their name,* they ſhall not think of them. The note from hence is, all ſuperſtitious vanities though they may ſeeme for the preſent never ſo glorious, yet in time they will vaniſh and come to nothing, God hath a time to make them ſo to vaniſh, as they ſhall not ſo much as be thought of. *Col.* 2.22. it is ſaid of the rudiments of the world, that are according to the Doctrine of men, they periſh in the uſe, in the preſent uſe, that is, they effect nothing that they ſeem to be apointed for, there is no good cometh of them for the preſent, but in the very uſe they come to nothing; but time ſhall be that God will cauſe them all to periſh utterly, and the very remembrance of them ſhall be taken away. It is true for the preſent while mens hearts are ſet upon their ſuperſtitious wayes, O how glorious are they in their eyes! but theſe glorious things will come to nothing, whereas thoſe ordinances of God that ſeeme to be but meane things, wherein the ſimplicity of the Goſpel appeareth, they ſhall appeare full of beauty, though for the preſent they ſeeme to be darkened, they ſhall be glorious in the eyes of the Saints to the end of the world. Not long ſince what a ſtirre was there about the more then decent, even ſuperſtitious adorning of Temples, and building of Altars, and brave Canopies, what ſumptuous things and fine knacks had they, and all to ſet out a pompous ſuperſtitious way of worſhip? this altogether prevayled;

Obſer.

Pompous ſuperſtition will vaniſh and come to nothing.

Chap. 2. s for the purity and ſimplicity of Gods wayes and worſhip, how was it trampled under feet as an unworthy contemptible thing? But theſe things that for a while ſeemed ſo glorious, begin to vaniſh, and we hope ere long will come to nothing, the very memory of them ſhall periſh, the purity of Gods worſhip, and the ſimplicity of the Goſpell in Gods ordinances ſhall recover their beauty and glory when thoſe braveries ſhall be no more.

Obſer. 7. A true penitent cannot remember former ſinnes without indignation, for ſo is the meaning of the phraſe, they ſhall not remember. Some of us may remember how we have been intangled with wayes of falſe worſhip, and how we have ſullyed and wrung our conſciences that way, we ſaid we would yeeld as far as we could, but indeed we yeelded further then we could, for *id poſſumus quod iure poſſumus*, we have cauſe to remember it with ſhame and confuſion of face. Ye old men may remember the ſins of your youth, but how can you remember them and ſpeak of them with joy and merryment? that is an evil, yea almoſt a deſperate ſign, do you ſo remember the ſins of your youth as to tel tales of the prankes of your younger dayes with joy? you are in a high degree left of God, and given up to hardnes, you ſhould remember them with ſhame and indignation, the ſweet morſels of former ſinnes comming up into remembrance ſhould be bitter and ſower unto you.

Obſer. The laſt note is, the taking off mens hearts from Idolatrous wayes, is a ſpeciall work of God, I will do it ſaith God, *I will take away the names of Baalim out of their mouthes.* Certainly the people in theſe times hung much upon their falſe wayes of worſhip, they had many arguments for their way, no queſtion but they had many diſtinctions to uphold it: but there ſhall come a day ſaith the Lord, when I will take away the names out of their mouthes, I will ſtop your mouthes, I will take off your hearts from all thoſe Objections and reaſonings you have had to maintaine ſuch wayes as thoſe were, I will ſilence all, and then you ſhall ſee evidently and convincingly to your ſhame that you have been gulled by ſuch vaine and falſe diſtinctions, I will take off all thoſe ingagements your hearts were bound in, thoſe being taken off I will ſoone take you off from all.

Mens hearts will cleave to ſuperſtitious vanities till God takes them off.

What

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What a deale of ſtirre hath God (that we may ſpeake with holy reverence) to take off mens hearts from wayes of falſe worſhip? What a company of diſtinctions and objections have men, their hearts clinging to them, being very unwilling to be taken off, now and then their conſciences are wrung, yet they hold faſt, and then conſcience hath another wring, and then they have another objection, and another diſtinction, and yet perhaps true grace lies at the bottome after all this.

But God having a love unto them, by ſome way or other takes off their hearts, if he doth it not by ſetling truths upon the heart by his Spirit, he wil do it by ſome notable works of providence; we find it by experience, ſo long as mens ingagements hold, that they cannot enjoy their eſtates, liberties and comforts, without yeilding to ſuch wayes of ſuperſtition, they will not be taken off from them; they pleaſe themſelves in this (and perhaps they ſpeake what they thinke) that they doe nothing againſt the light of their conſciences; for why? their ingagements keepe off the ſtrength of truth, that it comes not to a full conviction of conſcience: But when God ſhall by any worke of his providence take off their hearts from ingagements, and then come and ſet before them the ſame truths that formerly he did, they come to ſee now a convincing evidence in thoſe truths, they ſtand admiring that they ſaw it not before, wonder what the matter was; they read ſuch bookes before that had the ſame arguments againſt their wayes, and for the truth, but they could not ſee the ſtrength of them before, now they ſee it apparently, and they are aſhamed of themſelves every time they goe into the preſence of God, they are confounded in their owne thoughts to thinke, that though truths were ſo cleare before, they did not ſee them, now they ſee them with ſuch clearenеſſe, as they think they could lay downe their lives for them, whatſoever they ſuffer for time to come, they can never yeild to what they have yeilded to heretofore: What is the matter? God hath come in with power, God hath taken off their hearts. God attributeth this to himſelfe, *I will take the names of Baalim out of their mouths*; whatſoever they have to ſay for the keeping of ſuch names and reliques of Idolatry, yet I will come with power upon their hearts and take them out of their mouths. Then indeed when God thus commeth the

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thing will be done. And let us take heed wee doe not ſtand out too long, leſt God come to take off our hearts by ſome dreadfull way of judgement or other; It were better our mouths were ſtopped, our objections ſilenced, and ſo all the reliques and remainders of falſe worſhip were taken from us thorough the word and Spirit of God: If that will not doe, God will come in ſome other way, and take the name of *Baalim* out of our mouths; And if we will keepe the memory of ſuperſtitious wayes, God may extirpate the memory of them by ſuch wayes as may prove fearfull unto us, and make our hearts to ake, and our eares to tingle. We have a notable paſſage for this, *Ezek. 6. 6. In all your dwelling places, ſaith God, your Cities ſhall be laid waſte, and the high places ſhall be deſolate,* (marke) *that your Altars may bee laid waſte, and made deſolate, and your Idols may be broken and ceaſe, and your Images may be cut downe, and your works may bee aboliſhed.* Obſerve the text, *In all your dwelling places your Cities ſhall be laid waſte*; to what end? *That your Altars may be laid waſte*; So that God will lay waſte their Cities for this very end, that he may lay waſte their Altars; if they will not lay waſte their Altars, if they will not aboliſh their ſuperſtitions that are amongſt them, God will aboliſh their Cities, lay waſte their Cities that he may lay waſte their Altars. God hath begun to put it into the heart of our governours, the Parliament, to aboliſh many ſuperſtitious pictures and croſſes in divers places, there is yet one great one remayning, and we hope God upon the ſame grounds may put into their hearts the aboliſhing of that: It would be a dreadfull thing unto you, if God now calling upon us to caſt out the remainders of all Idolatry and ſuperſtition, to lay waſte all Idolatrous pictures, Images and Croſſes, if wee ſhould not come off, but that God ſhould lay waſte your Cities, to lay waſte your Altars, Croſſes, and reliques of Idolatry: You ſee God threatneth this here, as if God did not intend ſo much to lay waſte their Cities, he would preſerve them, but becauſe he could not (that wee may ſpeake according to the manner of men) aboliſh their Altars, but by laying waſte their Cities, ſaith God, rather then your Altars ſhall ſtand, your Cities ſhall downe. God hath wayes, and moſt terrible wayes too to take away the memory of ſuperſtitious vani-

ties;

God will deſtroy cities that he may deſtroy Altars.

ties; Oh that we had hearts to joyne with God before he commeth in ſuch a dreadfull manner to aboliſh the memory of ſuch things! Were our Prelats in their power, ſuch a ſpeech as this could not be borne, when Maſter *Vdal* a godly Preacher in Queen *Elizabeths* dayes, was charged with ſuch an expreſſion, If it come in (that is, the true government of Chriſt as he meaneth,) by that meanes that will make all your hearts to ake, blame your ſelves; for theſe words eſpecially was he then condemned to be hanged; ſuch was the rage and potency of the Prelates in thoſe dayes: What I have ſaid may be againſt the ſpirits of ſuch as cleave to ſuperſtitious vanities, we have no cauſe to fear the exaſperating of theſe, for ſurely they cannot be more exaſperated then they are for the preſent, and it were a fooliſh thing to exaſperate and provoke God, for feare of further exaſperation in thoſe who are for the preſent exaſperated even to the utmoſt againſt us. And if they were not, but the exaſperation would ariſe new, what is the exaſperation of vile men, to the abiding of the wrath of God upon us? Lect. 16.

Verſe 18. *And in that day will I make a Covenant for them with the beaſts of the field, and with the fowles of Heaven, and with the creeping things of the ground: and I will breake the bow, and the ſword, and the battell out of the earth, and I will make them to lie downe ſafely.*

In this verſe God promiſeth peace and ſecurity; peace, in regard of their deliverance from the beaſts of the field, and fowles of the heaven, and creeping things of the ground; Peace from the hoſtility of their adverſaries, he will breake the bow and the ſword, and the battell out of the earth; And ſecurity, they ſhall lie downe ſafely.

I will make a covenant for them with the beaſts of the field, &c.

Some allegorize upon theſe words, *the beaſts of the field*, they ſay are meant cruell wicked men; *the fowles of the ayre*, ambitious wicked men that are lofty in their thoughts and counſels; *the creeping things of the ground*, ſubtill adverſaries, God here promiſes, they ſay, to deliver them from all theſe. But I deſire not to fall upon Allegories, but when there is a neceſſity, therefore take the words literally, *The beaſts of the field, fowles of the ayre, and creeping things of the earth.* But how may God Object.

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God be said *to make a covenant for his people, with the beasts of the field, and the fowles of heaven, and the creeping things of the earth?* For to speake properly, nó creature is capable of a Covenant with God, but onely the rationall.

Answ. How a Covenant with the beasts.

The meaning is, there shall be such an establishment of Gods worke upon the beasts and fowles, and creeping things for the good of his Church, as if God had bound them to doe them good by way of Covenant; that way of God is called *making of a Covenant with them*; I will shew it you in another Scripture, *Ier.* 33.20. *If you can breake my covenant of the day, and my covenant of the night, that there should not be day and night in their season, &c.* How doth God make a covenant with the day, and a covenant with the night? Thus, there is an establishment of Gods decree upon the day, and upon the night, that it should be in such and such a way from the Creation unto the end of the world, and that establishment is called Gods *Covenant*; so *Oecolampadius* upon my text, I will order inviolably and unalterably, there shall bee an establishing decree upon these creatures that they shall doe you no hurt but good.

Ita ordinabo inviolabiliter

Obser. From hence the notes are these,

First, sinne hath caused enmitie betweene man and the creatures; that is implyed here, I will, saith God, make a Covenant (upon your reconciliation with me, and your reformation) with the creatures, now they shall be at peace with you, I will doe it, noting that by our sin there is growne enmity betweene us and Gods creatures. We have lost by sin a great part of our dominion that God gave us over his creatures, that was the result from that Image of God that man was created in. Therefore when you see any creature to rebell against you, bee put in minde of your rebellion against God. It is true, God hath kept a little of mans dominion over the creatures still, to the end that the world and humane society may be preserved. Sometimes you may see a little child driving before him a hundred Oxen or Kine this way or that way as he pleaseth, it sheweth that God hath preserved somewhat of mans dominion over the creatures. But a great part is lost by our sinne. If wee that are the servants of God rebell against him, it is just with God that the creatures that were made to be our servants should rebell against us. And you who are

are Superiours, when any of your inferiours are ſtubborne againſt you, your ſervants, your children rebellious, raiſe your hearts up to this meditation, My ſervant is rebellious againſt me, how have I been rebellious againſt the Lord! my child is ſtout and ſtubborne againſt me, how hath my heart been ſtout and ſtubborn gainſt the Lord my Father! Lect. 16.

Againe, peace with God brings peace with the creatures. *I will make a covenant with the beaſts of the field, with the fowles of the ayre, &c. Iob* 5.23. you have a ſtrange kinde of promiſe, *Thou ſhalt be in league with the ſtones of the field, and the beaſts of the earth ſhall be in peace with thee.* This goes ſomewhat deeper then that which is here promiſed, there ſhall be a league, not onely *with the beaſts*, but *with the ſtones of the field.* How in league with the ſtones of the field? It is more eaſie to be underſtood, to be in league with the beaſts of the field, for they are many times hurtfull unto us. But how with the ſtones of the field? There are many interpretations given of that place. Onely thus much for the preſent. It was wont to be the way (and ſo it is ſtill in many places) in ſetting the bounds of their fields, they tooke ſtones which they ſet up for land-markes, and ingraved upon their ſtones, to note to whom this or the other parcell of ground belonged. Now this is the promiſe, that the Lord would be ſo gracious to his people, that they ſhould enjoy the bounds of their owne habitations ſecurely, they ſhould not be wronged, their land-markes ſhould not be taken away. *The ſtones of the field ſhall be in league with thee*, that is, the ſtones of the field that ſtand for your land-markes ſhall abide, and none ſhall take them away; I will preſerve your bounds, as if you were in league with the ſtones that are your land-markes, as if they had agreed with you, and were in covenant that they would undertake to ſtand, and to ſet out the bounds of your fields for ever: And the beaſts of the field alſo ſhall be uſefull to you, and doe you no hurt. *Obſer.* The ſtones of the field at league,

But you will ſay, ſometimes the beaſts of the field doe hurt the Saints, how doth God make a covenant with them? *Object.*

Many things might be anſwered to that, *verſe* 17. of that place of *Iob*, he ſpeakes of a time when *God corrects*, and men *deſpiſe not the chaſtening of the Almighty*, now this in the twenty *Anſw.*

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third verſe hath reference unto that time: that is, when any doe make uſe of Gods correction, doe not deſpiſe it, but in a reverent way ſubmit unto Gods hand of correction, then *God will make this league with the ſtones of the field, and with the beaſts of the earth.* If God hath corrected you with any ſickneſſe, and you doe not profit by that ſickneſſe, it is juſt with God that a beaſt of the field, that ſome or other creature ſhould meet you, and be more terrible unto you then ever your ſickneſſe was. And the promiſe here in *Hoſea* is to thoſe that are reconciled to God, who have caſt off their ſuperſtitious vanities; And becauſe we are not here perfectly reconciled, therefore this promiſe is not perfectly fulfilled; But I make no queſtion but the holy Ghoſt here aymeth at the time of the call of the Jews, and then I verily believe that this promiſe ſhall be literally fulfilled, and thoſe other promiſes in *Eſay* and other places, where God ſayes he will make *the Lion to eate ſtraw with the Oxe*, and the like, and that *no venemous creature ſhall doe them hurt*; When the calling of the Jews ſhall be, the creatures ſhall be brought into ſuch a kinde of excellency in a manner as they were with *Adam* in Paradiſe, they ſhall come to the primitive inſtitution, the Lion was not at the firſt creation wont to live upon prey; the creatures were not made to prey one upon another, therefore the promiſe is that the Lion ſhall live in that kinde of quietneſſe as it was to doe in Paradiſe, if man had not ſinned; And at the calling of the Jews it is very like there ſhall be ſuch a *reſtitution of all things* (as it is called *Acts* 3.21.) the creature ſhall be reſtored to ſuch a kinde of excellency as it had at the firſt in the Creation: And though in part this may be fulfilled to Gods people, ſo as the beaſts of the field ſhall doe them no hurt, that is, if they prevaile againſt them it ſhall be for ſome gracious ends that God aymes at, yet for the literall fulfilling of it, it is reſerved for that day.

Time comming when the beaſts ſhal doe no hurt.

Obſer. Thirdly, when God is reconciled to his people, ſhall the beaſts of the field, and the fowles of the ayre, and the creeping things of the earth be at peace with the Saints? what a wicked and ungodly thing is it then in men, that the more any are reconciled unto God, the greater enemies are they unto them? God promiſeth when his people be reconciled to him, the creatures ſhall be reconciled unto them; yet thou a vile wretch when thou

ſeeſt

ſeeſt one grow up in the wayes of reconciliation with God, thy enmity increaſes towards him; what a horrible wickedneſſe is this? it is more then bruitiſh by farre, it is deſperate wickedneſſe; as it was with thoſe Kings of Canaan, *Ioſh.*10.5. aſſoone as the Gibeonites had made peace with *Ioſhua*, and were in covenant with him, the five Kings conſpired againſt them, they lived quietly enough before with them, but when they heard that they had made a covenant with *Ioſhua*, they preſently conſpired againſt them; Thus it is with many at this day, when you had your companions who would drinke, ſweare, and breake the Sabbath, and be uncleane, and ſcorne with you, they were good fellowes then, how would you hug and imbrace them, and delight in them? but ſo ſoone as God hath wrought upon their hearts, and they are brought from enemies to be reconciled unto God, now your hearts are oppoſite to them, now you looke upon them as your enemies, now you hate them, now your ſpirits riſe againſt them: Oh horrible and deſperate wickedneſſe! the Lord rebuke you this day, the Lord ſtrike upon ſuch a heart. Before *Saul* was converted he was a man of repute, but aſſoone as he turned Chriſtian, then he was a *peſtilent*, a *ſeditious* fellow, *Away with ſuch a man from the earth, he is not worthy to live*, the next newes we heare, *forty of them conſpired together and bound themſelves with an oath, that they would neither eate nor drinke till they had killed him.*

Lect.16. A wicked thing, the more God is reconciled to men the more to hate them.

Fourthly, *I will make a Covenant*; ſaith God, you ſhall have this mercy, and have it by covenant.

Mercy that commeth by Covenant is excellent mercy indeed. The ſame mercy that commeth in by a worke of generall providence is nothing ſo ſweet, nothing ſo firme as that mercy that commeth in by Covenant. When the Saints enjoy a mercy, though it be outward, they are not ſo taken with the mercy, for the outward part of it, becauſe they have ſome comfort and contentment to the outward man by it, but they are taken with it upon this ground, they ſee even this outward mercy commeth to them by vertue of Gods Covenant with them, that ſweetneth and makes firme the mercy; when they goe up and downe the field and the beaſts come not upon them to deſtroy them, they can look upon their preſent ſafety as enjoying it in the Covenant.

Obſer.

Mercy that comes in by covenant is ſweet.

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Though they doe, yet a godly man hath more ſweetneſſe in this then he, in that he can ſee this his ſafety from the Covenant: when he rides a journey, his beaſt is not made an inſtrument of Gods wrath to daſh out his braines, perhaps it is ſo with his wicked neighbour that rides with him, but that from whence the preſervation is, is different, it is a mercy to the godly man from the Covenant that God hath made with him, *to preſerve him in all his wayes*, it is but generall providence to the other; Wicked men may have the ſame mercies for the matter of them that the godly have, yet there is a kernell in the mercy which only the Saints enjoy.

1. There are two things obſervable in a mercy comming by covenant. 1. It is more ſweet. 2. More firme. More ſweet, *Pſal.* 25.10. *All the paths of the Lord are mercy and truth, to ſuch as keepe his covenant.* This is a ſweet promiſe, a ſoule-ſatisfying promiſe, more worth then all the riches of your City, even that one promiſe; all the paſſages of Gods ordinary providence are *mercy and truth to thoſe that keepe his Covenant.* Marke, perhaps they are mercies to you, there is a generall bounty you have in your ordinary preſervation, but they are not *Mercy and truth* to you, there is the addition, they are *Mercy and truth* to the godly, that is, they are ſuch mercies as are bound to them by Covenant; Therein *David* rejoyceth, therefore ſaith he in the beginning of the Pſalme, *I will lift up my heart unto God*, as amongſt other reaſons ſo for this, that *all the paths of God* are not onely *mercy*, but *mercy and truth*: You have beene preſerved, and have had many mercies from God, Well, they are Gods mercies unto you, but are they mercies and truth to you? that is, Doe they come to you in a way of promiſe? Looke to that, there is the ſweetneſſe of a mercy, and it is a good ſigne of a gracious heart to looke more to the Originall whence mercy commeth, then to the outward part of the mercy.

2. Secondly, they are more firme, *Eſay* 54.10. *The mountaines ſhall depart, and the hils be removed, but my kindneſſe ſhall not depart from thee*; Why, *For the Covenant of my peace ſhall not bee removed.* That mercy that you have, I give it in a way of Covenant,

nant, and the hills and mountaines ſhall depart rather then that kindneſſe of mine ſhall depart. Lect. 16.

5. Is it ſuch a bleſſed thing for God to make a Covenant with the beaſts for us? What a mercy is it then for God to make a Covenant with our ſoules? the Covenant that God makes with his people is a Covenant in Chriſt, there is mercy. It is a very obſervable place we have, *Gen.* 17. concerning *Abraham*; you ſhall finde there that in ten verſes of that Chapter God repeateth *his Covenant* which he made with *Abraham, thirteen times*, to note thus much, that that was the mercy indeed that muſt ſatisfie *Abraham* in all his troubles, ſorrowes, and afflictions: as if God ſhould ſay, be ſatisfyed with this *Abraham*, that I have entred into Covenant with thee and thy ſeed, I am a God in Covenant with thee. And 2 *Sam.* 23. 5. there is a notable text, *Although* (ſaith *David*) *my houſe be not ſo with God* (as I deſire, as I expect) *yet the Lord hath made with me an everlaſting Covenant, ordered in all things and ſure; for this is all my ſalvation, and all my deſire, although he make it not to growe.* Take this Scripture Chriſtians, take it I ſay and make uſe of it in theſe times of trouble, though things do not go as you deſire, yet ſay as *David* did, yet the Lord hath made a Covenant with us ordered and ſure in all things, and this is all our ſalvation and all our deſire. *Obſer.* Gods Covenant with his people is the ſatisfaction of their hearts in their deepeſt ſorrowes

6. Is this a mercy for God to make a Covenant with the beaſts for his people? what a mercy is it then for God to make a Covenant with his Son for his people? It is that we are to bleſſe God for, that he will make a Covenant with brute beaſts for our good, but that God will make a Covenant with his own Son for our good, for our eternall good, that God ſhould bring the ſecond perſon in Trinity, to be the head of the Covenant for us, what a mercy is this? *Tit.* 1. 2. the Apoſtle ſpeaks there of *eternall life that was promiſed before the world began*, Why, what promiſe was there ever made before the world began? to whom was this promiſe made? who was there before the world began for God to make any promiſe unto? It was onely the Son of God, the ſecond perſon in Trinity, and there was a moſt bleſſed tranſaction between God the Father, and God the Son, for our everlaſting good before the world began, and upon *Obſer.*

Chap. 2. that dependeth all our ſalvation and our hope. When we read the promiſes of the Goſpel that the Lord hath given to us as branches of the Covenant of *grace* made with us, we are ready to think, we are poor weake creatures, we cannot keep Covenant with God, we cannot performe the conditions of the Covenant: But Chriſtian know this, thy peace, the ſalvation of thy ſoul doth not depend ſo much upon a Covenant God hath made with thee as upon the Covenant he hath made with his Son, there is the firmneſſe, the original, the foundation of all thy good and thy ſalvation; and though thou art a poor weake creature that doth not keepe Covenant with the Lord, yet the Son of God hath kept Covenant with the Father, and hath perfectly performed all conditions the Father required of him, the work hath been perfected by the Son, and here is our comfort. Raiſe your drooping hearts by this meditation.

The ſecond part of this peace, and that is a promiſe of deliverance from hoſtility, from the enemy, *I will breake the bowe, and the ſword, and the battell out of the earth.*

Obſer. Firſt, Peace is a great bleſſing, it is a great mercy to have the bow and the ſword broken. It is a part of the Covenant that God makes with his people, to take away the inſtruments of hoſtility. *Iſa.* 2.4. God promiſeth *the breaking of ſwords into plough-ſhares and ſpeares into pruning hookes.* You finde the contrary when God threatneth judgement to a people, *Ioel* 3.10. he threatneth thus, to *beate their plough-ſhares into ſwords, and their pruning hookes into ſpeares*, then they are in a ſad condition. It is a great deale better that the ſwords ſhould be beaten into plough-ſhares, then that the plough-ſhares ſhould be beaten into ſwords; that the ſpears ſhould be made pruning hooks, then that pruning hooks ſhould be made ſpears.

The excellency of peace.

This peace is a moſt amiable thing, and lovely in all our eyes, every man deſireth it, and God promiſeth it unto his people in many places as a moſt ſpeciall fruite of his love unto them. *Iſa.* 33.10. *Ieruſalem ſhall be a quiet habitation, a tabernacle that ſhall not be taken down*; And Numb. 6.25.26. *The Lord make his face ſhine upon thee and be gracious unto thee, the Lord lift up his countenance upon thee and give thee peace*; the ſhining of Gods face appeareth in giving of peace to a Nation: therefore *Ier.* 16.5.

where

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where God threatneth the taking away of peace, marke the expreſſion, *I have taken away my peace from this people ſaith the Lord, even loving kindneſſe and mercies.* He doth not ſay I have taken away *peace*, but I have taken away *My peace*, and then, when *My peace* is taken away, I will even take away *loving kindneſſe and mercies*, how eaſy were it to let out ones ſelf in large diſcourſes in the high commendations of peace? God teaches us in theſe dayes to ſet a high price upon it. We have had peace a long time and the Lord knowes we have not prized that mercy; now we know what a ſad thing it is to have war in our Gates. And if this be a fruite of Gods Covenant to have peace, we have cauſe to bewayle the breach of our Covenant. Surely there is great diſpleaſure of God out againſt us; this cup of blood that is prepared and powred forth and drunke in a great meaſure is a moſt dreadfull one, our brethren have drunke deep of it, we have been afraide of it long ſince, we have heard of rumours of warres, and when the Cup was abroad we prayed that if it were poſſible it might paſſe from us, this cup did paſſe and went to our brethren in Ireland, and now it is come unto us, the ſword hath had its circuite, and now it is come amongſt us, and that which is come is exceeding dreadfull, becauſe our wars are not with forreigne enemies, but Civil warres the worſt of all. I have read in the Romane Chronicles, that in a battell between *Sylla* and *Marius*, there was a ſouldier by accident killed one, not knowing who it was, but after he was ſlaine he ſaw it was his brother, preſently in anguiſh of ſpirit he ran his ſword into his own bowels. This we finde to be ordinary among us, even brother to be againſt brother, yea ſon againſt father of each ſide at this time. Certainly therefore it is time for us to fall upon our knees, and to be humbled before the Lord for the breach of our peace.

The evil of civil war.

Peace is a ſweet mercy, therefore pitty it is that it ſhould not be improved, pitty it is that it ſhould be abuſed. Oh how have we abuſed our former peace! God gave us peace before, to what end? That we might be edifyed and ſo built up in the feare of God and comfort of the holy Ghoſt, as *Acts* 9. 31. it is ſaid, *the Churches had reſt, and were edifyed, and did walke in the feare of God, and the comforts of the holy Ghoſt.* We have not made this uſe

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uſe of the reſt that God hath been pleaſed to afford us, but we have growne wanton with our peace, with this precious jewell, and juſt it is with God to take it from us. And now we do deſire peace, but to what end? Still ayming eſpecially at this that we might have more freedome to ſatisfie our luſts, and to make proviſion for the fleſh, that is the very ground of moſt mens deſire of peace: whereas if we did underſtand the true worth of peace indeed, we would think it were a very low end to deſire peace only to attayne this. *Ezek.* 37. 26. Marke the promiſe that is there, *I will make a Covenant of peace with them, it ſhall be an everlaſting Covenant with them, and I will place them and multiply them, and will ſet my ſanctuary in the middeſt of them for evermore.* Yea that is a comfortable peace, to be deſired indeed, when God by peace ſhall make way to ſet his ſanctuary amongſt us. If we did deſire peace upon theſe termes, we might have peace ſooner then we are like to have it.

Peace rightly prized.

Again, Peace is ſweet, therefore pity it is that it ſhould be falſifyed. *Pſal.* 28. 3. there are ſome that *ſpeake peace* to their neighbours, but *miſchiefe is in their hearts*. It is pity that ſuch a precious thing as peace ſhould be ſerviceable to mens luſts, that it ſhould be pretended onely to drive on a miſchievous deſigne, Peace is too good to be ſerviceable to mens baſe ends.

Yet further, Peace is a great bleſſing, therefore pity it is that it ſhould not be endeavoured for to the uttermoſt. Yea curſed be that warre that hath not peace for the end of it, it is that which ought to be as the Embleme of every ſouldier, to have it written upon his ſword, *Sic quærimus Pacem*, even thus do we ſeek peace. It is a great deale better to have a warre that aymes at, and workes peace, then to have a peace that aymes at, and workes warre. It is true, warre produceth very dreadfull effects, but warre that ſhall bring forth peace, is better then peace that produceth warre; and the more we do commend peace, the more do we ſtill commend that warre that tends to the bringing forth true peace, rather then to ſeeke for a falſe peace that will produce moſt dreadfull warre after ward.

War that brings peace is better then peace brings war.

Peace is a great bleſſing from God, but we muſt take heed we buy it not too deere; we may ſay of this as we uſe to ſay of Gold, *we may buy gold too deare.*

You

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You will ſay, how is it poſſible to buy Peace at too deare a rate?

Yes, if you give theſe three things for it, you have but a deare bargaine of it.

Peace may be bought at too dear a rate.

First, if you ſell truth for it, ſelling any truth for peace, you buy peace too deare, for the leaſt truth of God is better then all the kingdoms of the earth. It firſt coſt the bloud of Chriſt, and ſince hath been watered by the bloud of thouſands of Martyrs. 1.

Secondly, if you ſhall betray thoſe that have been moſt active for the publique good, onely that you may by way of complyance provide for your own particular peace, this peace coſts you too deare. 2.

Thirdly, if you for love of peace ſhall ſubject your ſelves to tyranny or ſlavery. This is peace at too deare a rate, and the poſterity that comes after may curſe that baſeneſſe of ſpirit, and cowardlyneſſe of the generation that went before, that ſhould buy peace for themſelves ſo deare, as to bring not onely themſelves but their poſterity under the bondage of miſerable tyranny and woefull ſlavery. It is true, it is a great deale eaſier for a man that is ſtriving and fighting with his enemy, to lie down, then to ſpend his ſtrength with fighting and ſtriving; he ſhall not ſpend ſo many of his ſpirits in the act of lying down, why will he weary himſelf? is it not better to lie down upon the ſoft graſſe then to tyre himſelfe in combating? but if this man lie down, he hath his throat cut by his enemy; hath this man thinke you done wiſely for himſelf? to prevent trouble, he hath loſt his life. If we ſhould be ſo weary of preſent troubles as to lie down to have our throats cut by our adverſaies, ſhal the generatiō to come commend either our wiſdome or valour? It is true, when a ſtream runneth ſtrong, you cannot expect to ſtop that ſtreame, but there will be ſome trouble in doing it; And the truth is, that war that is now on foot with us, though it hath much trouble in it, and many of our brethren ſuffer many hard things by it, yet let us know it is but to ſtop a ſtreame of miſery that was comming upon us, and it is better to undergoe ſome difficulties in the ſtoping the ſtreame, then to be quiet, and ſo let it overflow us, till all be paſt recovery. Our adverſaries cry out that we are enemies to peace, and they are all for peace, that is, they would have

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us to be so quiet as to let them doe what they list, they would faine have us so to love peace as to give up our strength to them, and to be irrecoverably under their power. Therefore let this generation be wise, for great things depend upon these present affaires of the kingdome, that concerne not onely their own outward comfort, but the glory of God, and the good of their posterity to many generations after.

I will breake the bow and the sword, &c.

Obser.

It is God that bringeth Peace as he pleaseth; it is a great blessing, and it is Gods peculiar work to bring this blessing. We may treat and treat about peace, but untill God pleaseth to give a commission for peace, it will not be. If God commeth in with exceptions, our treaties and our plots will never do the work, [*I*] *will breake the bow*, saith God. *Ier.* 47.6. *O thou sword of the Lord, how long will it be ere thou be quiet? put up thy self into thy scabbard, rest and be still.* The sword answers, *How can I be quiet seeing the Lord hath given me a charge against Ashkelon? &c.* Till God give a commission to the sword it cannot rest and be still. *Iob* 34. 29. *When he giveth quietnesse, who then can make trouble? and when he hideth his face, who then can behold him? whether it be against a nation or a man onely.* If he cause trouble, who can make quietnesse? Oh no, none can. It is God that is to be looked at in breaking of treaties, it is God that hardneth the hearts of men that they shal not make peace untill his time come. *Iosh.* 11.19.20. a most remarkeable text. *There was not* (saith the text) *a City that made peace with the children of Israel save the inhabitants of Gibeon, for it was of the Lord to harden their hearts that they should come against Israel in battell that they might utterly be destroyed.* Of all the Cities in Canaan that Gods people came against, though Gods hand was very remarkeable in going along with them, working many miracles for them, yet the text observeth that there was none that would make peace with them onely *Gibeon*, why? *for it was of the Lord to harden their hearts to come against Israel in battell that they might utterly be destroyed.* God intended to destroy them, therefore God hardened them that they should not make peace with his people. God is the Prince of peace, therefore he disposeth of it as he will; Many devices may be in the hearts of men, they have many plots and con-

God is the Prince of peace, he is the disposer of it as he pleaseth.

contrivances, but the counſell of the Lord ſhall ſtand, *Pſal.*29. 11. *The Lord ſitteth upon the floods, yea the Lord ſitteth King for ever. The Lord will give ſtrength to his people, the Lord will bleſſe his people with peace.* That is not the peace for God to bleſſe his people with, for which they muſt lay open their throats to be cut, and betray his cauſe. God need give no ſtrength for this, but Gods way is to *give ſtrength to his people*, and then *to bleſſe them with peace.* We love peace, but let us look to have our peace thorough the ſtrength of God; put thoſe together, the Lord hath promiſed it, & do you plead this promiſe; though we ſeem weak, yet *the Lord wil give his people ſtrength, & ſo he wil bleſſe his people with peace.* We muſt work our peace by improving Gods ſtrength, not thinke to get peace by a ſluggiſh compliance, and a baſe unworthy yeelding to our adverſaries. *Ier.*14.19. *We looked for peace*, it ſeemes they were in ſome treaties, *and there is no good. for healing, and behold trouble*, all their treaties came to nothing: But marke what followes, *ver.*20. *We acknowledge, O Lord, our wickedneſſe and the iniquity of our fathers*; O Lord we dwell amongſt people that are ſet on fire, and when we ſpeak of peace, yea when they ſpeak of peace they have miſchiefe in their hearts, O Lord our wickedneſſe and the iniquity of our fathers is great, O Lord pardon our iniquity. This is the way to have peace, to make up our peace with God. Lect.16.

Thirdly, Thorough reformation is the way to bring peace. Marke how it riſeth, *They ſhall call me no more Baali*, then *will I break the bow*; when they ſhall break off throughly from their Idolatry, then will I break the bow and the ſword; ſo long as they worſhip falſe gods, war ſhall be in their gates; but when they ſhall throughly reform and ſet up my worſhip in that way that I will have, then will I break the bow. That is the way if we could truſt God for it. Here is our baſeneſſe that we will not truſt God in this way of peace, we are ready to think that reformation will bring diſturbance, oh no, reformation is the way to a thorough peace. Let our wiſdome be pure, and then certainly it will be peaceable. We have a moſt excellent Scripture for this, *Iſa.*33.20. Jeruſalem is there promiſed to be *a quiet habitation*, what followeth? *ver.* 22. *For the Lord is our judge, the Lord is our law-giver*, the more we entertain him as judge, and our law-giver, *Obſer.* Thorough Reformation brings peace.

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giver, the more peace we ſhall have. *Eſay* 9.7. *Of his gouernement and peace there ſhall be no end.* When the government of CHRIST commeth, then commeth peace. *Zach.* 6.13. *He ſhall rule upon his throne, and be a Prieſt upon his throne, and the counſell of peace ſhall be between them both*; that is, advance Chriſt in his Kingly Office as well as in his prieſtly office, and then there ſhall be a Counſell of peace. What is the reaſon that the councell of peace hath not prevayled to this day? We have cauſe to feare they have not been ſet between both, between the Kingly Office and Prieſtly Office of Chriſt to advance them both. *Iſa.* 32.17,18. *The worke of righteouſneſſe ſhall be peace, and the effect of righteouſneſſe quietneſſe and aſſurance for ever, and my people ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting places.* See how the Holy Ghoſt addes one word to another, to ſhew that true peace is in the ways of righteouſneſſe. When mens counſels for peace are crooked counſels, when they ſeek to company for their own ends, when the honour of God is not their chiefe ayme, it is juſt with God to daſh all their counſels. *Iſa.* 59.8. *The way of peace they know not*, ſaith God, *there is no judgement in their goings, they have made them crooked paths, whoſoever goeth therein ſhall not know peace.* We know the going of the ſerpent is a crooked going, it windeth up and down; ſo many of our Counſellors of peace have gone like the ſerpent, winding up and down in their carnall policies, they have not ſtudied reformation, but have gone in crooked paths, and therefore they have not brought forth the true effects of peace. But one place more, *Ier.* 31.22.23. there the Lord ſpeaks concerning his people, when he was about to deliver them from captivity, *How long wilt thou go about?* that is, you do not go on the right way, you compaſſe about, you have fetches becauſe you meet with difficulties in your way, you think by this and the other meanes to avoide troubles, but you ſhould go on by a right line: what followeth? *The Lord bleſſe thee O habitation of juſtice and mountaine of holyneſſe*; Apply your counſels that way to be the habitation of juſtice and the mountaine of holyneſſe, and the work is done, execute juſtice upon Delinquents that are in your power, and ſet up the ordinances of God in the right way of worſhip, this is the way of peace, but all this while

while you have gone about. Oh that the Lord would deliver our great Counſellors from going about. Lect. 16

They ſhall lye down ſafely.

Only Gods peace brings ſafety.

Hence the Note is, Onely Gods peace bringeth ſafety. If we patch up a falſepeace upon baſe and unworthy terms, we muſt not think to lye down ſafely; but when God promiſeth peace a fruit of the Covenant, then it follows, *they ſhall lye down ſafely.* And I ſuppoſe none of you would have any other peace but ſuch a peace as you may lye downe ſafely, and how is it poſſible do you thinke to lye downe ſafely, except the Lord deſtroy the evill beaſts out of the land? *Levit.* 26. 5. *I will give peace in your land, and you ſhall lye downe, and none ſhall make you afraid, and I will rid evill beaſts out of the land.* What is the end of our warre at preſent, but to rid the evill beaſts out of the land, that ſo wee may lye downe ſafely? Can you thinke to dwell ſafely ſo long as ſo many evill beaſts are in the land, and ſo exaſperated in the higheſt of all their rage? Certainly, if a falſe and a patched up peace ſhould be made, we were in a moſt tickle and hazardous condition, eſpecially thoſe who have appeared for the Cauſe of God; thoſe who have ſhewed themſelves moſt faithfull, can they lie downe ſafely in the confidence of ſuch a peace? If you have the hearts of true Engliſh-men, you would never deſire any other peace, but ſuch as that you and your brethren, your Miniſters, and thoſe Worthies in Parliament, and all that have appeared for you, might lye downe ſafely. *Acts* 27. 13, 14. wee reade of *a ſoft ſouth-wind* that did blow, but the Text ſaith, that not long after there aroſe *a tempeſtuous wind called Euroclydon.* So if we have a falſe peace, it may blow as that ſouth-wind did, ſoftly and ſtill, but certainly the *Euroclydon*, the moſt terrible eaſt-wind will follow after. 2 *Chron.* 20. 30. *Iehoſhaphat was quiet, for his God gave him reſt.* Suppoſe we ſhould be quiet, and our owne baſe counſels and our owne complyances ſhould give us reſt, our quiet would never be ſecurity to us, there will follow diſmall things afterward; but then is a people quiet ſafely, when we have the peace of God, together with the God of peace. *Phil.* 4. 7. *The peace of God which paſſeth all underſtanding, keep your hearts, &c.* Then preſently, verſe 9. *The God of peace ſhall be with you.* We would be loth to be without the God

Tranquillitas iſta tempeſtas erit. Hieron.

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of peace, then let us be loth to have any peace but the peace of God. You all deſire Peace, and ſo the adverſary pretendeth; take heed you be not deluded with vaine words; that which is your end in your thoughts, is their meanes to drive on their deſignes; and what good will ſuch a peace doe you? you will be no more ſecure then you are, nay your danger will be farre greater.

Obſer.

Laſtly, It is Gods owne gift to his people to *lie downe ſafely*, this is a further bleſſing then to have the ſword and bow broken. We may be delivered from our enemies, but the Lord may affrighten our conſciences with viſions in the night, he may terrifie us a thouſand wayes, and take away our ſecurity, therefore he addeth this, *I will breake the bow and the ſword, and* then *I will make thee lye downe ſafely*. This is a precious mercy, it is *recumbere faciam, in fiducia dormire faciam fiducialiter*, I will make them lye downe in truſt and confidence, that is, to goe to bed without any feare of evill to befall us afore morning. We little think what a mercy this is, we have many nights lain down ſafely, and ſlept quietly, and have riſen up comfortably, you have little thought of the giving God the glory of this mercy. Many of our brethren in divers countreys would prize ſuch a mercy now, when they goe to bed they are afraid of every little noiſe, and can ſcarce have a nights ſleep, but are ſcared with Alarums. What would ſome of our brethren give for one nights reſt in ſafety, that when they goe to bed they might ſay, Well, I hope this night I ſhall have quiet reſt, I ſhall not be troubled in my ſleep. In many places they are faine to ſleep in the day, and to watch in the night. It is true, here in the City you can goe to bed and ſleep quietly, and riſe quietly, oh think of thoſe that want this mercy, and give God the glory of it while you have it. It is a mercy of God, a great priviledge for the Lord to quiet our ſpirits in theſe dangerous times, in theſe trembling dayes, when every mans hands are upon his loynes. Many who are free from their Adverſaries, yet through the timerouſneſſe of their ſpirits they cannot have one nights quiet, they turmoile themſelves with their owne thoughts, Oh what will become of us hereafter? It may be the enemies will come, and we ſhall loſe our lives, and all will be rent from us, and this makes them that

The bleſſing of a quiet ſpirit in troubleſome times.

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that they cannot lie down ſafely, though danger be not yet neare them, but when God is pleaſed to quiet the heart in the moſt troubleſome times of all, that you can lie down ſecurely, this is a choice mercy, it is a fruite of the Covenant.

This mercy the Lord promiſeth, *Pro.* 3. 23. *Then ſhalt thou walke in thy way ſafely, thy foot ſhall not ſtumble.* Mark the 24. ver. *When thou lieſt down thou ſhalt not be afraid, yea thou ſhalt lye down, and thy ſleepe ſhall be ſweet, be not afraid of ſudden feare, for the Lord ſhall be thy confidence, &c.* This made good to one in theſe dayes is a text worth gold indeed. So *Pſal.* 107. 3. *So doth the Lord give his beloved reſt*; others they labour and toyle, and they eate the bread of carefulneſſe and are mightily perplexed, but *ſo doth the Lord give his beloved reſt*, that is, the Lord takes away care and thought from his beloved, and gives them reſt, ſo that they can lye down quietly as it were in his boſome.

There is a falſe reſt and ſecurity of the wicked when they make a Covenant with death and with hell, as *Iſa.* 28. 16. *Ye have ſaid, we have made a covenant with death and with hell, when the overflowing ſcourge ſhall paſſe through, it ſhall not come unto us; for we have made lies our refuge, and under falſehood have we hid our ſelves.* This text is as proper a text to our adverſaries as any one I know in the Scripture, they promiſe to themſelves all ſecurity and ſafety, they *make a Covenant with hell and death*, but how? *they make lies their refuge, and under falſehood have they hid themſelves.* Here is a ſecurity, and it is by a covenant, with hell and death; but this text holds forth a lying down ſafely by vertue of another Covenant, even the Covenant of God, therefore it followes, *ver.* 16. *Behold I lay in Zion for a foundation, a ſtone, a tryed ſtone, a precious corner ſtone, a ſure foundation, he that beleeveth ſhall not make haſte.* It is an obſervable text concerning our times, there is a ſecurity upon that ground, the *overflowing ſcourge* will break down all, but ſaith God, *I lay in Zion for a foundation, a ſtone, a tryed ſtone, a precious corner ſtone, a ſure foundation, he that beleeveth ſhall not make haſte*, you may be ſecure, though your enemies do vaunt themſelves and will boaſt in their own wayes, they have made *a covenant with hell and death*, yet for you *I lay in Zion a corner ſtone, a ſure foundation, he that beleeveth ſhall not make haſte.* Although God doth not

come

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come with his deliverance for the present, yet you who beleeve, quiet your selves, and lie down safely, and doe not make haste. *A horse* saith the Scripture, *Psal.* 33. 17. *is a vaine thing for safety*, they trust in the creature, *ver.* 18. but *behold the eye of the Lord is upon them that feare him*, they have a greater safety then if they had troopes of horses lie about them to defend them, and *ver.* 20. *Our soul wayteth for the Lord, he is our help and our sheild.* so Pro. 21. 31. *The horse is prepared against the day of battell, but safety is of the Lord.* Let us therefore cry with the Psalmist, *Lord lift thou up the light of thy countenance upon us, then will we lie down in peace and sleep, for thou onely makest us dwell in safety.* Would you have quiet sleep in these troublesome times? make your peace with God, if there be peace within, then you may lie down safely notwithstanding all the rumors and tumults of war abroad, but if there be no peace in the heart, though you should live to see outward peace, your sinnes would dog you, they would pursue you, the terrours of the Almighty would be upon you, and you should not have one nights rest.

But Lord what is all this except we may have communion with thy selfe, except we may have communion with JESUS CHRIST? This is the voice of a gracious heart, therefore followes that blessed promise as a further fruite of the Covenant that God would make with his people, saith the Lord, *I will betroth thee unto my selfe*, I will be yours too, there shall be a most blessed union and conjugall communion between you and me, you shal enjoy me in all the sweetnesse & love that the wife enjoyeth the husband in, though you have most wretchedly departed from me, yet behold, *I will betroth you unto me in righteousnesse and in judgement, and in loving kindnesse, and in mercies.*

The

Lect. 17.

The Seventeenth Lecture.

HOSEA 2. 19, 20.

And I will betroth thee unto me for ever, yea, I will betroth thee unto me in righteouſneſſe, and in judgement, and in loving kindneſſe, and in mercies.

I will even betroth thee unto me in faithfulneſſe, and thou ſhalt know the Lord.

BUt how *betroth?* (this phraſe ſeems to be very ſtrange) ſhe had been the wife of God before, and was gone a whoring from him; though God ſhould be reconciled to her, one would have thought it ſhould rather have been, *I will receive you again*, No, but *I will betroth you.* The reaſon of the phraſe is, to note that God would receive her with that love as if ſhe had been a pure virgin, and he would never upbraid her with her former departing from him: you have been an adultereſſe, beare your ſhame, but for my own Names ſake I will be content to receive you again, No, but *I will betroth you unto me*, you ſhall be as now taken to me, and your ſinnes ſhall be no more remembred, they ſhall be as if they had never been committed.

When God pardoneth ſinne he will remember it no more, the Lord will never charge upon ſinners their former ſinnes. And if God will not remember the ſinnes of his people, of his repenting people, to charge them upon them, we ſhould not remember them, to upbrayd them for them; what ever they have been before, if now converted, it is too much boldneſſe in any of us to upbrayd them for any of their former ſinnes. I remember *Beza* tells of himſelf, that the Papiſts upbrayded him much for the ſinnes of his youth, for his laſcivious Poems he made before his converſion; but *Beza* anſwers them thus, *Hi homines invident mihi gratiam divinam*, theſe men envy me the grace of God. *Obſer.*

I will betroth thee unto me, yea I will betroth thee unto me, I will even betroth thee unto me.

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The repenting Church might ſay, How is it poſſible that ſuch an adultereſſe who hath been ſo vile, who hath been ſo impudent in her wayes of forſaking the bleſſed God, her glorious husband, who hath ſo long continued in filthy whordomes, ſhould yet expect to receive mercy? What, this mercy, to be betrothed to God, to be taken as if ſhe were a chaſt ſpouſe before him? Yes ſaith God, I will do it, and therefore it is repeated three times for the aſſurance of the humbled repenting Church that God will again betroth himſelfe unto her, and that with ſome Emphaſis, *I will betroth, yea I will betroth, even I will betroth*: there is *betrothing*, and *betrothing*, and *betrothing*, and *I*, and *I*, and *I*, ſhewing how much the heart of God is in this thing. As if God ſhould have ſaid, Though you may think ſuch a thing can never be, you ſee nothing but cauſe of doubting and diſcouragement in your ſelves, but I will do it, yea I will do it, and it is thus reapeated to note alſo the excellency of the mercy that is in it.

It is an excellent mercy indeed that the Lord will take a people into ſo neer a communion with himſelf, from this mercy floweth moſt glorious mercies, I will do this ſaith God, I need ſay no more, here is mercy enough to ſatisfie any ſoul living, I will do it, I will do it, I will do it.

But will this mercy hold? will it hold? I have already apoſtatized from the Lord, and I have ſtill an apoſtatizing heart, and am like to fall off from God again, and ſo my condition is like to be worſe then ever yet it was; no ſaith God, *I will betroth you unto my ſelfe for ever*, my heart ſhall be for ever towards you, and your heart ſhall be for ever towards me, there ſhall never be any breach of conjugall love and communion between you and I any more.

2. But the Lord is a righteous God, he is a God of infinite juſtice, and I have moſt fearfully ſinned againſt him, oh the hideous ſins that I ſtand guilty of before him! how ſhall that infinite juſtice of God be ſatisfied for my ſinnes? this is the care of a repenting heart, not onely to obtaine mercy for pardon, but how ſhall that juſtice of God be ſatisfied? Yes ſaith God, I will have a way for that too, though you have been very ſinneful, yet when I receive you to mercy, it ſhall be in ſuch a way as I will be righteous, as well as gracious, I will do it *in righteouſneſſe*, it ſhall be no diſhonour

honour at all to my righteouſneſſe, that I take you again to my ſelf. And I will put ſuch a righteous frame into your hearts that it ſhall be no ſcandall unto me before the Nations that I have betrothed ſuch a one as you unto my ſelf. Lect. 17.

But what reaſon can there poſſible be that God ſhould do thus? how can it be imagined that ever the Lord ſhould do ſuch a thing as this? God hath ten thouſand wayes to honour himſelf though we periſh for ever, no people have ever provoked him as we have done ſaith this repenting Iſrael. Well ſaith God, though you know no reaſon why it ſhould be done, yea indeed though there be no reaſon at all in your ſelves, yet that which I will do, I will do it *in judgement* too, I know a reaſon why I will do it, it is not a raſh thing that I ſhall do, I will do it *in judgement*, it is no other thing that now I promiſe you, but that which I have exerciſed my wiſdome about from all eternity, it is not onely a work of my grace and mercy toward you, but it is a work of my wiſdome too, and there will one day appeare a glorious ſhine of wiſdome in this my work of taking you unto my ſelf again, I know what I do in it, yea and on your part though hitherto you have ſeen no ſuch excellency in my wayes to cleave to them, but you have departed from them and followed other lovers, yet I ſhall when I come in wayes of mercy to you, convince you ſo of the vanity of all other things your hearts runne after, and of that fulneſſe of good there is in me to ſatisfie your ſouls for ever, that you ſhall ſee infinite reaſon to joyne your ſelves unto me in an everlaſting Covenant. You thought there were more ſpecious ſhewes in wayes of falſe worſhip, but when you ſhall be reconciled, you ſhall ſee there is infinite reaſon in thoſe wayes of worſhip your ſouls have heretofore rejected, you ſhall not onely have your affections a little ſtirred, and have ſome heate for the preſent, but that change that ſhall be in you, ſhall be out of judgement, *I will betroth you unto me in judgement*, in judgement on my part, I will have reaſon for what I do, and in judgement on your part, you ſhall ſee reaſon for what you do, you ſhall ſee ſo much reaſon in comming in to me, that you ſhall admire at the former folly of your hearts, when you departed from me and ſought your comforts elſewhere. The workings of my heart ſhall be in judgement toward 3.

Chap. 2. you, and the workings of your hearts ſhall be in judgement toward me.

4. But take it at beſt that my heart doth indeed come in to God, yet I ſhall remaine a poore, ſinfull, weake creature, there will hang upon me many infirmities that will be grievous to the Spirit of the holy and juſt God. Well ſaith God, *I will betroth you unto me in loving kindneſſe.* I will deale gently and favourably with you, I will not take advantage of your faylings and infirmities, I will remember you are but fleſh, I will have a tender reſpect to you.

5. But it may be there will not onely be ſome ordinary infirmities which may be grievous enough to the Spirit of God, but I may perhaps fall into grievous offences that will provoke the Spirit of God bitterly againſt me, and ſo I ſhall fall into as wofull, yea worſe condition then before: No ſaith God, *I will betroth you unto me in mercies* as well as *in loving kindneſſe*, my bowels of mercy ſhall yearne toward you, not onely to paſſe over leſſer infirmities, but to ſwallow up greater iniquities. And accordingly I will work in you gracious diſpoſitions of loving kindneſſe towards me, you ſhall have a moſt ſweet and ingenuous diſpoſition of ſpirit, you ſhall do what you do for me out of principles of love, out of abundance of ſweetneſſe in all your wayes, that perverſe, ſurly, crooked, ſowre ſpirit of yours toward me ſhall be changed into a ſweet, gentle, gracious frame. And this ſweetneſſe and loving kindneſſe ſhall be in you toward one another, you ſhall have your hearts changed that were ſo rugged, and ſo harſh and peeviſh toward one another afore, when I am once reconciled unto you, you ſhall be reconciled one to another. And you ſhall have bowels of mercy, as my bowels ſhall yerne towards you, ſo your bowels ſhall yerne toward me, as it ſhall pitie my ſoule to ſee you in miſery, ſo it ſhall pity your ſoul to ſee me diſhonoured, and you ſhall have bowels likewiſe one toward another, pitying one another, and helping, and releeving one another in the greateſt ſtraits, *I will betroth you unto me in loving kindneſſe and in mercies.*

6. But there are many glorious promiſes that wee finde God made to his people, ſurely according to what wee reade in his word there are great things to be done for them, ſhall ever theſe pro-

promiſes be made good unto us? If we may have mercy though we be never ſo low, if Gods loving kindneſſe be manifeſted unto us in a way of reconciliation, though we be but hired ſervants; if we may be Spouſes though we be kept hardly, it will be well with us: But ſaith God, there are glorious promiſes made to the Church, and I will fulfill them all unto you, though you have departed from me, and provoked me againſt you, yet upon your returning you ſhall be ſo received, as to have intereſt in all the precious, gracious, glorious promiſes I have made to the Church, I will make them all good to you, for *I will betroth you unto my ſelfe in faithfulneſſe*, as well as *in mercy*; looke what ever I have ſaid concerning my Church, that is yours to be made good to the uttermoſt, and there is nothing that can be for your good, that concernes me as a loving husband to doe, but you ſhall bee ſure to have it: And as for you, howſoever your hearts have been hitherto unfaithfull towards me in departing from me, yet now you ſhall have put into you a faithfull ſpirit, there ſhall be faithfulneſſe on your part as well as on mine, ſo as my heart ſhall confide in you, you ſhall not deale falſely with me as before; your hearts ſhall confide in me, that I will deale faithfully with you, and my heart ſhall confide in you that you will deale faithfully with me, ſo that whatſoever befals you, yet you ſhall be faithfull to me, and faithfull one to another, ſo as your hearts ſhall truſt one in another. *I will betroth you unto me in faithfulneſſe.* Lect. 17.

And whereas it is but little that yet you have knowne of me, and this indeed hath beene the cauſe of all your vile departings from me, becauſe you have not knowne me the Lord, therefore *you ſhall know the Lord*; know him in another manner then ever yet you knew him; I will ſhew my glory to you, I will open my very heart to you, the ſecret of the Lord ſhall be with you, you ſhall all know me, though your parts be but weake and meane, yet you ſhall be taught of God; perhaps you may be ignorant of other things, but *you ſhall know the Lord.* 7.

And as for outward bleſſings, you ſhall have your fill of them, too, all the creatures ſhall be moved towards you to comfort you, to ſuccour you; *Let Iezreel cry to the corne, the corne ſhall cry to the earth, and the earth ſhall heare the corne, the earth ſhall cry to the heavens, the heavens ſhall heare the earth, and the hea-* 8.

Chap. 2. *vens ſhall cry to me, and I will heare the heavens*; There ſhall be in them, 1 a readineſſe to help, 2 a greedineſſe to relieve you; yea 3 a concatenation of them all, 4 and I will joyne them for the good of *Iezreel*.

9. But yet we are a people ſcattered about the world, and moſt of us are conſumed: but, *I will ſow her unto me in the earth*; you are ſcattered, this was a judgement, but now it is turned to a mercy, your ſcattering is as ſeed, you ſhall fructifie and increaſe abundantly, and ſo be a bleſſing to the whole earth.

10. But we have lien under the curſe of God a great while, and have ſeemed to be rejected; but ſaith God, *I will have mercy upon her that had not obtained mercy*.

11. Laſtly, we are a proverb unto all the world (as you know the Jews are) we are a by-word, a ſcorne, a reproach amongſt all people, they ſay, God had rejected us, and ſo trample upon us: No ſaith God, I will not onely betroth you to my ſelfe, but it ſhall appeare to all the world you are my people, *I wil ſay to you which were not my people, you are my people*; though you be a people ſcorned and vilified in the world, yet I will own you, and it ſhall appeare ſo, your low and miſerable condition ſhall not hinder me from ſaying, *you are my people*: and as for you, whatſoever you ſhall meet withall in my wayes, whatſoever you ſuffer for my worſhip, though it be ſcorned and deſpiſed in the world, yet you ſhall own it before the world, and you ſhal ſay, *Thou art my God*.

Thus you have a ſhort paraphraſe upon this gracious expreſſion of God to his reconciled people. You have here but a flaſh of this mercie of the Lord to his Saints.

Queſt. But when was all this fufilled you will ſay? or is it to be fulfilled? to what times does this propheſie referre?

Anſw. There is in part the making good this propheſie when ever a ſoule is brought in to the imbracing the Goſpel: but the height of this ſhall be at the calling of the Jews; then not onely the ſpirituall eſtate of particular converted ſoules ſhall be thus happy, but the Church eſtate ſhall be thus, the viſible Church ſhall bee betrothed unto the Lord for ever. We cannot ſay ſo of any viſible Church here, there is no viſible Church but may fall off from the viſibility of it, but when God ſhall bring in the Jews, they ſhall never

never fall off from the viſibility of their Church-communion. *Revel.*21.2. ſeemeth to have reference to this propheſie. *And I Iohn ſaw the holy City, new Ieruſalem, comming downe from God, prepared as a bride adorned for her husband: And I heard a great voyce out of heaven, ſaying, Behold the Tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelfe ſhall be with them and be their God.* This hath almoſt the ſame words that we have here in this propheſie that is to be fulfilled in that glorious Church-eſtate, that ſhall be when God cals home to himſelfe his owne people: Marke there, *God himſelfe ſhall be with them;* God is alwaies with his people, but God *himſelfe*, that is, a more eſpeciall, and immediate, and full preſence of God ſhall be with them. Lect.16.

But the words muſt have yet a more full ſearch into them.

I will betroth thee]

The Scripture makes much mention of Eſpouſals and of marriage, to expreſſe the great myſterie of the grace of God to his people. The holy Ghoſt ſeemes to delight much in this Allegory: there is none more frequent in Scripture then it, which is a very great honour to a married condition: And ſuch ought to be the lives of thoſe that are in a married condition, as much as may be to reſemble the bleſſedneſſe of the condition of a people reconciled unto God, for in all ſimilitudes there muſt be ſomething in the thing to reſemble that which it is brought for. Married people ſhould ſo live, as all that behold the ſweetneſſe, the happineſſe of their lives, may be put in minde thereby of that ſweetneſſe and happineſſe there is in the Churches communion with Jeſus Chriſt. I appeale to you, are your lives thus?

Now in a married condition there are theſe foure things moſt remarkeable.

Firſt, there is the neereſt union that can be, *They two ſhall bee made one fleſh*; this is the power of God in an Ordinance, conſider it, two that not perhaps a month before were ſtrangers one to another, never ſaw the faces one of another, did not know that there were ſuch in the world, if they come under this Ordinance, though it be but a civill Ordinance, theſe two ſhall now bee neerer one to another then the childe that came out of the fathers loynes, or out of the bowels of the mother, the fruit of

The ſtrong union in marriage.

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of the wombe ſhall not be ſo neere now to thee, nor muſt it love thee ſo much as this party, that not long ſince it was a meere ſtranger unto. Whence commeth this but meerely from the power of an Ordinance? One would thinke that the affection of a mother to the fruit of her owne bowels ſhould be more then it were poſſible for her to have to a ſtranger ſhe had never ſeene before in her life; but it is not ſo, when a woman commeth under this Ordinance, ſhe now commeth to have (according to that which is her duty) more affection to one that was ere while a ſtranger, then to the child that came forth of her owne bowels, ſo a man then to one that came out of his owne loynes. Here is the power of Gods Ordinance, though but civill. Now then if an Ordinance of God, though but civil, hath ſuch an efficacy in it, what efficacy have divine Ordinances then? Certainly they have mighty efficacy upon the ſoule when they are adminiſtred in the way of God. So it is here, *I will betroth thee*; as if God ſhould ſay, thou waſt not long ſince as a ſtranger unto me, one caſt off, yea thou waſt as an enemy unto me, but now all the creatures in heaven and in earth, the very Angels themſelves ſhall not be more deare unto me, in a neerer communion then you. This is true of a wretched ſinfull creature that hath not onely beene as a ſtranger unto God, but an enemy unto him, he commeth now upon converſion and union with Chriſt, to be in a neerer conjunction and further communion with God then the very Angels in heaven are in ſome regard, for they are never ſaid to be the Spouſe of the Son of God ſo as the Saints are. This is the mighty power & love of God in uniting his Saints to his Son.

2. Conjugall communion the fulleſt.

Secondly, there is in nothing in the world that full communication of one creature to another, as there is in that condition of marriage; ſo in our ſpirituall marriage with Chriſt, there is an inconceivable communion of one to another mutually. God hath two wayes of communication of himſelfe, one is infinite, that is to his Son in that inconceivable myſterie of the generation of the Son; he hath other wayes of communication of himſelfe after a finite manner; but of all the finite wayes this is the greateſt, his cõmunication of himſelf to his Saints in Chriſt; God hath no ſuch communication of himſelfe to all the creatures, as he hath to his Saints in his Son. God in compariſon communicateth little or nothing

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nothing of himſelfe to the whole frame of heaven and earth, ſo as he doth to any one of his Saints. So far as there wants communion in a marryed eſtate, ſo far there wants the bleſſing of it, it ſhould be full: The communion of God to his Church is a full communion, his wiſdome, power, riches are made over to the Saints, the merits, the righteonſneſſe of Chriſt are made all over to them.

This is mutuall, there is no ſuch communication of any creature to another, as there is of the hearts of the Saints to God; one converted to God, lets out his heart into God in a fuller way then any creature can let out it ſelfe to another creature. Suppoſe all the creatures in the world ſhould have their beauty and excellency put together in one, and preſent it ſelfe wholly unto thee to be an object of thy delight, yet it were not poſſible that thou ſhouldſt communicate thy ſelfe ſo fully to it, as thy ſoule will communicate it ſelfe to God upon thy converſion. The ſoul gives up it ſelfe to God, as into an infinite ocean of goodneſſe, ſo as it would not retaine any thing of its owne, as a drop of water into a tun of wine, it retaines not its ſavour or colour that it had before, but is as it were turned into wine. And hereby you may know whether your converſion be right yea or no. As that which is Chriſts commeth to be thine, ſo that which is thine commeth againe to be Chriſts, *My Beloved is mine, and I am his*, ſaith the Church. Hence it is that the honour that Chriſt the Husband hath, reflects upon the Saints; they ſhine with the brightneſſe of his beams. *Eſay* 43.4. *Since thou waſt precious in my ſight thou becameſt honourable.* It was wont to be the cuſtome among the Romans in their marriages, when the wife was brought home, ſhe had this ſpeech, Where you are *Caius*, I am *Caia*. How meane ſoever the woman was before, yet being marryed, ſhe partakes of the honour of her husband. So the Saints, whatſoever they were before, they are now looked upon as honourable in the eyes of the Father, in the eyes of Chriſt, in the eyes of the holy Ghoſt, and in the eyes of the Angels and the reſt of the Saints, who are able to diſcerne their excellency. And on the other ſide, (for ſtill it is mutuall) as the Church hath honour from the luſtre of the beams of Chriſts glory, ſo even the Church is a glory unto Chriſt.

The Saints partake of Chriſts honour, and they are an honour unto Chriſt.

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As the Scripture saith, *The wife is the glory of the man*, (which place heretofore you have had opened unto you) so the truth is, the Church is the glory of Christ.

How is that? you will say: It is true, Christ is the glory of the Church, but that the Church which is a company of poore creatures should be the glory of Christ, how can that be?

Yes, it is so, Christ accounteth himselfe glorifyed before the Father, that he hath such a Spouse. Mark that place, 2 *Cor.* 8. 23. *Whether you inquire of Titus, he is my partner, or of our brethren, the messengers of the Churches, the glory of Christ. Titus and the brethren* are there called *the glory of Christ.* And *Ephes.* 1. 23. the Church is said to be *the fulnesse of him that filleth all in all.* Howsoever we are to be low in our owne eyes, yet this is certaine, that it is the glory of Christ before the Father and the blessed Angels, that he hath such a Spouse as he hath. Hence *Revel.* 21. 9. *Come, behold, the Bride the Lambs wife:* The very Angels rejoyce in this, *Oh come, behold the Bride, the Lambs wife.* Certainly had it not been for the glory of Christ, the Angels would not in such a triumphing way have called all to behold the Bride the Lambs wife. They call to behold the glory of Christ in his Bride. *Psal.* 45. the Church is described to be brought in to the King *all glorious and beautifull, with araiment of needle worke, &c.* Christ rejoyceth, and his very heart even springs againe to present his Church unto his Father, Father here behold my Spouse that I have marryed unto my selfe. It is true, a child may sometimes marry against his fathers consent, such a one as he may be ashamed to think of bringing to his fathers house, because she will be a disgrace to his father and his friends: But how meane and sinfull soever we are in our selves, when once we are betrothed unto Christ, he will not think it any dishonour, no not before his Father, that he hath such a Spouse, but he will account it his glory before him and the blessed Angels, that he hath betrothed her unto himselfe.

Afflictions are mutuall between Christ and his Church.

And againe, this communion makes the afflictions of Christ the Churches afflictions, and the afflictions of the Church the afflictions of Christ. There is a communion in evill things as well as in good. The very sins of the Church come to be charged upon

upon Chriſt; as a woman that was in debt before maryage and ſo ſubject to arreſts, if ſhe be once marryed ſhe is no more troubled with the Sergeants, none can arreſt her, but all the debts are charged upon the man: ſo though we be in debt, owing a debt of puniſhment becauſe we have not paid the debt of obedience, and while we are out of Chriſt, before this bleſſed marriage, we may feare every moment to have ſome ſergeant of the Lord upon us to arreſt us, to hale us to priſon, there to lie untill we have paid the uttermoſt farthing; but when the ſoul is marryed unto Chriſt, all debts, all ſinnes are all tranſacted upon Chriſt, all charged upon him, if the law come now and requires ſatisfaction, if juſtice comes you may ſend them to your husband to anſwer all, and he will not take it ill. A husband perhaps may take it ill, and think he hath brought himſelf to miſery, when arreſts come upon him for his wives debts, it may take off his heart from her, but Chriſt will never love you the worſe for all your debts when they are charged upon him, he will willingly ſatisfie them, and he rejoyceth in the ſatisfaction of them before his Father. And if there be any affliction befall you, Chriſt is afflicted with you. *Iſa.*63 9. *In all their afflictions he was afflicted.* So on the other ſide, all the afflictions of Chriſt are the afflictions of the Church: doth Chriſt ſuffer? you take it unto heart as if it were your own ſuffering. Chriſt takes your ſufferings unto heart, as if they were his own, and you take the ſufferings of Chriſt unto heart as if they were your own.

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Thirdly, in a maryed condition there is a mutuall intire love. That is,

Intire love in a marryed condition in three things.

First, loving the perſon more then what commeth from him. True conjugall love is pitched upon the perſons mutually, rather then upon the eſtates or any thing they enjoy by the perſon. So on Chriſts part, his love is pitched upon the perſons of the Saints, Chriſt loves your perſons more then all your actions. It is true, all theſe gracious actions you do are lovely before Chriſt, for they are the fruits of his ſpirit, but know, the pitch of Chriſts love is upon your perſons cheifely. So the pitch of your love if it be a right conjugall love, is upon the perſon of Chriſt rather then upon any thing that comes from him, thou ſeeſt him altogether lovely in himſelf, beſides thoſe riches of pardon of ſin and preci-

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2. Secondly, In priſing the love each of other, true love can be ſatisfied with nothing elſe but love, love vilifies every thing that is tendered, except it comes as a fruit of love, and if there be love, a little is highly prized, if it be but a cup of cold water it is more then a kingdom without it, the giving the body to be burned is nothing without it. I will give you two Scriptures, one wherein the Saints prize Gods love, the other wherein God prizes the Saints love, *Pſal.* 36.7. *How excellent is thy loving kindnes O God?* Pſal. 91.14. *Becauſe he hath ſet his love upon me, therefore will I deliver him, I will ſet him on high.*

3. Thirdly, This intire love is a love in all conditions. Chriſt loves his Church in their afflictions as intirely as he doth out of their afflictions. *Deut.* 32.10. *He found him in a deſart land, and in the waſt howling wilderneſſe, he led him about, he inſtructed him, he kept him as the apple of his eye.* Marke, they were in the *wilderneſſe*, in the *waſt howling wilderneſſe*, yet even there they were deare unto Chriſt, there they were kept *as the apple of his eye.* The Church on the other ſide looks upon Chriſt in his afflictions as lovely ſtill as ever, *Can.* 1.12. *A bundle of myrrhe is my well beloved unto me, he ſhal lie all night betwixt my breaſts.* Myrrhe is a bitter thing, yet the Church profeſſeth that Chriſt though bitter in his afflictions, ſhould lie as lovely between her breſts as a bundle of Myrrhe. I remember *Herodotus* reports of one *Artemeſia* Queene of Halicarnaſſus (and *Plinie* ſpeaks ſomething of her too) when her husband was dead, ſhe took his aſhes and dranke it in wine out of reſpect to him though dead. The Church loveth a crucifyed Chriſt as well as a glorifyed Chriſt. A moſt notable example of the love of a ſpouſe to her husband we have in our Engliſh Chronicle, *Elenor* the wife of *Edward* the firſt, the King having got a wound by a poyſoned dagger, ſhe to ſhew the intire love ſhe bare to her husband, becauſe ſhe thought if the poyſon did ſtay a while in the wound there would be no cure, therefore with her own mouth ſhe ſucked out the poyſon that was in the wound, and ſo ventured the loſſe of her own life to preſerve her husbands. Here was love in a ſpouſe to a husband. There is the like love of the Church unto Chriſt, if Chriſt be

be wounded with the poyſonous tongues of ungodly men in reproaches and blaſphemies, let him be never ſo perſecuted in the world, they that are truly gracious are willing to ſuck in that very poyſon to themſelves, ſo they may take it from him. Let the reproaches of Chriſt fall upon me, O let me ſuffer rather then Chriſt. It was *Ambroſe* his wiſh, Oh that God would turne all the adverſaries of the Church upon me, that they might turne all their weapons upon me, and ſatisfy their thirſt with my blood, this is the diſpoſition of a true ſpouſe of Chriſt.

Lect. 17. *Vtinam dominus avertat adverſarios ab eccleſia & in me omnia ſua tela convertant, meo ſanguine ſitim ſuam expleant.* Ambr.

The fourth is unſpeakeable delight; communion hath delight: the greateſt communion, the greateſt delight: the greateſt delight that God hath is to communicate himſelf, to his Sonne firſtly, and next, in letting out himſelf to his Saints. If there be delight in God in letting out himſelf to the Saints, in reaſon one would thinke there muſt needs be delight in the Saints, in letting themſelves out into God, in flowing into God. God takes ſuch delight in letting out his mercy to his Saints, as that he was well pleaſed with the death of his own Sonne as a meanes conducing thereunto. One would think that the death of Chriſt ſhould be the moſt abhorring to the heart of God of any thing in the world, yet the Scripture ſaith God was *well pleaſed* with it, *Iſa.* 53.10. Why was God pleaſed with it? Becauſe the Lord ſaw this was the way for him to communicate himſelf in the fulneſſe of his grace unto his Church, and therefore though it coſt him ſo deare as the death of his own Son, yet he was well pleaſed with it. And as for Chriſt, he takes delight in letting out himſelf to his people, after he had ſuffered, the text ſaith, *he was ſatisfied when he ſaw of the travell of his ſoul.* As if Chriſt had ſaid, oh let me have a Church to communicate my ſelf unto, though I ſee it hath coſt me my blood, it hath coſt me all theſe fearfull ſufferings, yet I am ſatisfyed, I think all is well beſtowed, ſo I may have a people to partake of my love and mercy for ever. *Cant.* 4.9. *Thou haſt raviſhed my heart, my ſiſter, my ſpouſe, thou haſt raviſhed my heart with one of thine eyes.* Then for the Saints, the delight they have in communicating themſelves unto Chriſt is unutterable. *Stay me with flaggons, comfort me with apples, for I am ſick of love,* ſaith the Church, *Cantic.* 2.5.

4. Mutual delight between Chriſt and the Saints.

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Psal. 63.5. *My soul shall be satisfyed as with marrow and fatnesse, and my mouth shall praise thee with joyfull lips, when I remember thee upon my bed, and meditate of thee in the night watches.*

Take this note, the more fully you lay out your selves for Christ, the more comfort you shall have in your lives. Here is the great difference between hypocrites and others in the comfort of their lives. It is impossible that any hypocrite can have that comfort in his life as a gracious heart can have, upon this ground, because a hypocrite reserveth somewhat of himself for something else, there is not a full communication of himself unto Christ, he alwayes keeps somewhat back and thereby loseth his comfort: But a gracious heart fully letting out himselfe into Christ, from thence cometh the comfort, and sweetnesse that he hath in the wayes of Christ above all hypocrites in the world. Perhaps you thinke that the onely comfort you can have is by receiving some benefit, some mercy from God, you are much mistaken, the comfort of letting your hearts out to God, is a greater comfort then any comfort you have in receiving any thing from God.

And now, oh how happy are they unto whom Christ is thus espoused! How comfortably may you live being made sure to Christ? and how comfortably may you die? It is our work to seeke to draw soules to Christ, to allure soules to be in love with him. *Gen.*24.35. You may see what course *Abrahams* servant took in drawing the love of *Rebekah* and her friends to his Masters son, he begins with telling them that he is the servant of *Abraham*, and that the Lord had blessed his Master greatly, so that he was become great, and that the Lord had given him flocks, and herds, and silver, and gold, and that he had an onely sonne that was to be heire of all this. This is the work of Ministers, to tell people what riches of mercy there are in God, and that all the treasures of those infinite riches of the infinite God are in JESUS CHRIST and to be let out in him, this gaines the heart. Yea it is not onely the work of ministers, but it should be the work of every gracious heart thus to seek to draw souls to Christ, as *Rev.* 22.17. not onely the *Angels* there say *Come*, but the *bride* saith *Come, and let him that heareth say Come, and let him that is a thirst come,*

come, and whoſoever will let him take the water of life freely. Lect. 17.

Were I not in ſuch a way of explication as I am, ſurely wee could not get off ſuch a point as this; but that which I ſhall ſay for the preſent is onely this. Know that it is not want of any worth in you that can hinder communion with Jeſus Chriſt, doe not reaſon in that manner, I am a poore wretched ſinfull creature, will ever Chriſt be married unto me? It is not thy ſinfulneſſe, it is not thy baſe condition that can hinder thee; Chriſt never joynes himſelfe to any becauſe they are worthy, but hee joynes himſelfe to them that they may be worthy, hee makes them to be worthy in joyning himſelfe unto them. The woman is not married unto the King, becauſe ſhe is a Queene, but the King marryeth her, to make her a Queene.

And further know, if your hearts be not taken with Chriſt to joyne with him in this holy marriage, if he be not your husband to enjoy conjugall communion with you, he will be your Judge to condemne you.

But beſides this betrothing betweene Chriſt and a ſoule, there is a betrothing betweene Chriſt and a viſible Church, eſpecially the Church of the Jews when they ſhall be called.

Chriſts marrying himſelfe to the Church of the Iews.

God ſhall appeare in his glory when this marriage ſhall be betweene Chriſt and the Jewiſh Church, the King will then be in his robes, if a man of eſtate have a ſonne to marry, and intends to ſolemnize the marriage according to his eſtate, if he have any better cloathes then other, he puts them on that day; ſo at the calling of the Jews, the King of heaven will be in his robes; God will appeare in a more glorious manner to the world then ever he did ſince the creation. Yea and you know the bridegroome too will be very fine upon the marriage day, ſo Jeſus Chriſt will then appeare (whether perſonally or otherwiſe wee ſay not) but certainly he will gloriouſly appeare at that day. *Titus* 2.13. *We looke for the glorious appearance of the great God, and our Saviour Ieſus Chriſt:* And 2 *Theſ.* 1.10. Chriſt ſhall *come* ſo as *to be admired in all them that beleeve*; the Church likewiſe ſhall then be arrayed in her fine cloathes, ſhe ſhall be then cloathed in *white cleane* and fine *linnen*, as it is *Revel.* 19.8. all in the righteouſneſſe of Chriſt, the great doctrine of juſtification by Chriſt ſhall be made out full and cleare. Yea and the creatures, her

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her ſervants, ſhall put on the beſt rayment, as in a great marriage the ſervants in the houſe have new cloathes, at that day there will be a change in all the creatures, and another kinde of face of the world then now there is. Then will be the marriage ſupper, and happie ſhall thoſe be that ſhall then be found worthy to enter into the bed-chamber; let us now love Chriſt, let us now cleave to him, let us now ſuffer for him; wee may perhaps bee ſome of thoſe, who beſide our eternall enjoyment of Chriſt in heaven, may enjoy him in this marriage upon the earth. But we muſt leave this argument, we ſpake ſomething of it in the end of the firſt chapter.

And I will betroth thee unto me for ever.

[*For ever.*] This adds to the mercy to make it glorious, this [*for ever*] makes a miſery though never ſo little, an infinite miſery, and a mercy, an infinite mercy. This betrothing *for ever*, ſhall be fulfilled in a viſible Church communion to the Jews, and in the ſpirituall communion of Chriſt with the ſoule for the preſent. Of the viſible forme firſt.

Eſay 60. 15. *I will make thee an eternall excellency, a joy of many generations.* I thinke this is not onely meant concerning the ſpirituall happineſſe of the Saints, but that God hath a time to make his viſible Church to be an eternall excellency, and a joy of many generations, an excellency that ſhall never have an end. And this their perpetuall condition, their enduring happineſſe ſhall ariſe from theſe three grounds.

1. The grounds of the enduring happineſs of the Church.

Firſt, from the precious foundation that ſhall be laid of that Church when it ſhall be. *Eſay* 54. 8. *With everlaſting kindneſſe will I have mercy on thee, ſaith the Lord*; but marke the ground, ver. 11. *Behold I lay the foundations with Saphires*; all the rubbiſh ſhall be taken away, it ſhall not be raiſed upon a rubbiſh foundation. God will lay the foundations of it with Saphires, and then with everlaſting mercy hee will embrace that Church.

2.

Secondly, that Church ſhall be in a peaceable condition, no rent, no diviſion there, therefore in a perpetuall condition. *Eſay* 33. 20. *A Tabernacle that ſhall not be taken downe, not one of the ſtakes thereof ſhall ever be removed*; Why? the very words before ſhew the reaſon, *Ieruſalem ſhall be a quiet habitation.*

Thirdly,

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Thirdly, this Church ſhall looke wholly at Chriſt as their Judge, and their Law-giver, and their King. *Eſay* 33.22. *The Lord is our Iudge, the Lord is our Law-giver, the Lord is our King.* Churches are ready to change, while they mixe other things with the worſhip of Chriſt, and the Laws of men with his Laws, but when they can looke to him, I meane in that which is ſpirituall, as their Law-giver, as their Judge, and as their King, then the happineſſe of it ſhall be perpetuall never to ceaſe in this world, the Lord Chriſt will betroth this Church unto him for ever.

Though I verily thinke the holy Ghoſt aymeth at this in great part, yet we are to underſtand this *betrothing for ever*, further of the ſpirituall communion the ſoul hath with Chriſt. When Chriſt betroths himſelfe unto a ſoule, it is *for ever*, the conjugall love of Chriſt with a gracious ſoule ſhall never be broken: At the firſt, mans condition was ſuch, as man laid hold upon God, and let goe his hold; but now God layes hold upon man, and he will never let goe his. The bond of union in a beleever runs through Jeſus Chriſt, it is faſtened upon God, and the Spirit of God holds the other end of it, and ſo it can never be broken; This union is in the Father who hath laid *a ſure foundation*, 2*Tim.*2.19. *Rom.*9.11. In the Son who *loves his to the end*, *Iohn* 13.1. In the Spirit, who *abides in the elect for ever*, *Iohn* 14.16,17. *Eſay* 54.10. *The mountaines ſhall depart, and the hils be removed, but my kindneſſe ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord that hath mercy on thee.* My loving kindneſſe ſhall be more ſtable with thee, and endure longer then the mountaines themſelves. It is as ſure as the ordinances of heaven. *Ier.*31.35,36. *Thus ſaith the Lord, which giveth the Sun for a light by day, and the ordinances of the Moone and of the Starsfor a light by night, if thoſe ordinances depart from before me, then the ſeed of Iſrael ſhall ceaſe, &c.* And *Ier.*33.20,21. *Thus ſaith the Lord, if you can breake my covenant of the day, and my covenant of the night, that there ſhould not be day and night in their ſeaſon, then may alſo my covenant be broken with David my ſervant.* You have theſe three expreſſions of the abiding of Gods love to his people. 1. The continuance of the mountaines. 2. The continuance of the ordinances of heaven and earth. 3. Gods covenant with

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night and day. Here is the bottome of conſolation to the Saints, *They ſhall be kept by the power of God*, 1 *Pet.* 1. 5. As if God ſhould ſay, the ſpeciall power that I meane to put forth in this world, ſhall be to uphold the ſpirits of my Saints, to bring them to ſalvation, certainly it is ſo. The ſpeciall work that God hath in this world to exerciſe his power about, is to keep Chriſt and the Saints together. Though it be through Gods power that the heavens and the earth be kept up, yet if God muſt withdraw his power from one, he would rather withdraw it from upholding heaven and earth, then from upholding one gracious ſoule that hath union with his Son.

The union that is betweene Chriſt and his people, it is too neere an union ever to be broken. I remember *Luther* hath a notable expreſſion about this: As it is impoſſible for the leaven that is in the dough to be ſeparated from the dough, after it is once mixed, for it turneth the nature of the dough into its ſelfe; ſo it is impoſſible, ſaith he, for the Saints ever to be ſeparated from Chriſt, for Chriſt is in the Saints as neerly as the leaven in the very dough, ſo incorporated as that Chriſt and they are as it were one lump. Chriſt who came to ſave that which was loſt, will never loſe that which he hath ſaved. *Heb.* 7. 16. it is ſaid that Chriſt was made a Prieſt *not after the law of a carnall commandement:* That is, he was not made a Prieſt as the Prieſts in the Law, after a ceremoniall way, *but after the power of an indiſſoluble life: Cœleſti virtute*, by a celeſtiall vertue, ſo *Calvin* upon the place. The argument why Chriſts life is indiſſoluble, rather then the Prieſts in the Law, is, becauſe they were made by the power of a carnall commandment, not by a celeſtiall power. So thoſe who profeſſe godlineſſe according to a carnall commandment in a ceremoniall way, may faile, vaniſh, and come to nothing in their way of worſhip as many have done; but ſuch as are Profeſſors of Religion by the vertue of Gods Spirit in them, they have the power of a life indiſſoluble.

Sicut impoſſibile eſt fermentum mixtum a paſta ſeparari, quia immutabit paſtæ naturam, ita impoſſibile Chriſtianos rapi a Chriſto, quia eſt in eis Chriſtus fermentum, ita incorporatus, ut unum ſit corpus, una maſſa. Luth.

κατὰ δύναμιν ζωῆς ἀκατα-λύτου

There are two ſoule-ſtaying and ſoule ſatisfying grounds to aſſure of Chriſts betrothing himſelfe for ever.

First,

Firſt, when any ſoule is taken in to Chriſt, it hath not onely all the ſins that it hath committed heretofore pardoned, but there is a pardon laid in for all ſin that is to come.

Lect. 17. Two ſoul-ſtaying & ſoule-ſatisfying grounds for perſeverance.

There is *forgiveneſſe with thee*, *Pſal.* 130. 4. There lyes pardons with God before-hand for all that is to come, as well as for that which is paſt. *There is no condemnation unto them which are in Chriſt Ieſus*, *Rom.* 8. 1. That is, there is no inſtant of time after they are once in Chriſt Jeſus wherein it can be ſaid that they are under the ſentence of condemnation. Now were it not that there were a pardon laid in before-hand for all ſin that is to come, there might upon commiſſion of a new ſin be ſaid at that time, that now they are under condemnation; for if the leaſt ſin be not pardoned, there is condemnation; but this cannot be. I doe not ſay the ſin is pardoned before it is committed, for that is a harſh and improper ſpeech: for when we ſpeak of pardoning ſin, we ſpeak of a work applyed to the creature, not of that which is in God: a pardon is laid up to be applyed by God when ever the ſin is committed, ſo that there ſhall be no inſtant of time wherein the ſinner is unpardoned, and ſo under condemnation. Then ſurely he can never fall off from Chriſt; for what doth endanger the falling off from Chriſt, but commiſſion of ſin? Chriſt hath as well merited at the hand of God pardon for any ſin that is to come, as he hath merited pardon for ſin paſt; doe not ſay this opens a gap to licentiouſneſſe, then we need not care; No, the grace of Chriſt hath no ſuch malignity in it, in ſaying thus thou ſpeakeſt againſt thy life.

The ſecond ſoule-ſtaying argument for perſeverance is, that perſeverance is a ſpirituall mercy purchaſed by Chriſt as well as any grace. *Epheſ.* 1. 3. *Bleſſed be God who hath bleſſed us with all ſpirituall bleſſings in Ieſus Chriſt.* Now you will ſay, Faith is a bleſſing, and Humility is a bleſſing, and Joy is a bleſſing wee have in Chriſt, why is not Perſeverance a bleſſing, a ſpirituall bleſſing too? Chriſt hath as truly and as really layd downe his bloud to purchaſe thy perſeverance, as to purchaſe thy pardon, as to purchaſe any thing he hath purchaſed for thee. That which Chriſt hath laid down his bloud to purchaſe, ſurely muſt be had, the purchaſe of Chriſts bloud ſhall not be fruſtrate. Is there any thing thou haſt by vertue of that purchaſe? Thou mayſt

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be as ſure of perſeverance, for Chriſt hath laid down his blood to purchaſe that alſo.

Chriſtian then ſatisfie thy ſoul in this, God gives thee comforts in this world, but he gives them not for ever, but when he betrotheth thee unto his Sonne he betrotheth thee for ever. Perhaps the Lord in mercy hath made thy life here in this thy pilgrimage very comfortable in giving thee a comfortable meet yoke-fellow, in this thy betrothing thou art happy, but this happines is not for ever, thou canſt looke upon thy yoke-fellow as a mercy of God unto thee, that makes thy pilgrimage ſweet, but there muſt be a diſſolution between thee and her; but thy union with thy husband Chriſt is for ever, there ſhall never be diſſolution of that. Perhaps ſome of you have loſt comfortable yoke-fellowes, death hath come and ſnapt aſunder the union between you, and you complaine *never woman loſt* ſuch a husband, never man loſt ſuch a wife as I have, if you be godly you have a husband that you ſhall never loſe, it is he that will fill up relations, he ſaith, *Thy maker is thy husband, Eſay* 54.5.

And further, this is mutuall, *I will betroth thee unto me for ever*, and I will give thee a heart that thou ſhalt cleave unto me for ever. This will afford unto us another uſefull meditation, *viz.* When the Lord chooſeth any ſoul to himſelfe, as he ſetteth his owne heart for ever upon that ſoule, ſo he gives unto that ſoule a principle of grace to cleave unto him for ever too; to give up himſelf unto him in an everlaſting covenant. *Pſal.* 119.112. *I have inclyned my heart to performe thy ſtatutes alwayes*; Is not that enough? No, he muſt have another word to expreſſe the thing, *alwayes, even to the end. Davids* heart was much taken with the ſtatutes of God, O Lord through thy mercy my heart is inclined *to keep thy ſtatutes*, yea and it is ſo *alwayes*, yea and it ſhall be *unto the end.* It is a kind of pleonaſme, or rather the expreſſion of the fulneſſe of his heart, in his reſolutions never to depart from God.

But what are thoſe riches Chriſt beſtoweth upon his people whom he betrotheth to himſelf? the bracelets, and ornaments he putteth upon their necks and upon their hands are theſe.

I will betroth thee unto me in righteouſneſſe, and in judgement, and

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in loving kindneſſe, and in mercies, I will even betroth thee unto me in faithfulneſſe, and thou ſhalt know the Lord. Lect. 17.

There is much of the Goſpel in this.

In righteouſneſſe.]

This according to ſome is underſtood, as oppoſed to *diſſimulation, Sine fuco*, without any diſſembling, in this he aſſures his people that they ſhall finde his dealings with them altogether right and equall, and ſo I expect from you, and will cauſe it in you, that in your dealings towards me, you be right and equall, there ſhall be nothing feigned betwixt us, all ſhall be plaine, right, and juſt. You know there is often a great deale of diſſimulation in marriages, great proffers, and promiſes, and overtures of what one ſhould enjoy in the other, and when they meet not with what they expect, it cauſes great diſſention between them, and makes their lives exceeding uncomfortable; But now ſaith God, there ſhall be no diſſimulation betwixt you and me, I will deale with you in the plainneſſe of my heart, and you ſhall deale with me in the plainneſſe of your hearts. So the word [*righteouſneſſe*] is taken in Scripture. *Iſa.* 48. 1. *They make mention of the God of Iſrael, but not in truth nor in righteouſneſſe*, one expounds the other, I will receive you again though you have departed from me in the very integrity of my ſoul, do not feare me, do not ſuſpect me, do not think though he make a ſhew of love unto me, and of great favour, yet he intendeth to caſt me off at laſt; Theſe are the jealous thoughts of many troubled conſciences. Indeed I heare of mercy, and God is working toward me as if he intended mercy to me, but I am afraid he will caſt me off in the concluſion; No ſaith God, do not feare, do not ſuſpect me, this mercy I offer is *bona fide*, it is in the very truth of my heart, therefore let there not be ſuch ſuſpicious thoughts betwixt you and me, you may be ſure that what is fit and right for you to have from ſuch a husband as I am, that doth belong to ſuch a ſpouſe as I profeſſe to take you to be, you ſhall certainly have it, you need not be afraid, for you ſhall have plain and upright dealing with me. This I take to be one part though not all of the meaning of the holy Ghoſt here, *I will betroth thee unto me in righteouſneſſe*, that love I profeſſe to you I do not do it to mock you ſaith God, but I do it in truth. From whence the notes

Chap. 2. which are very uſefull may be,

Obſer. Firſt, guilty hearts are full of ſuſpitions of Gods reall meaning in all his expreſſions of love and merey. They judge God by themſelves. As they firſt ſlight ſinne, becauſe they judge of God by themſelves, they ſee not ſuch a dreadfull evil in ſinne, they think God ſees it not: So after they have ſinned, they judge of Gods mercy by their own, they think thus, if any had offended us ſo as we have offended God, though we might ſay we would be reconciled unto him, yet we could not bring our hearts fully to come off to it, ſomething would remaine in our hearts, they therefore think ſo of God, they ſuſpect God that he doth not meane really in his expreſſions of love and mercy to them. But take heed of this, do not judge of God by your ſelves, though you have a baſe and cruell heart, and cannot be reconciled to thoſe that provoke you; it is not therefore ſo with God. There are theſe two evils in ſin, firſt in the nature of it there is a departing from God; ſecondly, it cauſeth jelouſies and ſuſpitions of God, and ſo hinders the ſoul from comming unto God againe.

Obſer. Secondly, God is very carefull to prevent all theſe ſuſpitions in the hearts of his people. God deſires that you ſhould have good thougts of him, and this is that we pleade with you for, and do often open the riches of Gods grace to this end that you may have good thoughts of God, and to take off your jelouſies and ſuſpitions of him, as if there were no reall intention in all the proffers of mercy he makes to you; do not think that all thoſe riches of Gods grace are meere words, they are certaine intentions of Gods heart towards you. *I will betroth thee unto me in righteouſneſſe.*

And for your parts, I will give you a heart, you ſhall return to me *bona fide*, you ſhall do it in the plainneſſe of your hearts. There was a time indeed, as *Pſal.* 78.34,35,36. God complained of his people that they ſought him and returned unto him, *nevertheleſſe they did flatter him with their mouth, and lyed unto him with their tongues*, there was no reality in their returning to him, they made great promiſes, that whatſoever God ſhould ſay unto them they would do it, but there was no reality in it, yea but ſaith God, there ſhall come a time that you ſhall have righteous hearts, and that which you promiſe to me you ſhall promiſe really,

ly, there shall not be that falsnesse in your hearts, those shews and overtures that were here tofore, but you shall return to me with all your hearts in righteousnesse. Lect. 17.

God hath much adoe at first with us to make us beleeve that he is in good earnest with us in his proffers of mercy; And much adoe there is before our hearts can be gotten to worke towards God in good earnest.

Further note, this is one reason why God doth betroth *for ever*, because he doth it in the plainnesse of his heart; and this is also a good reason why the Saints continue for ever, because what they doe to God is in the plainenesse of their hearts. Those who returne to God in an hypocriticall way will fall off, but they that returne in uprightnesse will hold constant with him, *Prov.*8.18. it is said of Wisdome, that *with her are durable riches and righteousnesse*, they are put together; where there is true righteousnesse in the heart, there is durable riches. *Obser.*

But yet there is another thing in this *betrothing in righteousnesse*, and that I thinke hath more in it then the former. God will be so reconciled to his Church, as yet he will manifest himselfe to be a righteous God. In the workes of the riches of his grace hee will manifest the glory of his justice too; I will doe it *in righteousnesse*, though indeed the Lord intendeth to glorifie rich grace, yet so as he will declare his righteousnesse to men and Angels, that in this very worke of his he shall be acknowledged by them unto all eternity to be a righteous God; God will make such a way for this his love and goodnesse as that he will have satisfaction to his justice in it. That place *Rom.*3.25,26. is remarkeable for our purpose; *Whom God hath set forth to be a propitiation thorough faith in his blood*; How? *To declare his righteousnesse for the remission of sinnes*. Marke it, it is not that he had set forth Christ to be a propitiation, to declare his mercy in the forgivenesse of sins; you will say, What is there in the forgivenesse of sins but onely the mercy of God? Yes, there is somewhat else, there is righteousnesse too, and the Lord doth declare his righteousnesse in the forgivenesse of sins, and therefore it is that he hath set forth Christ to be a propitiation, that hee might declare his righteousnesse. If the Lord should have said but thus, Well, you are great and grievous sinners, I will be content freely to forgive you

Chap. 2. you all your sinnes, this would have declared Gods mercy, but not his righteousnesse: but now when the Lord hath set forth Christ as a propitiation, and forgiveth sinnes through the blood of his Son, in this God declareth as much righteousnesse as grace. This text *Luther* had a great deale of do to understand, and hee prayed much before he could get the right meaning of it; yea it is repeated againe, *To declare, I say, his righteousnesse, that hee might be just, and the justifier of him that beleeveth in Iesus*; not that he might bee mercifull in justifying him that beleeveth in Jesus, but that he might be just in justifying him that beleeveth in Jesus.

And this is the great mysterie of the Gospell, this is that which the Angels pry into, the Saints and Angels shall admire and blesse God to all eternity, for the reconciling of riches of mercy, and infinite justice both in one; This was that which set the infinite wisedome of God on worke from all eternity, how to finde a way to save sinners, and to be infinitely righteous notwithstanding. If all the Angels in heaven, and all the men in the world had beene put to it, to finde out a way to answer this question, How shall sin be pardoned, the sinner reconciled unto God, and God glorifie his justice? they could never have done it; but God in his infinite wisedome hath found out a way to do it. This cost God deare, it cost him the heart blood of his own Son, and that was a signe that Gods heart was much in it, and indeed we are not Christians, untill in some measure we see, and have our hearts taken with the glory of God in this mysterie. We must looke at righteousnesse in our reconciliation, as well as to loving kindnesse and mercy.

When God is reconciled unto a sinner, there is not onely his mercy glorified, but in that way that God hath found out to save a sinner, he hath the glory of his justice as much, yea more, then if the sinner were eternally damned in hell.

How is that you will say?

I make that good three wayes.

1. First, When God appointed a surety, his Son, and charged his debt upon him, to satisfie his justice, in that God would not spare this Son of his the least farthing token, I meane, not the least degree of punishment, he would not remit any thing to his Sonne, the

the Lord did hereby ſhew a ſtronger intenſe love unto juſtice, then if he had damned ten thouſand thouſand creatures. Suppoſe a malefactor comes before a Judge, the Judge will not ſpare the malefactor, but requireth ſatisfaction to the Law, this ſhews that the Judge loves juſtice: but if the Judges owne ſonne bee a delinquent, and it appeares before all the Countrey that the Judge will not ſpare him, but he muſt ſatisfie the Law to the uttermoſt, you will ſay the Judge doth honour unto juſtice more in this, then in condemning many other malefactors. So when the Lord ſhall caſt many thouſands into hell, there to be tormented for ever, this ſheweth that God loveth juſtice; but when his owne Son ſhall take our ſins upon him, but by imputation, and God will not ſpare him (that is the very word of the Scripture, *He ſpared not his owne Son*, ſaith the text) this declareth Gods love to righteouſneſſe, more then if all the world had beeene damned. Lect. 17. Rom. 8. 32.

Secondly, ſuppoſe the ſinner that is reconciled had beene damned, then the juſtice of God had beene but in ſatisfying, and never had fully beene ſatisfied; but in that way that God hath found out to ſave a ſinner, his juſtice is not onely ſatisfying, but it comes to be fully ſatisfied, to have enough. Now it is a greater honour to juſtice to be fully ſatisfied, then to be in ſatisfying. As for inſtance, ſuppoſe a man be a Creditor to one who owes him five thouſand pounds, this man is poore, and the utmoſt he can pay is but ſixe pence or twelve pence a weeke; ſuppoſe the Creditor ſhould lay him in the Jayle untill he had payed all, this man would be paying but would never be payed ſo long as the debtor liveth; but if another rich man ſhould come and lay downe five thouſand pound at once, the man is preſently ſatisfyed. Here is the difference betweene Gods ſatisfying his juſtice upon ſinners and upon Jeſus Chriſt; God commeth upon the ſinner, he requireth the debt of puniſhment, becauſe he did not pay the debt of obedience, God caſts him into priſon, the uttermoſt he can pay is but twelve pence a weeke as it were, that is but a little, and therefore he muſt be ſtill paying and paying eternally, which is the very ground of their eternall puniſhment in hell, becauſe they cannot pay enough in any finite time; Now commeth Chriſt, and he fully payes the debt, ſo that juſtice ſaith 2.

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it hath enough, it is ſatisfied, this is the greater glory to the juſtice of God.

3. Thirdly, If the ſinner had beene ſent downe to hell, God had had the glory of his juſtice paſſively upon him, he ſhould be for ever under the power and ſtroke of juſtice, but in the meane time the ſinner would have hated God for his juſtice, & hated juſtice; but when juſtice is honoured actively, the ſinner falleth downe and acknowledgeth himſelfe guilty, putteth himſelfe under the ſtroke of Gods juſtice, and accepteth of the puniſhment of his iniquity; now God is delighted more abundantly in this active way of glorifying his juſtice, then if the ſinner ſhould have beene eternally in hell to have ſatisfied.

And now Devils and all wicked men muſt needs have their mouths ſtopped for ever, they cannot cry out of God becauſe he will marry himſelfe to ſuch ſinners, this is mercy, but where is his righteouſneſſe? where is the glory of his juſtice? here is an anſwer to them all, though the Lord ſetteth his love upon vile ſinners, yet ſo as he doth it in righteouſneſſe. And this is a great incouragement to come in and beleeve, as thus, if the ſinner be terrified with the apprehenſion of his ſinne, I ſee by them the wrath of God is incenſed and infinite juſtice comes upon me, and I heare that crying for ſatisfaction; this biddes the ſinner know likewiſe, that God hath a way to ſatisfie infinite juſtice and and yet to ſave thy ſoul, he will marry thee unto himſelf, and yet he will do it in righteouſneſſe.

And this is a mighty help unto a ſinner againſt all faylings afterward, a mighty eſtabliſhment againſt a thouſand objections the ſinner may make againſt himſelf. Thus wee muſt ſeeke to God when we ſeek for reconciliation, to be received again when we have departed from him, whatſoever God doth for us, he muſt do it in the way of righteouſneſſe as wel as in the way of mercy. Take this with you ſinners, if ever you have a pardon ſealed unto you, it muſt be ſealed in the Court of juſtice as well as in the Court of mercy; therefore thou needeſt not appeale from the Court of juſtice to the Mercy-ſeat, for in that way of the myſtery of godlyneſſe that there is in Gods reconcyling himſelf unto a ſinner, there may be as much comfort in ſtanding before the bar of juſtice as at the Mercy-ſeat, that is, by ſtanding there

there, in and through Chriſt, for he hath made juſtice propitious to us, and now it pleadeth to mercy for us. Lect. 17.

And indeed this is the very work of faith, to go unto God this way, when by faith the ſinner ſhall tender up unto God the Father the righteouſneſſe of JESUS CHRIST for an atonement and ſatisfaction for ſinnes; It brings the comfort of juſtification this way. When you come to God in any other way but this, it is but in a naturall way, not in a true evangelicall way; A man by nature may know thus much, that when he hath ſinned he muſt ſeek unto God for mercy, to pardon his ſinne, or elſe he is miſerable; but to ſeek unto God for pardon with a price in our hand, to tender up the merits of Chriſt for a ſatisfaction to Divine juſtice, here is the myſtery of faith; faith is not onely to rely upon Gods mercy for pardon, but this, I ſee riches of grace in Chriſt, and Chriſt my ſurety hath made an atonement, hath laid downe a price, now by faith I tender up this unto God the Father, and by this way I beleeve my ſoule ſhal be accepted in him.

What a mighty ingagement is this for us to be righteous with God? the Lord betrotheth us unto himſelfe in righteouſneſſe, and we ſhould give up our ſelves to him in righteouſneſſe too. Oh my brethren, take this away with you, what ever you forget; If the Lord hath thus ingaged himſelfe unto us in a way of righteouſneſſe, and if it hath coſt him ſo deere to ſhew himſelfe righteous unto us; what an infinite ingagement is this unto us to be righteous before him, to glorifie Gods righteouſneſſe in our converſations: I will doe it in righteouſneſſe, and you ſhall have ſuch a righteous heart, as you ſhall never be a diſhonour unto me before the people, neither devils nor wicked men ſhall ever be able to upbraid me, that I ſet my love upon ſuch creatures as you, becauſe whatſoever you were, you ſhall be now righteous. When ever we expreſſe our ſelves to be the Spouſe of Chriſt, and be unrighteous in our converſations, we upbraid Jeſus Chriſt, we are a diſhonor unto him before men and Angels; what you the Spouſe of Chriſt, where is this ornament, this bracelet of righteouſneſſe then? whoſoever Chriſt marryeth, he putteth upon them this Jewel of *righteouſneſſe*. He blaſphemes Religion which he ſeems to honour, ſayes *Cyprian*, who makes not good in his life what he profeſſes.

Blaſphemiam inge it religioni quam colit, qui quod confitetur non an eomnes impleverit Cypr. de ſing. Cler.

The Eighteenth Lecture.

HOSEA 2. 19.

—And in judgement, and in loving kindneſſe, and in mercies.

IN judgement] Some Interpreters wee finde make this and *righteouſneſſe* to be all one, according to that *Pſal.*33.6. *He loveth righteouſneſſe and judgement*, and ſo paſſe it over, but we muſt not doe ſo, for we ſhall finde much of Gods minde in this.

Others take *judgement*, as divers times it is taken in Scripture for *ſanctification*, ſo they would make this promiſe ſutable to that of Chriſt, *Iohn* 16.10,11. *I will ſend the Comforter, and he ſhall convince the world of ſin, of righteouſneſſe, and of judgement*; that *righteouſneſſe* there, is the ſame with that here; *judgement* there by many Interpreters is underſtood of ſanctification; *becauſe the Prince of this world is judged*, the power of Satan is already broken, he is already caſt out of your hearts. And they thinke to ſtrengthen that by that place in *Mat.*12.20. *He will not quench the ſmoaking flaxe, nor breake the bruiſed reed, till he ſend forth judgement unto victory*, that is, untill he perfect the worke of ſanctification, that it ſhall overcome corruption. This text in *Matthew* is quoted out of *Eſay* 42.3. but there wee have the words ſomewhat different, there it is, *He ſhall bring forth judgement unto truth*. Now if that ſhould be the meaning, that by *judgement* is meant ſanctification, then we may learne an excellent note from the comparing theſe two texts together; that it is all one *to bring judgement*, ſanctification *unto truth*, and *to bring it unto victory*, when it is in truth it will certainly be in victory. But we ſhall a little more examine this interpretation of *judgement* preſently; for my part I doe not think that that is meant either in this text, or in any of the texts named.

Thirdly, I finde others make this [*in judgement*] to be Gods judgement againſt the adverſaries of the Church. *I will betroth thee*

thee unto me in righteouſneſſe; I will deale with you in a way of righteouſneſſe, and for your adverſaries, I will deale with them in a way of judgement, you ſhall have judgement againſt them. So I finde *Luther* carries it, and he ſaith that judgement here is the ſecond pearle of the Husbands ring he gives to his Spouſe, God promiſeth to exerciſe judgemeut and vengeance againſt the adverſaries of the Church, and ſo he applyeth it unto thoſe times wherein he lived in *Germany*; ſaith he, for theſe many yeares wicked Magiſtrates have oppreſſed the Church, and prophane Doctors have corrupted the doctrine of it, but *Germany* hath ſeene God judging his adverſaries. And if we ſhould underſtand it in this ſenſe, we have a ſutable place *Eſay* 54.5. where God telleth his Church, that *He that is her maker is her husband, even the Lord of hoſts, and her Redeemer the God of the whole earth*; the word there is *Vindex*, the avenger, hee that will avenge thee of thine enemies, is the God of the whole earth, he is thy husband. This might afford a ſweet meditation, that the Lord will defend his Church from the rage of adverſaries, as the husband will defend his Spouſe being betrothed unto her; the Lord certainly will take a valuable conſideration at the hands of the adverſaries who wrong his Church. But this I thinke not to be the ſcope of the place. Lect. 18.

Secunda gemma maritalis annuli. Luther. *Vt judicium exerceat in hoſtes verbi jam multos annos hoc agit Sathan ut per impios magiſtratus eccleſia opprimatur & doctrina per prophanos doctores depravetur, ſed videt Germania Deum judicantem.* Luth. in loc.

Another is [*in judgement*] Though things be now out of order, all things ſeeme to be in confuſion, yet the time is coming when all things ſhall be ordered in the Church according to equity and right.

Theſe two I think are meant in the former texts, *I will convince the world of judgement*, that is, the world ſhall be convinced that Chriſt hath all judgement committed unto him, and he ſhewes it in this, that *the Prince of this world is judged*; ſo that place before in *Matthew*, *I will cauſe judgement to returne unto victory*, that is, though the adverſaries of the Church be many, yet he will cauſe them all to be vanquiſhed, judgement ſhall conquer over them all; though there be much oppoſition and confuſion in the Church, yet I will bring all things in the Church

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That place likewise *Isa.* 4. 4. where the Lord saith, *he will purge his Church by the spirit of judgement and by the spirit of burning*. I know some carry it as if it were meant of the spirit of sanctification, that is as fire to consume lusts, but rather thus, whereas there were such as did oppresse the Church by false judgement, the Lord would cleanse the Church from wrong and oppression by giving a spirit of judgement unto those that should be the officers of it, and consuming the adversaries.

But yet I think we have not the full scope of this place, I rather would pitch upon this as that which is more principally intended, though the other may be in some degree included, viz. *I will betroth thee unto me in judgement*, that is, there shall be good reason for what I do, that which I will now do in betrothing thee unto my self shall not be out of rashnesse, it shall not be done unadvisedly, but with understanding, with good deliberation, I know what I do in it, and I know what glory I shall have by it, I will do it in judgement. So I finde the word *judgement* taken in scripture, *Ier.* 4. 2. *Thou shalt sweare in truth, in judgement, and in righteousnesse. In judgement*, that is, when you sweare, know it is a worship of God, and you must do it in judgement, you must not onely sweare *in truth*, that is, sweare to that which is true, and *in righteousnesse*, that is, not to the wrong or prejudice of your neighbour, for you may sinne in swearing though you sweare in truth if you have an intent to wrong any; but thirdly you must sweare *in judgement* too, you must understand what you do, that is, when you take an oath you must know that it is not as the oath *Ex Officio* was, to sweare to answer to every thing that shall be asked you, but you must understand before hand what you are to sweare to, and so sweare out of judgement; So saith God, *I will betroth thee unto me in judgement*, that is, I have considered what I am to do in this thing, and I do it out of judgement. And for your parts when you shall come and close with me, in this blessed conjugall union and communion you shall do it out of judgement too; *I will betroth you in judgement* so as to make it appeare before the world that I had good reason so to do,

and

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and you ſhall likewiſe cloſe with me as you ſhall be able to juſtifie it before men and angels, that you had good reaſon for what you did, that it was out of judgement.

There is nothing wherein there is more need of judgement then in mariages and contracts; therefore the heathens were wont to ſet *Mercurie*, their god of wiſdome, by *Venus*, their goddeſſe of mariage, to note that there was need of judgement there, yet there is nothing uſually in the world undertaken with leſſe judgement, with more raſhnes and inconſideratneſſe then contracts and marriages, which is the reaſon of the trouble of their lives ever after. But though there be many contracts between men and women that are not out of judgement, yet ſaith God *I will betroth you out of judgement.* Chriſts match with his Church is a match out of judgement, Chriſt conſidereth of our meanneſſe before he marryeth with us, he knoweth us fully what we are, he knowes our ſinfulneſſe, our wretchedneſſe, he knowes, we are in debt before he marryeth us, and whatſoever elſe we can think might be any hinderance, he knowes as perfectly as ever he ſhall know it, and yet he goes on. Yea the match between Chriſt and his Church is that which hath been plotting in heaven from all eternity, it is not a ſudden, raſh match, it hath been a plotting between the Father and the Sonne from everlaſting. God the Father giveth conſent to this match, God the the holy Ghoſt is ſent to draw the hearts of his people to come in and conſent to this match, it is a match out of the deepeſt judgement that ever thing was done.

The match between Chriſt and his ſpouſe is in raſh things, it is out of judgment.

Though it be true that God can ſee no reaſon in us why we ſhould be thus united to his Sonne, yet he can ſee abundance of reaſon in himſelf; therefore the converſion and ſalvation of a ſoul, is not onely out of Gods mercy, but it is from Gods wiſdom too, hence the Scripture attributes our predeſtination and our calling, unto his wiſdome as well as unto the freeneſſe of his grace, as *Ephe.* 1.11. *Being predeſtinated according to the purpoſe of him who worketh all things after the counſell of his will.* Marke, it is not onely becauſe God will, *I will have mercy becauſe I will have mercy*, I will chooſe ſuch, and I will refuſe ſuch, I will do it; no, but it is *after the Counſell of his will.* We indeed are ſet upon our wills many times to do a thing and there is no reaſon for

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for it, there is no counſell of our will; but God even in this thing that we can ſee no reaſon for at all, he works according to the *counſell of his will*; and *Epheſ.* 3. 10. the Apoſtle having ſaid before, *verſe* 8. that hee was *to preach the unſearchable riches of Chriſt*, he ſaith, he was to preach it to the intent that now might be *made knowne the manifold wiſedome of God*. In all things in the Goſpel there is a great deale of wiſdome; Vocation is one of the myſteries of the Goſpel, and 1 *Cor.* 1. 24. the Goſpel is ſaid to be *the power of God and the wiſedome of God*; the Apoſtle there inſtances in one thing, which one would thinke hath as little reaſon in it as any thing in the Goſpel, that is, the leaving of the rich, wiſe and noble, the great ones of the world, and calling the poore; but herein is not onely the power, but the wiſedome of God, God doth even this in judgement. And although we can now underſtand little or nothing of any reaſon that there can be of Gods chooſing us unto himſelfe; yet this will be made known at the great day of judgement. It will be a great part of the glory of that day for the Lord to make knowne the counſell of his will; we now know his will, but we ſhall then know the counſell of his will, and praiſe him to all eternity for it; this ſhall be the glory of the Saints, that they ſhall ſee into the counſell of Gods will in chooſing and calling them, and letting others goe.

Gods betrothing himſelfe thus to his people *in judgement*, is an eſpeciall reaſon of the perpetuity of this betrothing. *I will betroth thee unto me for ever*; Why? Firſt, it is *in righteouſneſſe*, therefore it will hold. Secondly, it is *in judgement*, therefore it will hold too. Things that are done raſhly ſeldome hold, but though we are ſet upon them for the preſent, wee quickly undoe them afterward, but that which is done in judgement holds; the calling of a ſinner, and uniting him unto Chriſt, is done in judgement, therefore it will hold, that is the ground of the perſeverance of a ſinner; If a man before marriage knoweth perfectly all the faults his wife hath, or ever ſhall have, and knowes perfectly her eſtate, and all the incumbrances he ſhall have with her, yet loveth her out of judgement, ſurely this love will hold: It is ſo betweene Chriſt and his Church; Chriſt before he betrotheth his Church, perfectly knows all the faults the Church hath, or ſhall have, all the ſins that ever ſhe ſhall commit, and all the incumbrances

cumbrances and diſhonour he ſhall have, yet out of judgement he betroths her to himſelfe, therefore ſurely this will hold. Comfort your ſelves with this Chriſtians, though there be many faylings after your comming to Chriſt, Chriſt knew them all before you were united to him, yet out of judgement he betrothed himſelfe unto you. Lect. 18.

There muſt alſo be *judgement* on our parts; I will put into you a judicious heart, to chooſe me out of judgement. The Saints who chooſe Chriſt, know what they doe. *They ſhall bee all taught of God; every one therefore that hath heard, and learned of the Father, commeth unto me*; None commeth unto me, but ſuch as are taught of God, who heare and learne of the Father, they come to me out of judgement; *I know whom I have beleeved*, ſaith *Paul*, and ſo may every Chriſtian ſay. They doe not come to embrace Chriſt and his wayes out of novelty, becauſe they are new things, no not any truth of Chriſt, out of meere novelty as many doe, and ſo vaniſh to nothing; though it is true, there is alwayes ſome new excellency in Chriſt, I meane newly revealed; Chriſt hath alwayes ſomething that is further revealed more then wee knew before, and delightfull he is in that regard, if wee love novelty: It is not a ſufficient plea againſt any truth, becauſe it is now revealed, and was not knowne before; 2 *Pet.* 1. 12. *Be eſtabliſhed in the preſent truth:* though truths be from the beginning, yet they are preſent truths in regard of manifeſtation: But the Saints muſt not therefore receive them, meerely becauſe they are new to them, neither muſt any reject them, becauſe they are but now cleared, whereas before they lay in the darke; but all out of judgement, wee muſt examine them, when any truth is preſented, though it ſeemes new, becauſe you heard not of it before, reject it not upon that, neither imbrace it upon that, but try it, and when you are convinced, then out of judgement embrace it. Neither muſt the Saints follow God, or any way of truth, meerely from the example of others, but out of their owne judgements. Perhaps you ſee ſuch and ſuch, of whom you have a reverent eſteeme, and that juſtly doe thus and thus; I confeſſe, that is enough to put you upon examining, to bethinke your ſelves, ſurely there is ſomething in it, or elſe it is not like they would doe it, but that muſt

The Saints chuſe Chriſt out of judgement.

Chriſtus eſt novitas ſemper renovanda.

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not be the only reaſon, but if upon examination you find it to be good, then embrace it out of judgement, never reſt untill you come to that that the men of Samaria ſaid to the woman, *Now we beleeve that this is the Meſſiah, not becauſe of thy ſayings*, becauſe you told us ſo, *but we have heard him our ſelves, and we know that this is indeed the Saviour of the world.* At the firſt they came to Chriſt upon her relation, but they did not beleeve in Chriſt, but upon ſeeing and hearing Chriſt themſelves. You may come to examine the wayes, the truths of God upon the relation and example of others, but you muſt not engage your hearts in them untill you ſee the reality of them your ſelves.

Thirdly, you muſt embrace Chriſt and his wayes out of judgment, not out of ſudden flaſhes of affection; ſudden flaſhes goe out as ſoon as they come. You have a notable example for this, *Luke* 14.15. *Happy are they that may eate bread in the Kingdome of God:* Oh this is bleſſed doctrine indeed. But by that which followes we may find that they were ſuch as preſently went to their Farmes and to their Oxen, and prized them before Chriſt, and refuſed to come to the ſupper. Sudden flaſhes there were in thoſe that cryed *Hoſanna, Hoſanna*, but preſently they cry *Crucifie him, crucifie him. Ioſh.*24.19. the people ſeemed to be moved with ſudden affections, they would *ſerve the Lord*, yea that they would, but they conſidered not what they ſaid, *You cannot ſerve the Lord*, ſaith *Ioſhua* to them. So *Deut.*5.27. *All that the Lord our God hath ſaid unto us, that will we doe*; but preſently, ſaith God, *Oh that there were ſuch a heart in this people to doe it!* The truth is, they know not what they ſay, they have ſudden affections, but they will quickly vaniſh. We muſt chooſe Chriſt out of judgement.

Sudden flaſhes of affections ſoone vaniſh.

Againe, not chooſe him out of miſtakes, we muſt underſtand who he is, we muſt ſit downe and caſt with our ſelves aforehand what we are like to ſuffer in his wayes. Compare for this *Cant.*5.9. with the beginning of *Chap.* 6. *What is thy beloved*, ſay they, *more then another beloved?* Let us know what thy beloved is: Then the Church falls a commending her beloved, and in the beginning of *Chap.*6. *Whither is thy beloved gone? whither is thy beloved turned aſide? that we may ſeek him with thee*, that he may be our beloved too.

Nor

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Nor out of by-ends, but out of a right knowledge of the excellencies of Chriſt, having our judgements overcome that way. We muſt not chooſe any truth or wayes of God, becauſe the times favour that way; we have now a company of Parliament converts, who were formerly Prelaticall and ceremoniall; they ſee how the times ſway; this is not out of judgement. Every Chriſtian ſhould be a judicious Chriſtian. Thoſe adorne Religion, they are an honour to Chriſt. As the more deliberation and judgement there is in ſin, the worſe it is; ſo the more deliberation, the more judgement there is in godlineſſe, the better it is. When a ſoule chooſeth Chriſt and his wayes upon this, Oh I ſee a beauty in the Lord Jeſus that I never ſaw afore, I ſee him to be the character, and the ingraven forme of the image of the Father, in him dwells all treaſures, the very God-head dwells in him bodily, he is the moſt precious among ten thouſand, the ways of God are holy and righteous. Here is the rule of eternall life, here lyes the happineſſe of the rationall creature, theſe are the wayes that my ſoule cloſeth with, and ſhall cleave to for ever, whatſoever I ſuffer in them, for I ſee the excellency, the beauty, the equity, the glory of them, the Lord is worthy of all honour from all his creatures. This is a choice will hold. The world thinks the Saints are giddy headed people, why? becauſe they cannot ſee any reaſon for what they doe; they cannot ſee bottome enough in reaſon of ſuch forwardneſſe, and ſtrictneſſe, and zeale as there is in them; they think they doe *incaleſcere in re frigida*, that they are very hot about a very poore, ſorry, cold buſineſſe, and therefore they count their wayes folly; that any man will doe, when he ſeeth another doe a thing that he underſtands not the reaſon of, he wil either ſuſpect his own judgment, or otherwiſe think the man fooliſh; now wicked men are too proud to ſuſpect their own judgements, to think their own reaſon folly, therefore they count the wayes of God fooliſhneſſe. They look upon Gods wayes at a diſtance, therefore they think there is no reaſon for them.

It is reported of that notable Convert *Marcus Galeaſius*, that he was converted by a ſermon of *Peter Martyrs*, comming to heare him he expreſſed the excellencies of Gods ways, and the miſtakes of the world in this ſimilitude, the men of the world

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(ſaith he) miſtake Gods ways, as if a man ſee a company of muſitians that were playing and dancing according to the moſt exacteſt rules of art, if he ſee them at a diſtance, he ſees them skipping and leaping up and down as a company of mad men, and wonders what they meane, but when he comes nearer and hears the melodious ſound, and obſerves how all their motions are directed according to rules of art, then he begins to change his thoughts; ſo the men of the world look upon the wayes of God, and upon the Saints at a diſtance, and they think the motions of Gods people and their wayes are madneſſe, but when they come nearer and obſerve the exactneſſe of the rule they walke by, and the wiſdome of God that appears in them, they change their judgements, and begin then to think, ſurely there is ſomething in them more then they thought. This ſimilitude God bleſſed, ſo as it was the meanes to convert that Noble man, and made him leave all his poſſeſſions in *Italie*, and come to *Geneva*, where he became ſuch a patterne of ſelf-denyall, as ſcarce any Age ever had the like, God working by ſuch a thing upon his heart. When you come neere Gods wayes and ſee them indeed, you will ſee infinite reaſon in them, and charge your ſelves of infinite folly that you ſhould have ſuch low thoughts of them as you have had.

This is the reaſon why the Saints hold on in their ways. This judgement is as the ballaſt of the ſhip; many hurry on in a kinde of profeſſion of Religion, and the truth is they know not what they do nor what they profeſſe, if there be any new opinion, I mean not only in regard of new manifeſtation, but in regard of the thing it ſelf, preſently they follow it that they may be counted ſome body and ſeeme to go beyond other men, they are as a ſhip that moveth a mighty pace, all the ſayles are up, and windes blow fairly, but there is no ballaſt, ſo the ſhip topples up and down but never comes to the end of the voyage. *Luk.* 8.6. when *the ſeed* was ſown in the *ſtony ground*, it *ſprung up preſently*, but becauſe there wanted moiſture at the roote, it *withered away*. This judgement is as Moiſture at the roote, that is the reaſon that *Mat.* 13.21. we read of the ſtony ground that notwithſtanding it *received the word with joy*, yet when *perſecution aroſe becauſe of the word*, by and by they were *offended*, they were mightily taken with the wayes of God, with the great things of the Goſpel

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at firſt, but not having judgement as ſoone as ſuffering came, by and by they were offended. If times ſhould change again, and the adverſary ſhould prevayle (which God forbid) we ſhall ſoone have experience enough of abundance of profeſſors who have choſen the ways of God not out of judgement, by and by they will be offended.

Thirdly, *I will betroth thee unto me in loving kindneſſe.* Though Chriſt takes us to himſelf, and will not caſt us off, yet he may ſee ſuch faylings and frailties in us as we may be grievous and burthenſome unto his ſpirit, we ſhall enjoy but little ſweetneſſe in our communion together thorough the wretchedneſſe of our hearts. No ſaith Chriſt, *I will betroth you unto me in loving kindneſſe*, my heart and wayes toward you ſhall be full of gentleneſſe and ſweetneſſe, and I will put ſuch a frame likewiſe into your hearts both toward me and toward one another, you ſhall have hearts full of ſweetneſſe and gentleneſſe. בחסד

The Scripture ſpeakes much of the loving kindeneſſe of God to his people in Chriſt, *Epheſ.* 2.7. *The exceeding riches of his grace in his kindneſſe towards us in Chriſt Ieſus.* Tit. 3.4. *After the kindneſſe and love of God our Saviour toward man appeared*; You have theſe Epithets given unto Gods *kindneſſe*; *great* kindneſſe, *Neh.* 9.17. *Marveilous* kindneſſe, *Pſal.* 31.21. *Mercifull* kindneſſe, *Pſal.* 119.2. *Everlaſting* kindneſſe, *Iſa.* 54.8. *Excellent loving* kindneſſe, *Pſal.* 36.7. *Multitude of loving* kindeneſſe, *Iſa.* 63.7. Thus full is the Scripture of the *loving kindneſſe* of God towards us in Chriſt.

To open it a little. The kindneſſe of God unto us in Chriſt, conſiſteth

Wherein Gods kindnes to us in Chriſt appeares.

First, in the freeneſſe of Gods goodneſſe: kindneſſe in a friend is ſeen much in this, when he doth a thing meerly out of his good nature freely, when he doth a kindnes ſo as he doth not burthenit, he doth not upbraid his friend with what he hath done; as he expects little before, he wil not be mercenary, ſo when he hath done he doth not upbrayd him with it, he expects not ſuch great matters in lieu and recompence of what he hath done, as ſhall make his kindneſſe worth nothing, but leaves it to his friend to anſwer him in a way of kindneſſe again as he thinks fit. Thus it is in all Gods dealings with us, he looks not for much at our hands be-

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Chap.2. Jam.1.5. fore, but that he doth is out of his free grace, he doth not upbraid us, *he giveth liberally and upbraydeth no man*, he doth not burthen his kindenesse towards us. But doth not God burthen his kindnesse? he requireth that we should give up our selves unto him, and serve him, and suffer for him, for his kindnesse; I answer, there is nothing God requireth in lieu of all his kindnesse to us, but it is another kindnesse in God to enable us to do it, and a further kindnesse in him to accept it at our hands when we have done it, therefore his kindnesse is free. The heathens were wont to paint their *Gratiæ*, their goddesses of kindenesse naked, upon this ground, because all works of kindnesse should be free, not clogged, not burthened, *The blessing of the Lord maketh rich,* Pro.10. 22. *and he addeth no sorrow with it.* The kindnesses of this world are ordinarily clogged, scarce worth the having; the kindnesse of God not so, it is free.

2. Again, kindnesse consists much in this, in our tendernes over those we shew kindnesse to. The kindnesse of God in Christ is much this way, in tendring our weaknesse and dealing with us in all his wayes accordingly, *Isa.*57.16. *I will not contend for ever*, why? *lest the spirits which I have made should faile before me.* He considereth our weaknesse. *Psal.*103.13. *The Lord knoweth our frame, and he remembreth that we are but dust*, Isa.40.11. Christ *gathers the Lambes with his arme, and carryeth them in his bosome, and gently leadeth those that are with young. Esay* 63.9. *In his clemencie* (so the word is) *he redeemed them, and he bare them, and carryed them alwayes, continually.* Kindnes makes one long-suffering, he bare them alwayes and continually. It is kindnesse for the man to consider all the weaknesses of the wife, and to deale with her in a loving way accordingly, tendering her good; this is the kindnesse of Christ to his Church.

3. Thirdly, kindnesse in passing by all infirmities, not taking advantages against his people because of them. Christ takes notice of all the good that is in his people though it be never so little, but that which is a weaknesse he will passe it by; *The Lord is not strict to marke what we do amisse*, but the Lord is strict to marke what we do well, if there be never so little good in an action that hath an hundred weaknesses in it, Christ will marke what good there is in it, and passe by all the weaknesses. *Sarah* is commended

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by *Peter* for calling her husband *Lord*, in that ſpeech of hers there was nothing but ſinne ſaving that word, and the holy Ghoſt takes notice of that one word and lets go all the other. If thou aimeſt at ſerving Chriſt, & canſt appeale to him that thy heart is towards him, to honour him as he requireth, I ſay though there be an hundred weakneſſes in an action, if there be but one thing good, all thy weakneſſes are paſt by, that one good thing is taken notice of. Lect. 18.

Again, kindnes is in a loving, ſweet, amiable carriage toward one another in our converſe one with another. Oh the ſweet, amiable carriage that is in Chriſt toward his people! and that Chriſt expects likewiſe from them to him again. If you reade the book of the Canticles you ſhall finde what ſweet, amiable expreſſions there are between Chriſt and his Church, what rebounding as it were there is of love and kindnes one to another, *Thy love is better then wine* ſaith the Church unto Chriſt; and, *thy love is better then wine*, ſaith Chriſt unto his Church. This ought to be between man and wife, this is kindneſſe, 1 *Cor.* 13.4. *Love* is there ſaid to be *kinde*, there is no moroſity in love, but all a ſweetnes. 4. Kindneſſe.

Fiftly, kindnes is in eaſines to be entreated, *Iam.* 3.17. *Peaceable, gentle, and eaſie to be intreated.* Thus in Chriſt, he is eaſy to be intreated by his Church, and the Church ſhould eaſily be intreated, and indeed is: when the hearts of the Saints are right, there is an ingenuity in them, they are ſoon moved to any ſervice Chriſt calleth for. 5.

Laſtly, kindenes is compaſſionate, ſenſible of all ſufferings, ſo Chriſt and his Saints mutually. 6.

Such loving kindneſſe as this ſhould be in all marriage-communion; where there is this loving kindneſſe there is a ſweet conjugall communion indeed, and ſo far as any of this is wanting, ſo farre the bleſſing of a marriage eſtate is wanting; one reaſon amongſt others, why God makes ſo much uſe of this Allegory of marriage, to expreſſe ſo great a myſtery of godlineſſe, as the union betweene Chriſt and his Church, is to teach thoſe that are married to live ſo together, as they may expreſſe all that excellency of communion that is between Chriſt and his Saints. Now I put it to you who are in a married condition, is there this loving

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Kindneſſe betweene man and wife.

loving kindneſſe in you, as may hold forth the loving kindneſſe that is betweene Chriſt and his Spouſe? So farre as you want in your endeavours after this, ſo farre there is an evill; when you go home take this leſſon with you, labour to walke ſo in that way of loving kindneſſe one to another, as that you may expreſſe how the loving kindneſſe of Chriſt is unto your ſoules. There are many frailties in the man, in the wife, but not ſo many frailties as there are in you in reference to Chriſt, Chriſt beareth with more frailties in you then you can beare with in your wife; Chriſt is not moroſe to you, he is not a bitter husband to you. I have read of *Monicha*, *Auſtins* Mother, who lived neere a Heathen, and ſhe had a very ill husband, of a very croſſe and perverſe diſpoſition; this Heathen comes to her one time, and asked her, how commeth it to paſſe that you and your husband live ſo well together as you doe? We know your husband is of a very croſſe and perverſe diſpoſition, yet we ſee nothing but there is a great deale of ſweetneſſe and love betweene you; it is not ſo with us, we cannot doe ſo for our lives: *Monicha* gives her this anſwer, It may be, ſaith ſhe, when your husband is untoward and perverſe, you are perverſe againe, and you give croſſe anſwers; but Chriſtian Religion teacheth me otherwiſe, when my husband commeth home and is in paſſion, Chriſtian Religion teacheth me to be as loving, and dutiful, and amiable to him as I can, and ſo I have gained the heart of my husband. It were a happy thing if all women would take this home with them, and learne this of *Monicha*, *Auſtins* Mother. And ſo on the other ſide, the man in reference to his wife, this loving kindneſſe is betweene Chriſt and his Spouſe, let it appeare betweene man and wife who profeſſe their intereſt in Chriſt.

And this loving kindnes of Chriſt, Oh how ſhould it draw our hearts unto him! What more prevalent meanes to draw then loving kindneſſe? Marke that Scripture, to ſhew the power of loving kindnes. 2 *Chron.* 10.7. *If thou be kinde unto this people, they will be thy ſervants for ever*, ſay thoſe ancient Counſellors of *Rehoboam*, who gave him wiſe counſell. If this bee the way to draw the heart, ſurely Chriſt muſt needs have our hearts, he is not a bloody husband, but a kinde husband to us, let us then be his ſervants for ever. It were a good leſſon for all Governours to conſider of, that

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that it is kindnes that draws the hearts of people, they rule not over beasts, but men, therefore if they would rule over them with comfort and safety to themselves, they should rule with kindnes. Hence *Cant.* 4.10. it is said, that *the Charet of Solomon was paved with love for the daughters of Ierusalem*, it is an expression of *Solomons* gentlenes toward the people of Jerusalem. I have read of *Alexander Severus*, when his Mother and his wife would put him upon harsh wayes, and objected to him his mildnes and yeildablenes to his subjects, saying, you have made your power more contemptible by your kindnes and yeilding so much to your people; his answer was, *At securiorem*, but more secure and lasting. Certainly, it would be so if Magistrates had not the evill counsel of young Gallants; if they would follow the counsell of the ancient Counsellors, to be kinde to the people, they would be their servants for ever, their peace and safety would be more then now it is.

Christ expects loving kindnes from you unto himselfe, and loving kindnes likewise one unto another.

First, Christ expects you should be full of loving kindnesse unto him. Oh blessed Redeemer, what is it that wee should doe, that we should be kinde to thee! The very phrase seemes to be too low for Christ, that Christ should looke for our kindnesse. Yes Christ lookes for our kindnes, and he prizeth it dearely, nothing in the world is prized by Christ more then your kindnesse; as a kind husband prizeth nothing in the world more in his wife then kindnes. But how kind to Christ?

1. Kindnes to Christ.

Thus, you are kinde to him first, when you cleave to him, when he standeth in most need of you. 2 *Sam.* 16.17. saith *Absalom* to *Hushi*, *Is this thy kindnesse to thy friend?* that is, what is thy friend in danger, and hath now need of thee, and doest thou now come from him? Is this thy kindnesse to thy friend? thou shouldst now be with thy friend in time of his danger and need, and that is kindnesse. So I say, there are some times wherein Christ standeth in more need of us then at other, in suffering times, in times wherein his cause hath many enemies, and our help is called for, if we should now forsake him in times of suffering, may not Christ, nay may not the holy Angels and Saints say, *Is this your kindnesse to your friend?* To come to Christ when you have

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need of him is not ſo much kindnes, but to come to him when he hath need of you, this is kindneſſe.

2. Secondly, it is kindnes when wee ſerve Chriſt in the midſt of difficulties. You have a notable place for this, *Ier.* 2. 2. *I remember the kindneſſe of thy youth, the love of thine eſpouſals, when thou wenteſt after me in the wilderneſſe.* To bee willing to follow Chriſt in the wildernes, that is kindnes. Chriſt doth not account it kindnes for us to ſerve him when wee may proſper in his ſervice, when ſerving of Chriſt may ſtand with our owne ends, when we may keepe our ſhops, our lands and poſſeſſions, when there is no difficulty at all in his ſervice, what great kindnes is this? but when for love to the Ordinances, and the truths of Chriſt, you are willing to follow Chriſt even in the wildernes, this is kindnes, and Chriſt will account it ſo; however ſome men have thought that they have ſhewen great kindnes unto Chriſt, in that they have ſtaid and borne the brunt; but how have they borne it? by yeilding to ſuperſtitious vanities, and being ceremoniall and Prelaticall; it will be found that thoſe who have beene willing to follow Chriſt in the wildernes, out of love to him, his truth and ordinances, that Chriſt will remember that for kindnes.

3. Thirdly, for young people to give up their young yeeres to Chriſt, that is kindnes, by way of alluſion at leaſt we may make uſe of that Scripture, *I remember the kindneſſe of thy youth*; when thy bones are full of marrow, and when the world ſeekes to draw thy heart after the vanities of it, when thou mayeſt have thy delights and pleaſures in the fleſh to the full; if then thou beeſt willing to deny all, and to give up thy ſelfe to Chriſt, this is loving kindnes; one that is old may poſſibly come to heaven upon repentance, but what kindnes is that for him, who hath nigh worn out all his dayes and ſtrength in wayes of ſin, in the pleaſures of the fleſh, and now when he is going out of the world, and can have no more pleaſure in his ſin, he comes to Chriſt for mercy; what kindnes is here? here is ſelfe-love indeed, but little kindnes.

The loving kindneſſe of the Saints one towards another.

Secondly, loving kindnes one to another, *I will betroth you unto me in loving kindneſſe*; I will put ſuch a ſpirit into you of loving kindnes unto your brethren, as I have towards you; The word that is here uſed for *loving kindneſſe*, you ſhall finde it often

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ten in Scripture uſed for *Saints*; thoſe who are called *godly*, and *Saints* in your bookes, in the Hebrew are called *kinde ones*, it may be as well tranſlated *kinde ones*; as thus, *Pſal.*4.3. *Know yee that the Lord hath ſet apart him that is godly for himſelfe*: It is a moſt admirable text, as if he ſhould ſay, there are multitudes in the world, and all the world is mine, but I looke upon all the world, as refuſe in compariſon of ſome few, onely here is a godly man, a godly woman, I ſet them apart, they are for my ſelfe; but the note I obſerve is, That that word which in your books is *godly*, in the Hebrew is *the kinde one*, the Lord hath ſet apart thoſe that are kinde, thoſe that are of ſweet, gentle, kinde diſpoſitions. And *Pſal.* 16.10. *Not ſuffer thy holy one to ſee corruption*, the Hebrew is, not ſuffer thy *kinde one* to ſee corruption, it comes from the ſame roote with that that here is tranſlated *loving kindneſſe*. So *Pſal.*149.1. *Sing his praiſe in the congregation of the Saints*, of the *kinde ones*; and the ſame word againe is verſe 5. *Let the Saints be joyfull in glory*; *the Saints*, that is, *the kinde ones*; noting what an ingredient loving kindneſſe is to Saintſhip, unto godlines; therefore it is not enough for Chriſtians to be godly, but they muſt be kinde one unto another too. 2 *Pet.*1.3. *And to godlineſſe adde brotherly kindneſſe*: You thinke you are godly, but are you of a rugged rough-hewen diſpoſition, ſurly, cruell, rigid, ſevere, froward, perverſe, know here is the exhortation unto you this day from God, if you will approve your ſelves to be godly, *Adde to your godlineſſe brotherly kindneſſe*, except you adde that, you can have little comfort in your godlines. It is impoſſible indeed for one that hath the power of godlines, and hath the true comfort and ſweetnes of it, to be of a rugged and rigid diſpoſition; the reaſon is, becauſe there is that infinite ſatisfaction as I may ſo ſay, that ſuch a heart hath in God, that there is nothing that can come from without that can make ſuch a heart bitter, there is ſo much ſweetnes in that ſatisfaction that it hath in God, as the Scripture ſaith, *A good man is ſatisfied from himſelfe*; that it is not all the bitterneſſe from without that can ſowre ſuch a heart.

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It is true indeed if you have a veſſell of honey, a little gall will make all that bitter, but if you have a veſſell of gall, a little honey will not make that ſweet: But in grace it is thus, though there

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I beſeech you take notice of this one note, when God hath left men they grow more paſſionate and froward then they were before; And I verily believe this is one ground of the frowardneſſe, and paſſionateneſſe that is in profeſſors, they have made breaches between God and their ſouls, their peace between God and them is broken, and nothing then can give them content. As uſually it is when a man hath been abroad and others have angred him, when his inward comfort and joy is gone, then every thing angreth him, he is pleaſed with nothing, his countenance is lowring, and he is untoward to every one, and why? becauſe he hath loſt the ſweetneſſe of his own ſpirit, and now nothing from without can content him, all ſeems bitter unto him; but let this man go abroad and things fall out well, it may be he gets a good bargaine, hears of excellent good news, that his goods are come home ſafely, he can now beare a hundred times as much as before, and you can ſcarce anger him, why? becauſe his heart is filled with ſweetneſſe. So it is here, let a Chriſtian walk cloſe with God, keep his peace with him, he will have ſo much ſweetnes in his heart that it is not eaſie to put him into any paſſion of frowardnes, why? he hath enough within, perhaps his friend, his wife, his neighbour is croſſe, but his Chriſt is loving; though there be little comfort in my marriage with one who is ſo peeviſh and perverſe, yet in my marriage with Chriſt there is ſatisfaction enough. But when the heart hath made breaches between Chriſt and it ſelf, when it hath loſt the ſweetneſſe in that marriage communion, no marvaile if there be no ſweetnes in the other marriage communion.

I will give you a notable example of this, of a man who before his breach with God was of a ſweet diſpoſition, was very milde and loving, but after he was of a perverſe, and cruell, and froward diſpoſition. The example is *Saul*; When he was firſt choſen King, how humble was he? he acknowledges himſelf to be of *the leaſt of the tribes of Iſrael*, and *the leaſt in his fathers houſe*, and when

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when ſome rayled upon him and ſaid, *ſhall this man reigne over us?* the text ſaith, *he held his peace*; and when others would have had them killed, no, by no meanes they muſt not be ſlain, becauſe God had ſhewen him mercy in a late victory given him. But after *Saul* had fallen from God, oh the rugged, perverſe, cruel diſpoſition of his ſpirit then, even to *Ionathan* his ſon, a gracious, loving, ſweet natured ſon, then *Thou ſonne of the perverſe, rebellious woman*, he caſt a javelin at him to kill him, then the fourſcore and five Prieſts in the city of *Nob* muſt be all ſlaine in his anger; What was the bottome of all this? It was the breach between God and his own ſpirit. Oh take heed of breaches between God and you, for they will put you into a perverſe and froward diſpoſition. What doth a man get by the want of this kindneſſe and loving diſpoſition? He troubleth himſelfe. *Pro.* 11.17. *He that is cruel*, of a harſh diſpoſition, *troubleth his own fleſh.* I appeale to you, doe you not loſe much of the ſweetneſſe of your lives, you that are in a married condition? What comfort have you in your lives when there is nothing but ſnarling at, and croſſing one another? you trouble your own houſe, and your own fleſh; whereas if there were loving kindneſſe betwixt you, it would ſweeten all your comforts, yea all your croſſes.

The loving kindnes of a man or a woman is the beauty of a man or woman. *Pro.* 19.22. *The kindnes of a man, is the deſire of a man*, ſaith the text there; And of a woman *Pro.* 31.26. among other high cõmendations of a *vertuous woman* who had *done excellently*, this is one, *The law of kindneſſe is in her tongue*, kindnes giveth a law to her mouth, many women have no law given to their mouthes, their tongues are lawleſſe when they are angred, but a woman that is commended of God, the text ſaith, *the law of kindneſſe is in her tongue*, the kindnes of her heart doth give a law to her mouth, and that is the honour of a woman.

To be of a ſweet, kind diſpoſition is an exceeding beauty, it addes a glorious luſtre to any man living, *Iſa.* 40.6. *All fleſh is graſſe, and all the goodlineſſe thereof is as the flower of the field*, the word is in the originall חסד the ſame word that is here, that word which ſignifyeth *kindneſſe* is tranſlated there *goodlineſſe*, noting that kindneſſe is the goodlineſſe of the ſpirit of a man or woman, what the beauty of a flower is to a flower, that is kind-

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Τὸ γὰρ χρηστὸν μισεῖς, ὃ δίκαιον. *Juſt. Mar.*

nes to a man or woman, it is goodlineſſe. *Juſtin Martyr* in his Apologie for the Chriſtians faith, that their adverſaries did hate onely the name of a *Chriſtian*, they had nothing againſt the Chriſtians, and what is there ſaith he in the name? Nothing but that which is good and lovely enough, now ſaith he, it is not juſt to hate that which is profitable and gentle, for ſo the word ſignifieth, they are *Chriſtianè*, what if you call them *Chriſtiani* of χρηστὸς, *mild, profitable*? for ſo they are indeed, they are profitable, gentle, ſweet natured people, and why ſhould you hate thoſe people? 2 *Cor.* 6. 6. *Being filled with the holy Ghoſt, and kindenes*, are put together, there is much of the holy Ghoſt where there is much kindneſſe. The ſpirit of Chriſt is a ſpirit of kindneſſe and gentlenes, and though you may think that your rigidnes and roughnes may argue braveneſſe of ſpirit in you (for it is ordinary for froward and paſſionate people to think they have more brave ſpirits then others) but know that your ſpirits are more baſe and vile then the ſpirits of others. I will give you onely one text for that, *Pſal.* 45. 4. it is ſaid of Chriſt, *in thy majeſty ride proſperouſly becauſe of truth and meekneſſe*; now the ſame word that is here tranſlated *meekneſſe*, 2 *Sam.* 22. 26. *is gentleneſſe*; *thy gentleneſſe hath made me great*; Mark, gentleneſſe, magnificence or majeſty may ſtand together, yea Chriſt is magnificent and full of majeſty in the gentleneſſe, and quietnes of his ſpirit, *ride on in thy majeſty proſperouſly becauſe of thy meekneſſe*, becauſe of thy gentlenes. Would you have a brave ſpirit like unto the ſpirit of Chriſt in his glory? let your ſpirits be gentle, ſweet, and loving ſpirits.

I will betroth thee unto me in mercies.

Loving kindneſſe and mercies may ſeeme in the reading as if they were the ſame, but there is a great deale of difference in them.

Non fructus tantum, ſed radicem; non aquam ſed fontem.

And in mercies.] *Viſcera*, ſo the word is, *I will betroth thee unto my ſelfe in bowels*. Not the fruit onely, but the root; not the water onely, but the fountaine; thou ſhalt have the fountain of all good, my very bowels, from whence flowes all mercies. Wherefore Chriſtians, you need not feare the want of the ſupply of mercies, why? becauſe you have the fountain of mercies from whence they ſpring. God may grant to wicked men many fruits of his bounty and goodneſſe; yea but they have not his bowels

bowels, they have not the fountaine, the root from whence all ſprings. Lect. 18.

Here is the happineſſe of a Chriſtian, not onely to have much good from God, but to have thoſe very bowels from whence that good commeth. Here lies the dignity, the glory of a Chriſtian, the vaſtneſſe of his riches.

Chriſtians, you ſhall not therefore need feare to give up any mercy God calls for at your hands, for you have got the bowels of mercy to be yours, you have got the ſpring-head of all mercy to be yours, whence you may fetch all ſeaſonable, all ſutable mercies when you will. Here is the reaſon why many who are carnall, when they have got a mercy from God, they keep it ſo ſure, they are afraid to loſe it, they are loth to part with it, though God calleth for it againe. Why? becauſe they are not acquainted with the true priviledge of a Chriſtian, they doe not know what it is to poſſeſſe the bowels of God, they know not where to goe for more, therefore they are loth to part with what they have. Now the Saints can part with any thing for God, let him take what he will have, let him ſtrip me as naked as he pleaſeth, I have the bowels of God, I have the ſpring-head to goe to for all mercies againe. It is true, if there were want of water, and you had onely water in a ciſterne, if your neighbour came to borrow of you, you would be loth to lend any; but if you have a well-ſpring, and a fountaine that never was dry, and never will be drawn dry, is it a great matter for you to lend water then? So, it is true, the men of the world are needy creatures, they have ſomething indeed, but it is as water in a ciſtern, when that is gone they think that all is gone, therefore they will not lend it, no not unto God himſelfe when he calls for it. But the Saints have the bowels of mercy, the ſpring-head of all mercy, therefore whatſoever God calls for, they preſently ſay, Lord here take all, I know where to have it againe, and much more then that. This makes godly men ſo ingenuous for God, and ſo free hearted to him and to his ſervants.

The reaſon why the Saints can ſo eaſily give up any comfort they have.

I will betroth thee unto me in mercies.

A little to ſearch into theſe mercies: It is an argument that hath much depth in it.

The bowels of Gods mercies ſearched into.

First, they are a depth ſwallowing up the greateſt evill of ſin 1.

or

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or affliction. If you should poure a paile of water upon the planchers in your chamber, it seems a great deale of water, like a little sea; but take a paile of water and poure it into the deep Ocean, and it is there swallowed up, and appeares nothing. Our afflictions that are upon us, and our sins, in themselves appeare great, but when they come to be swallowed up in these bowels, in these depths of Gods mercies in which he betrotheth himselfe unto us, they are as nothing in comparison. Therefore the Scripture hath such strange expressions of the wonderfulnes of Gods mercies to his people in Christ.

Τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος. Ὑπερεκπερισσοῦ ἢ χάρις. Ὑπερπλεόνασεν ἡ χάρις.

The Scripture hath three notable words to expresse the fulnes of Gods mercies in Christ. The first is *Ephes.* 2. 7. *the abundant riches of his grace*, the riches that are cast in, over and above.

The second word is in *Rom.* 5. 20. *The grace of God hath been more then exceeding*, there is a second ὑπερ.

And a third is, 1 *Tim.* 1. 14. *The grace of God was exceeding abundant*, it had a pleonasme afore, yea but here is a *super-pleonasme*. Here are three ὑπερs put upon Gods mercy, to note the riches of the glory, and depth of the mercy of God in Christ.

2. Secondly, consider these mercies in the effects. They set on worke all that is in God for the good of his people. If there be any thing that Gods wisdome, or power, that all that blessednes that is in God can doe, for the bowels of mercy yern toward thee, and they will set all on work for thy good, if thou beest in Christ.

3. Yea further, know that it is such mercy as it is the great designe, yea the greatest designe that ever God had from all eternity to honour this his mercy, to set out the infinite glory and the riches of this his mercy in Christ. Certainly God had great designes in doing such great things as he hath done, but above all the designes that ever God had in all his works, that is the chiefe, to glorifie the riches of his mercy in Christ. They are indeed bowels of mercy when they are such as in the glory of which God attaineth his great designe in making the world, he would never have made the world had it not beene for that.

4. Fourthly, They are the heart blood mercies of JESUS CHRIST, they are such mercies as are worth all the blood of Christ, and his blood was certainly most precious blood, when Christ

Chriſt ſees any converted and brought home to him, to be made a ſubject of Gods mercy, he thinkes his blood well beſtowed, The text ſaith *he ſhall ſee his ſeed, and his ſoule ſhall be ſatisfied.* I have enough for all the blood I ſhed. Indeed I came from my Father and was made a ſervant, a curſe, I ſuffered the wrath of my Father, my blood was ſhed, but if this be the fruit of it that ſuch and ſuch a ſoul ſhall have this mercy, I have enough for all my blood, I am glad that ever I ſhed it. Lect. 18.

Yea God the Father is well pleaſed with it, he thinks the blood of Chriſt but a valuable price to purchaſe ſuch mercies as theſe. As for all the glory of the world God can give that unto men that he hates, to reprobates, as *Luther* ſaith of the whole Turkiſh Empire, it is but a crumme of bread that the Maſter of the houſe throwes to his doggs; but when it commeth to his mercies in Chriſt, they are ſuch as are worth the blood of his Son, that muſt go to be the price for the purchaſing of them. 5. *Turcicum imperium quantum quantum eſt mica eſt quam pater familias canibus projicit.* Luther.

6. They are ſuch mercies, as God beſtowes on purpoſe that he may declare to all eternity before Angels and all his Saints, what God is able to do for a creature, to what a height of excellency and glory theſe infinite mercies are able to raiſe a poor creature unto. Theſe muſt needs be great. 6.

Yea they are ſuch as muſt be the object for Angels and Saints to admire at, adore and magnifie the name of God for, everlaſtingly. 7.

What ſhall I ſay more in naming any fruits of theſe mercies? Such mercies as whereas before ſinne made thee to be the object of Gods hatred, it makes thee now to be an object of his pity, God takes the riſe from thy ſinne to ſhew his mercy. Take heed of abuſing it, it is childrens bread, that which I now ſpeake, let us not ſinne that grace may abound, God forbid, ſeeing thy ſin cannot overcome Gods goodnes, let Gods goodneſſe overcome thy ſinne; Onely let us learne to admire at theſe riches of mercy in Chriſt. And let us exerciſe much faith about them. Certainly we ſhould thrive in godlineſſe much more if we did exerciſe faith in the bowels of God in Chriſt. Thoſe kind of fruits, as your Apricocks and your May-cherries that grow up by a wall in the open ſun-ſhine, and have the hot reflection of the ſun, come to be ſooner ripe and have more ſweetneſſe then thoſe that grow in

Chap. 2. ſhady places; your graſſe you know that is ſhaded by the trees, in Orchards, is ſowre; So that fruit that Chriſtians bring forth under diſcouragements and diſpairing thoughts, is very ſowre; ſome things they doe, conſcience hales them to duties, but alas it is ſowre fruit; though it be better to doe what conſcience requires then not, for we muſt not goe againſt conſcience, but to doe it meerely becauſe conſcience hales to it, it is but ſowre graſſe. But when a Chriſtian can by faith ſet himſelfe before the Sun-ſhine of theſe mercies of God in Chriſt, and continually live in the midſt of the luſtre of the grace of God in Chriſt, he groweth ripe ſooner, and his fruit is ſweeter.

You may know whether it be the Sun of righteouſneſſe or no that you are ſet in, Doth your fruit grow ripe? and is it ſweet fruit? Thoſe who talke of mercy, and of Chriſt, who have the name of Chriſt in their mouths, but is their fruit ſowre, does nothing come from them but crabbed fruit? theſe men are not in the Sun, they are blinde, they cannot ſee the Sun, they are but in a light of their owne fancie, and in a heat of their owne making.

Epheſ. 3. 18, 19. the Apoſtle prayes for the Epheſians, that they may be *able to comprehend, what is the bredth, and length, and depth, and height of the riches of God in Chriſt:* Marke, the Philoſophers tell us but of three demenſions, but here are foure; but what is the fruit of this? *And that you may know the love of Chriſt that paſſeth knowledge, that ye might be filled with all the fulneſſe of God;* Here is the effect of it, when we come to know the bredth, and length, and depth, and height of Gods love, and have that knowledge by the Spirit of God that paſſeth all naturall knowledge, then we come to be filled with all the fulneſſe of God. Here now is a glorious Chriſtian, a Chriſtian filled with all the fulneſſe of God. Would you be ſo? Learne then to exerciſe faith much about the infinite riches of the mercy of God in Chriſt, this will fill you with all the fulnes of God, you complaine of barrennes and emptines in your hearts and lives, it is becauſe you exerciſe ſo little faith in theſe mercies of God in Chriſt.

God betrotheth his Church unto himſelfe in mercies, in bowels. Let us learne to pleade theſe mercies before the Lord, to pleade

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pleade them when we are in any ſtrait, to pleade with God for bowels, *Eſay* 63.15. *Looke downe from heaven, and behold from the habitation of thy holineſſe and thy glory, where is thy zeale and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards us? are they reſtrained?* Lord, haſt thou not ſaid that thou wilt betroth thy Church unto thy ſelfe in bowels? Where is the ſounding of thy bowels? Lord let us have theſe bowels of thine in which thou haſt betrothed us through Chriſt.

Oh what confuſion will there be one day unto thoſe that ſhall miſſe of all theſe mercies of God, in which the Lord hath betrothed himſelfe unto his Church! What, will you content your ſelves now with crums that God caſteth to dogs, with the fruits of Gods generall bounty & patience, when you heare of ſuch glorious mercies as are in Jeſus Chriſt? Theſe things ſhould ſo raiſe our hearts, that we ſhould proteſt as *Luther* did, I proteſt, ſaith he, God ſhall not put me off with theſe things of the world; with my portion here. Oh no, the Lord hath ſhewed me greater riches, though I be unworthy of any, yet I know his mercy is free, why then ſhould not I have my portion in theſe glorious things?

Valde proteſtatus ſum me nolle ſic ſatiari ab eo. Luther.

Come in then, come in oh ſinfull ſoule, be in love with Jeſus Chriſt and the wayes of godlines, know that all theſe mercies are tendred unto thy ſoule this day, to breake thy heart, even that hard heart of thine, and they are as free for thee as for any. There is nothing more pleaſing unto God, then for thee to bee taken with the glory of the riches of his mercy. Thou canſt performe no duty ſo acceptable unto God as this, to have thy heart breake upon the conſideration of his bowels, to have thy bowels yerne againe, and to come in and cloſe with this infinite rich and glorious grace of his.

Which if thou doeſt, know that the firſt moment thou art united to Chriſt, thou doeſt launch into the infinite Ocean of mercy, now thou breatheſt in the element of mercy, now thou liveſt upon nothing but mercy.

Is it ſo? Then know God expects a mercifull diſpoſition from thee too. God betrotheth thee in righteouſnes, and putteth righteouſnes into thee; in judgement, and gives thee judgement too; in loving kindnes, and makes thee loving and kinde likewiſe; and in mercies, and putteth mercies into thee, bowels into thee alſo.

Chap. 2. Our bowels muſt yerne towards God.

Firſt, toward himſelfe. Why, can wee be mercifull unto God? What good can wee doe to God? God expects you ſhould have bowels toward him; How? Thus. Do ſt thou ſee the name of this bleſſed God thy husband to be diſhonoured in the world? Oh thy bowels ſhould yerne, thou ſhouldeſt have bowels working now. What, doth God looke upon thee in thy blood, in thy miſery, and doth his bowels yerne toward thee? Canſt thou looke upon God in his diſhonour, and his cauſe trampled under foote, and doe not thy bowels yerne toward him? It ſhould pitie thy ſoule to ſee this bleſſed God to be ſo much diſhonoured in the world as he is, to ſee that there are ſo few in the world that love and feare this God, who is thy God and hath done thee ſo much good. What is there any good cauſe up wherein the name of God may bee honoured? Thy bowels ſhould worke preſently toward it. *Cant.* 5.4. *My beloved put his hand by the hole of the doore, and my bowels were moved for him*; When Chriſt did but begin to open a doore, put but in his hand, when there was any good but beginning to be done; Oh my bowels were moved, ſaith the Church, and I could never be at quiet untill I had enquired after, yea and found my beloved. Is there any beginning to let in Chriſt into the Kingdome in his government amongſt us? Doe wee feele him putting in his hand at the doore? (certainly, if we be skilled in the way of Chriſt, wee may feele him putting his hand in at the doore) Oh that our bowels would yerne, and cauſe our hearts to flow to the bountifulnes of the Lord, and joyne with Chriſt in that bleſſed worke of his that he is about.

Our bowels muſt alſo be toward the Saints. It is extreamly againſt the Spirit of Chriſt for a Chriſtian to be hard-hearted toward his brethren, Chriſt expects bowels; And as you would account it a grievous miſery to have your bowels rotten, to have diſeaſes in your bowels; know it is as great an evill to have your hearts to bee unmercifull, that is, to have a diſeaſe in your bowels, ſo the Scripture phraſe is. *Amos* 1.11. *He caſt off all pitie, and his anger did teare perpetually*, ſo it is in your bookes; but the words in the Originall are, *And corrupted his bowels*; their bowels were corrupted when they were not pitifull toward their brethren in miſery. It was a grievous condition that *Iehoram*

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ram was in, 2 *Chron.* 21.15. when his bowels came forth by reaſon of his diſeaſe. An unmerciful heart is a worſe diſeaſe then this.

What are we, and who are we that Gods mercies ſhould be ſhewen toward us? why not our mercies toward our brethren then? The Scripture calleth exceedingly for mercy in the Saints toward one another. *Coloſ.* 3.17. *Put on as the Elect of God bowels of mercy and kindneſſe.* Would you have an argument unto your ſelves that you are Gods Elect? put on bowels then. Never was there time ſince you lived, or your forefathers lived, wherein God called for bowels more then now. Doe you heare of the miſeries of your brethren, their goods ſpoyled, houſes burnt, wives, children raviſhed, themſelves impriſoned, their bodies wounded, and yet no bowels all this while; what, you hard-hearted in the meane time? Are you the elect of God? Why I pray you, what is your fleſh more then the fleſh of others? What are your comforts more then the comforts of others? Why ſhould you lie ſoft and ſafe more then others? Is there any ſuch difference betweene you and your brethren, that they ſhould be in miſerie, and you muſt be pampered, and ſcarce feele the verie winde to blow on you, and yet in the meane time your hearts hardened towards them? It is true, God it is that hath made the difference you will ſay; and God may make a difference where he pleaſeth. I grant it, and it would not grieve God to make ſuch a difference betweene you and them, if he ſaw your bowels yerne towards them. But if God layes ſuch afflictions upon your brethren who are better then you, and have done more for him then ever you have done, and yet you are hard hearted, this will grieve God at the heart. 1 *Iohn* 3.17. *He that ſeeth his brother hath need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him?* If thou haſt bowels and ſhutteſt them up from thy brother, ſurely thou never kneweſt what the love of God meant.

Marke that place 2 *Cor.* 9.8. What incouraging expreſſions we have unto bounty and liberality toward our brethren, for the opening of our bowels towards them, *God is able to make all grace abound towards you, that ye alwayes having all ſufficiency in all things may abound to every good worke.* There is no ſuch text in all the book of God to incourage to the opening our bowels to

Chap. 2. the adminiſtring to the neceſſities of the Saints, for that Scripture is brought to that end, that part of the Chapter is ſpent about that argument, if you beleeve any thing in the Scripture, if you have have any experience of Gods bowels towards you, read over this, and ſee if it will not open your bowels. *God is able to make all grace abound*; *Grace abound*, that is ſome thing; *all grace*, that is more; but *all kind of grace*, that is more then that, and that from Gods almighty power too; but that is not enough, Marke, *that you always having all ſufficiency in all things*. It were enough one would think God ſhould ſay, you ſhall have things needfull, no you ſhall have *all things*, If he had ſaid thus, you ſhall have ſufficiency in that you have, that is ſome-thing, no but you ſhall have *all things*, and *ſufficiency in all things*, and *all ſufficieney in all things*. Yea but I may want before I die? No, you ſhall have *always all ſufficiency in all things*. Well, this may make us do ſomething, you may thinke if I do this good work, and another, and another, I hope I do my part, no but you muſt *abound*, you muſt do every good work and *abound in every good worke*. But I ſhall draw my ſelf dry if I be ſo abundant in every good work; No, God is able to make all grace in you to abound towards you, *that you always having all ſufficiency in all things may abound*; You ſhall never be drawen dry, for you have the bowels of Gods mercy. *Alexander* giving large gifts, ſome asked him, what will you keep for your ſelf? *Spes*, ſaith he, I will keep Hope for my ſelf, I make account that ſtill there are greater things comming for me; what he had he gave away, becauſe he had a ſpirit that looked after and hoped for great things to come; certainly Chriſtians have that left, always they have hope, they may expect great things, why? becauſe they have the bowels of Gods mercies to be theirs.

One thing more (to knit all together) all righteouſneſſe, all judgement, all loving kindnes, all mercies comes from God through our union with Chriſt.

Though God be an infinite ocean of goodneſſe, yet we can expect nothing from God but through our union with Chriſt. Man hath forfeited the title he had to all the goodnes of God, and now the title upon which he is to hold all his good, it is the union he hath with this husband, with JESUS CHRIST, by vertue

tue of this marriage. Whenſoever faith goes to heaven for any good from God, it goeth to heaven by vertue of this right, and obtaineth all the good it gets from God by vertue of that conjugall union the ſoul hath with JESUS CHRIST. Lect. 19.

How bleſſed then was the time when Chriſt was firſt revealed to the Church! *Cant.* 3. 11. *Behold King Solomon with the Crown wherewith his mother crowned him in the day of his eſpouſals, in the day of the gladnes of his heart.* Theſe things opened in our eſpouſals with Chriſt, muſt needs make that day the day of the gladnes of our hearts, oh how deare ſhould this Chriſt thy husband be unto thee! how happy, when thou ſhalt have full communion with him! when *Iſaac* met *Rebekkah*, he carried her into his mothers tent: when the Lord Chriſt ſhall meet his ſpouſe, he will carry her into his Fathers pallace. Behold the riches, the glory of my Father whom I told you of, theſe are all yours in my right eternally.

The Nineteenth Lecture.

HOSEA 2. 20, 21, 22, 23.

I will even betroth thee unto me in faithfulneſſe, and thou ſhalt know the Lord.

And it ſhall come to paſſe in that day, I will heare ſaith the Lord, I will heare the heavens, and they ſhall heare the earth.

And the earth ſhall heare the corne, and the wine, and the oyle, and they ſhall hear Iezreel.

And I will ſowe her unto me in the earth, and I will have mercy upon her that had not obtained mercy, and I will ſay to them which were not my people, Thou art my people, and they ſhall ſay, Thou art my God.

Will even betroth thee unto me in faithfulneſſe.

I Here is a third betrothing, *I will betroth, I will betroth, I will betroth.* *Ierome* hath a note upon that, and ſaith, that it is thrice repeated to note three ſeverall times of Gods betrothing himſelf unto his people.

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people. 1. When he called *Abraham*. 2. After they went out of Egypt and were in the wilderneſſe at Mount Sinai. 3. In the time of the Goſpell. And of this Expoſition *Calvin* ſaith, it may be accounted witty, but it is frivolous. He giveth a better reaſon (which I think to be the minde of the holy Ghoſt) why it is thrice repeated; Becauſe apoſtatizing Iſrael could hardly beleeve that ever God would do ſuch a thing as this, what after the Lord had caſt Iſrael away? yea caſt her to the beaſts (for ſo he threatneth in the former part of the chapter) yet now betroth her to himſelf, this was unlikely.

Argutum, ſed frivolum.

I will [*even*] *betroth thee*, ſo you have it in your books; now the truth is, the word in the originall is *Vau*, the ſame that is tranſlated *and* before, but becauſe the third time it is ſaid [*and*] the Tranſlators thought there was an emphaſis in the third *And*, and therefore to expreſſe that emphaſis they put in the word [*even.*]

In faithfulneſſe] In ſteadineſſe, ſo the word ſignifieth, I will betroth thee unto me in a ſteady way, my goodneſſe toward thee ſhall be ſtable and firme. So the word is often uſed in Scripture. *Exod.* 17.12. *His hands were ſteady*, the ſame word that we have here for faithfulneſſe. So *Deut.* 28.59. *I will make thy plagues of long continuance*, thy plagues ſtable and conſtant, the ſame that is here for faithfulneſſe. And 1 *Sam.* 2.35. *I will raiſe me up a faithfull Prieſt, and I will build him a ſure houſe*, there the word is of the ſame roote, a ſure houſe, a firme, ſteady houſe. Faithfulneſſe here imports, Gods ſtability and ſteadineſſe in his Covenant with his people. It notes not ſo much the perpetuity, for that was before, *I will betroth thee unto me for ever*: But firmeneſſe and conſtancy, as oppoſite to fickleneſſe and uncertainty.

In fide, in conſtantia, in ſtabilitate.

There is much inconſtancy and fickleneſſe in our love one to another, but the love of God to his people is a ſtable, ſetled, firme and conſtant love. That is the meaning in the firſt place, though not all. *Iſa.* 62.5. *As the bridegroome rejoyceth over the bride, ſo ſhall thy God rejoyce over thee*, that is, the love of Chriſt after thouſands of yeers is ſtill but as the love of a bride-groome upon the wedding day, then ordinarily love is hot & appears much; not the love onely of the husband, but as the bride-groome. There is no moment of time, but Chriſt rejoyceth not onely as a husband

band, but as a Bride-groome over every faithfull ſoule.

Lect. 19. Chriſts love is ſteady, and why. ὅτι τῶ Δεῖδ.

Chriſts love is ſteady, becauſe it is pure, without mixture; it is a holy love. Obſerve the comparing of two Texts, *Eſa.* 55. 3. *The ſure mercies of David* are promiſed there. In *Acts* 13.34. that Scripture is quoted, and there it is *The holy things of David*; As noting, becauſe the love of God is holy, therefore it is ſure and ſtedfaſt.

Chriſts love unto his people is in *righteouſneſſe*, as before, and in *judgement*, and in *loving kindneſſe*, and *mercies*: It is from the ſweetneſſe of his nature, and therefore it is ſteady and firme. *With him there is no ſhadow of change.* It is grounded upon a ſure covenant, therefore firme. Though indeed the love of Chriſt may be to us as the ſhining of the ſun, not alwayes in the fruits of it, ſhining out ſo gloriouſly, but the ſun keeps his courſe in a ſteady way, though ſometimes it is clouded, and we have it not ſo gloriouſly as at other times.

The Saints ſhould faſten upon the love of Chriſt in the Covenant; and though other things be never ſo uncertaine, yet they ſhould quiet their hearts in this, that their happineſſe in the Covenant of grace is certaine. Perhaps the love of our friend is uncertaine, very fickle and inconſtant; thoſe who will glaver upon you, and ſeeme as if their hearts were with you, but what ſullen moods and fits will there be at times! and when you have moſt need of them, you know not where to finde them. But the love of Chriſt is certaine and ſtable. 2 *Sam.* 23.5. marke how *David* comforteth himſelfe in the ſtableneſſe of the love of God in the covenant. *Though he doth not cauſe my houſe to grow, yet he hath made with me an everlaſting covenant, ordered in all things and ſure, and this is all my deſire and all my hope*, that is, that the Covenant is ſure and ſtedfaſt.

And (as we have opened it in all the former) ſo here it muſt be mutuall. *I will betroth thee in faithfulneſſe*, and make thee faithfull too; that is, thou ſhalt have a ſteady, firme, ſtable ſpirit in thy love to me, though not in that degree that Chriſts is, yet there is a ſtability in the hearts of the Saints unto Chriſt, they are not carryed up and downe with every wind of doctrine, with every puffe of temptation as other men are. *The righteous is an everlaſting foundation*, Prov. 10.25. *The upright holdeth*

The Saints love to Chriſt ſteady.

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holdeth on his way, Job 17.9.

It muſt needs be ſo, becauſe the affections of the Saints unto Chriſt are holy affections too, though not perfect, they have indeed ſome mixture, therefore ſome inſtability; but they have holineſſe, therefore ſtability.

And they chooſe Chriſt in righteouſneſſe and in judgement. And they have the Divine Nature in them; and as that hath no ſhadow of change, ſo they come to have ſomething like to the immutability of the Divine Nature, ſome ſhadow of it. *Iſay* 26.3. A godly man is deſcribed thus, *Whoſe minde is ſtaid upon God*: he hath a ſtable ſpirit, not a wandering, fickle, roving ſpirit, he hath fixed himſelfe upon God, he can ſay, *My heart is fixed.* The men of the world, becauſe they have not that which can ſatisfie, run up and down, firſt, after one contentment, then after another, they have no where to fix: but the Saints find an all-ſufficiency in God, when they are there, their hearts are ſatisfied, and there they fix. As a Bee lighting upon a flower, finding but a little honey, gets away to another, and to another, and to another; but when it comes to a flower, where it may ſuck honey enough, it fixeth, it ſtayeth there. The hearts of the Saints finde a fulneſſe of good in God, and there they fixe.

The evil of a fickle unconſtant ſpirit.

A fickle, wavering, unſtable ſpirt, is exceedingly unbeſeeming a Chriſtian. As it is in the body, ſome who have fluſhings of heat, have a very good colour for a while, but when we know that this good colour is but a fluſh, it is rather an argument of a diſeaſe, then of a good complexion. An end of a candle that burnes in the ſocket gives ſome flaſhes of light now and then, but a candle that is ſet up upon a table gives a ſteady and conſtant light. Mad people you know have their *lucida intervalla*, ſome times wherein they doe acts of reaſon, but you may perceive they are not in their wits, becauſe there is not conſtancy, and evenneſſe in their actions. This ſtablenes, this evennes in a Chriſtian way is the beauty and glory of it. Though you be never ſo forward ſometimes in that which is good, yet if at other times your hearts be off, there is no beauty in your converſation. But give me a Chriſtian whoſe wayes are even, that you may find a conſtancie in him in all his wayes.

Thoſe who have ſuch fickle, uncertaine, inconſtant hearts, are never

never like to excell; if they have any truth in them, yet they will never be eminent Chriſtians. *Gen.*49. 4. it is ſaid of *Ruben*, *Ruben unſtable as water, but he ſhall not excell*; ſo it may be ſaid of a Chriſtian unſtable; here is one of good affections, at ſome times very forward, but unſtable as water, he ſhall not excell. Lect.19.

Conſtancy in love is exceeding comely and beautifull between man and wife, from thence is the expreſſion of the holy Ghoſt here; it adds much unto the luſtre and comfort of their lives. For men to ſeeme ſometimes to be mighty fond, and at other times to be bitter and ſowre, like *Nabals*; or the wife to be very fond ſometimes, and to be grievous and irkeſome at other times, this takes away the beauty, the comfort of their lives.

But there is more in this *faithfulneſſe* then ſtability and firmeneſſe, *I will betroth thee in faithfulneſſe*; I will certainly performe all the good you can expect from me, which is befitting a huſband, yea ſuch a husband as I am, to doe to my Spouſe; you may confide in me, I will be faithfull to you, not onely my love, but my faithfulneſſe ſhall binde me to you: My loving kindneſſe, my mercifull diſpoſition is a great bond, but my faithfulneſſe ſhall binde me alſo, I will be content to ingage my ſelfe to you, to ingage all that I am, and all that I have to you, that you may certainly confide in me, ſo as you may not onely expect it from my love, but challenge it from my faithfulneſſe. We deny not Gods providence to other creatures, but the Spouſe challengeth Gods care, ſaith *Bernard*, which is beyond providence, ſuch as is out of faithfulneſſe as well as out of love. Chriſt here condeſcends to his Spouſe, as a man is willing to give ſatisfaction to his wife and her friends, though the truth is he would doe any thing in the world out of love to his wife, yet in regard of her weakeneſſe, and to ſatisfie ſome friends he is content to enter into bond, to doe any thing that is fitting; it is good to make all things ſure before hand, ſay her friends, he preſently yeilds, for it is no other but what he is willing to doe without bonds, onely to ſatisfie her and their minds. Thus it is betweene Chriſt and his Spouſe: The truth is, the love of Chriſt is enough to make a ſupply of any of our wants, but wee are weake, and would faine have things made ſure, therefore ſaith Chriſt to helpe our weakeneſſe, I

Providentiam creaturis non negamus, curam ſponſa ſibi vendicat. Bern.

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will even enter into bond, and you may be ſure I will be faithfull then, I will binde my faithfulneſſe to you for all the good you would have.

And this faithfulneſſe of Chriſt is either in regard of the great Marriage-covenant, there he will be ſure to be faithfull to his Spouſe; Or in regard of all particular promiſes, that are under things as it were. There is the great marriage-covenant, about reconciling God, and paying all debts that are owing, and ſatisfying Gods juſtice, and bringing to eternall life; but there are many under-promiſes, and Chriſt will be faithfull in them all. *Pſal.* 25. 10. you have a promiſe worth a kingdome, *All the paths of the Lord are mercy and truth*, not onely *mercy*, but *mercy and truth*, mercy ingaged. Wicked men may have mercy from God, from the generall bounty and goodneſſe, and mercifull diſpoſition of God, but what the Saints have is from *truth*, as well as from *mercy*, it is bound to them.

Chriſt ſtands much upon this, that the hearts of his Saints ſhould confide in him.

God ſtands much upon this that the hearts of his Saints ſhould confide in him. He accounts not himſelfe honoured except wee confide in him: therefore marke how Chriſt ſuiteth himſelfe unto our weakeneſſe, that wee may confide in his faithfulneſſe. What is it (ſaith he) that you poore creatures doe one to another when you would make things ſure betweene you? Wee anſwer thus, Lord we ingage our ſelves by promiſe one to another. I will doe ſo ſaith Chriſt, you ſhall have my promiſe, my faithfull promiſe. *Acts* 2. 39. *Peter* invites to Baptiſme upon this ground, becauſe *the promiſe is made to you and to your children, and to as many as the Lord our God ſhall call:* The firſt he ſpeakes to the Jews, the other to the Gentiles; As if he ſhould ſay, Come in and receive Baptiſme, for to you and to your children the promiſe is made, to you that are Jews and to your children, and to the Gentiles, they have the promiſe that you have, they come under the ſame Covenant for the maine, the promiſe is to them and to their children too. And this promiſe that Chriſt hath ingaged himſelfe in, is no other then a draught of that which was before the world began, from all eternity, and therefore it is ſo much the more ſure. *Tit.* 1. 2. the Goſpell is called *a promiſe before the world began.* All promiſes in Scripture are but a draught of that grand promiſe that God the Father made to his Son before the world

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world began; As if Chriſt ſhould ſay, Will you have engagement by promiſe? This is paſt long agoe, my Father hath ingaged himſelfe unto me from all eternity, and if you have any promiſe now, it is but a draught of that firſt copy of that great promiſe my Father hath made me from all eternity.

What doe you doe more when you would make things ſure one to another? Wee anſwer, we doe not onely make a verball promiſe, by word of mouth, but we write it. God hath therefore given us his Scripture, and the chiefe thing in Scripture is the promiſe, God hath ſet to his hand to his promiſe in Scripture. Hence *Luther* hath a notable expreſſion, The whole Scripture doth eſpecially aime at this, that we ſhould not doubt, but beleeve, confide, hope that God is mercifull, kinde, patient.

Tota Scriptura hoc præcipue agit, ne dubitemus ſed certo ſperemus, confidamus, credamus, Deum eſſe miſericordem, benignum, patientem.

What do you more? Here you have my promiſe and my hand, is there any thing elſe you uſe to do, to make things ſure? We anſwer, Lord we take witneſſes. I will do ſo too, ſaith God. When we would make things ſure indeed, we take not onely two, but three, or four, halfe a dozen witneſſes ſometimes. You ſhall have witneſſes ſaith God as many as you will, witneſſes of all ſorts, witneſſes in heaven, witneſſes in earth; In heaven, 1 *Iohn* 5.7. *The Father, the Word, and the Holy Ghoſt*, witneſſes authenticall, of credit enough, the three Perſons in the Trinity, upon earth, *the ſpirit, the water, and the blood.*

What doe you more to make a thing ſure? Lord, we ſet to our ſeals too; you ſhall have that too ſaith God, you ſhall have ſeales of all ſorts, you ſhall have the broad ſeale of heaven, the Sacraments, the ſeals of the Covenant; and you ſhall have my Privy ſeale, I will take my Ring off my finger, I will give you even the ſeale the ſpirit, and do but ſhew this ſeale, it is authenticall enough.

Is there any thing yet more? yes we anſwer, there is one thing more, we take an oath. I will do that too, ſaith God that you may be ſure and confide in my faithfullneſſe. *Heb.* 6.17. *God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſell confirmed it by his oath.* As if he ſhould ſay, there is no ſuch need of an oath, but I will be abundant to you, becauſe I would have you truſt me, and confide in me thoroughly. And marke this is for the ſake of the heirs of promiſe, God would ne-

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ver have done this for other men, it is for your ſakes only who are the heirs of promiſe, in regard of your weakneſſe he confirms all with an oath. And if we would have things ſure we will not have the oath of ſuch as are of no great credit. Marke, therefore it is God that ſweareth, and that by the greateſt oath, *ver.* 13. *Becauſe he could ſweare by no greater*, ſaith the text, *he ſware by himſelf.*

Is there any thing more ſaith God that you uſe to do amongſt your ſelves to make things ſure? yes Lord we uſe to take a pawn too. You ſhall have that too ſaith he, I will give you a pawne, and ſuch a pawne as if you never had any thing more you would be happy. What is that? 2 *Cor.* 1. 22. *Who hath ſealed us, and given us the earneſt of his ſpirit in our hearts.* I will ſend my ſpirit to be an earneſt in your hearts of all the good that I intend to do for you, everlaſtingly.

Is there any thing elſe you would require of me that you may confide in me? Yes, if God would do ſome great and notable work as a beginning and as an ingagement of that which is to come after, this is yet more then a pawne, when there is ſome ſpeciall thing done in way to that which we make account of, that we are not onely promiſed it, and have it under hand and ſeale, and have an oath and a pawne, but it is in a great degree begun, and ſo begun as the difficulty is over. Thoſe who live under the Goſpel ſee the greateſt part of our ſalvation already done for us. God made a promiſe of ſending his Son into the world; Now in Gods performing that promiſe that God-man ſhould come into the world to be made a curſe for ſin, this is the greateſt work of all that is to be done to all eternity, and if God would have failed in any thing it would have been in that. It is not ſo much for God to deliver us in this world, it is not ſo much for him to bring us to heaven, as it is to ſend his Son into the world to be made a curſe for us. Now when God hath done ſo great a work and hath been faithfull in that great promiſe, he hath taught us for ever to truſt in him, to beleeve his faithfulneſſe in making good other promiſes. If a man who owes five thouſand pound, and payes you four thouſand nine hundred of it, you think ſurely he will never break for one hundred, I may truſt him for the reſt, ſeeing he hath dealt ſo faithfully with me in the great ſumme. God hath paid the four thouſand nine hundred and much more,

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in compariſon of what God hath done for us, take all the glory of heaven, we have not one hundred of the five thouſand left behinde, therefore we may well confide in him for the payment of the reſt.

But is God able? it is true, God is faithfull: This is ſeldom an objection, at leaſt an explicite objection in the mouths of people, but ſurely an implicite one it is in the hearts of many; that appears by thoſe cautions, God gives to take away that objection, 1 *Pet.* 4. 19. *Commit the keeping of your ſoules unto him as unto a faithfull Creator*, as if he had not ſaid enough in ſaying he is *faithfull*, he ades *faithfull Creator*, as if he ſhould ſay, if there be no means to help you I will create means, I will put forth my Almighty power to create help for you, but you ſhall have help, *Dan.* 9. 27. *The Lord will confirme the Covenant*, the word is uſed for a mighty man, a Giant in Scripture. *Gen.* 19. 8. *He began to be a mighty one in the land*, as a Giant in the earth, the word here is of the ſame root, God will come forth as a Giant, as a mighty man to make ſure the Covenant he hath made with his people, if there be any thing in the world wherein God will ſtirre up his infinite power, the excellency of his power, the glory of his right hand, it will be in confirming his Covenant to his Saints, *Iſa.* 26. 4. *Truſt ye in the Lord for ever, for in the Lord Iehovah is everlaſting ſtrength. Iſa.* 54. 5. *Thy Maker is thy husband, the Lord of Hoſts is his name, the God of the whole earth ſhall he be called.*

God a ſure object for our faith.

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Seeing God is ſo faithfull, let not us be faithleſſe. But things go very croſſe, and how ſhall we beleeve, our faith ſhakes? the true genuine love of the Saints is ſuch as will love God without gifts, for himſelf, ſo the genuine art of faith, is to beleeve in God without experiences, yea though things ſeeme to go contrary. That love is but a lame love that loveth God onely for that which we receive from him for the preſent, and that is but a lame faith that beleeveth onely in God for that which we ſee for the preſent. Do things go croſſe? they are corrections, and thoſe may come from faithfulnes as well as any thing the Church enjoyes, *Pſal.* 119. 75. *I know O Lord that thy judgements are right, and that thou in faithfulneſſe haſt afflicted me*; As God coms down to you and ſutes himſelf to you as his poor creatures, ſo you ſhould labour to raiſe your hearts to him, to beleeve in him as a great God.

Our faith muſt rayſe us above difficulties.

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God. God deales with you as having to deale with weake creatures, you ſhould deale with him as having to doe with an infinite God. You muſt give God leave to doe his worke his owne way. The object of our confidence in God, it is, the thing will be done, it is not how it will be done, or when it will be done, but that God will carry his worke thorough. Shall our weakenes be ſo much regarded, as that things muſt not worke ſo as to ſhew Gods power? Certainly it is too too much for us to thinke our weakeneſſe muſt be ſo farre condeſcended to. One would thinke that it is enough, that God condeſcendeth ſo much as to expreſſe himſelfe ſo to you as you may beleeve; would you have God condeſcend to expreſſe himſelfe ſo to you, as he ſhould not have the glory of his work, nor you the glory of your faith? this is too low. Though wee be bound to deny our ſelves much, becauſe of the weakeneſſe of our brethren; Muſt God deny his glory becauſe of our weakeneſſe? We burden God too much with our weakeneſſe. It is for Gods glory that things goe as they doe; *Lazarus* was dead, and dead ſo long, that the worke of God might appeare.

But I finde not things goe ſo as I expected, I thinke I have beleeved, at ſuch a time in prayer I thought my heart did cloſe with the promiſes of God, but yet things goe not ſo as I expect.

Though things be otherwiſe then thou expecteſt, yet it may bee God cals for new acts of thy beleeving, and it is becauſe there is no renewing of thy faith in his faithfulneſſe. You muſt know, the continuall actings of faith draw out the continuall actings of the power of God. I will give you for that one famous text, perhaps you may reade it often and heare it, but not perceive the ſtrength there is in it. *Pſal.*31.19. *O how great is thy goodneſſe which thou haſt laid up for them that feare thee!* but marke what followeth, *which thou haſt wrought for them that truſt in thee. Great is thy goodneſſe thou haſt laid up.* Gods goodneſſe is great to admiration for them that feare him, but how? It is laid up *for them*, but now marke, *which thou haſt wrought for them that truſt in thee.*

Renewed acts of faith drawes forth Gods power to worke for the Saints.

All the goodneſſe that is in God, is for them that feare him, but it is not fearing God that will bring it to work, it is laid up in a treaſury indeed; doe you feare God? God hath laid up abundance of goodneſſe in a treaſury for you, but you muſt not expect

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pect this will work for you, unleſſe you truſt in him; your faith muſt bring it forth into work, *and that before the ſons of men; thou ſhalt hide them in the ſecret of thy preſence from the pride of men.* Would you be hid in the ſecret of Gods preſence from the pride of men? you muſt not onely feare God, but truſt in his faithfulneſſe. *Mat.* 13.58. *Chriſt did no mighty works there becauſe of their unbelief:* And *Mark* 6.5. *He could doe no great works becauſe of their unbeliefe.* One ſayes he *did* not, and the other ſayes he *could* not. When we have a promiſe, let us put on to get the goodneſſe of God to work, which is by beleeving. For that I will give you as notable an example as any I know you have in the Book of God, of a beleeving heart, catching hold upon a promiſe upon Gods faithfulneſſe to work it out, 1 *Chron.* 17. 23. and ſo on. In the former part of the Chapter you ſhall find God had promiſed *David* to eſtabliſh his houſe, to build him a ſure houſe; Well, as ſoon as *David* had got the word, mark how he improves it, how he works upon Gods word; As if he had ſaid, Seeing I have got his word, I will hold him to it, he ſhall not goe from it, ſaith he, *Therefore, O Lord, let the things thou haſt ſpoken concerning thy ſervant and concerning his houſe, be eſtabliſhed for ever, and doe as thou haſt ſaid.* Thou haſt ſpoken, doe as thou haſt ſaid. *Ver.* 24. *Let it be even eſtabliſhed,* I expect it, ſeeing thou haſt been pleaſed in ſuch a gracious way to promiſe me thus, be ſure I will relye upon it, *let it be even eſtabliſhed, that thy name may be magnified for ever.* I will plead thy name in it, if there be any thing to be pleaded more then other, I will plead it before thee: but is not this enough? *Verſe* 25. *Thou O Lord God haſt told thy ſervant that thou wilt build him an houſe, therefore thy ſervant hath found in his heart to pray before thee.* He had ſaid before, that God had ſpoken it; here he goes over it againe, as making much of Gods word, thou haſt told me, and I pray for nothing but what thou haſt told me. Nay yet ſtill *David* encroacheth more upon God, *Ver.* 26. *Now O Lord thou art God, and thou haſt promiſed this goodneſſe unto thy ſervant.* I have not to deale with a man that will be fickle and inconſtant, wavering and unfaithfull, but thou art God, and I wil truſt in thee as a God, thou art God, and thou haſt promiſed this goodneſſe, it is thine own goodneſſe, now therefore doe it. See how he followeth God

Faith will hold God to his word.

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upon his promiſe. And marke what admirable effects followed upon this, *chap.* 18. *ver.* 1. *After this*, ſaith the text, *he proſpered*; when his enemies came againſt him, he tooke a thouſand charets, and ſeven thouſaud horſemen, and twenty thouſand footmen from *Hadarezer*, and when the Syrians came to helpe that *Hadarezer*, he ſlew of the Syrians two and twenty thouſand men. After this, marke the connexion of that Chapter and this, after *David* had improved the promiſe he might have what he would; thus the loving kindneſſe of God was laid up in a promiſe, but wrought out by *Davids* faith. This is our evill that we doe not improve this faithfulneſſe of God, we loſe abundance by it. It is an argument that we have baſe ſpirits. It is a great evill betweene man and wife, when they cannot confide one in another, but are jealous, how can ſuch live comfortably together? So we are jealous of God, we loſe our comfort in him; Jealouſie comes oftentimes from much baſeneſſe of ſpirit and ſelfe-guiltineſſe, becauſe we are of ſuch baſe hearts our ſelves, that is the reaſon we are ſo jealous of God. Where there is much love betweene man and wife, there cannot be much jealouſie, and if there were intire love in the Spouſe of Chriſt there would not be jealouſie. You have an excellent paſſage for that *Iohn* 5.40. *You will not come unto me that you might have life*, you will not beleeve in me, that is the meaning: then *ver.* 42. *I know ye have not the love of God in you.* Is there any thing in the world more tedious to a husband then that the wife ſhould be jealous of him? thinke of it, the ſame tediouſneſſe it is unto the Spirit of Jeſus Chriſt, that thou ſhouldſt be jealous of him and not confide in his faithfulneſſe.

Evidences that we do not truſt in Gods faithfulneſſe.

Surely if wee did truſt in Gods faithfulneſſe wee would not thinke to compound with him ſo as we doe, but we would improve his promiſe to the uttermoſt. As you that are Merchants, and have much owing you, all the while you confide in your debtors, you will not compound with them for leſſe then your debt; if you ſhould come to one that owes you money, and ſay, I pray Sir pay in my money, and I ſhall be content to take ten or fifteene in the hundred; the party would thinke himſelfe diſgraced; what, Doe you diſtruſt me? Doe you thinke I will breake? No, I will pay you every penny, he ſtands upon his credit. The truth is, we poore wretches becauſe we have not Gods

pro-

promiſes preſently fulfilled, we would compound with God, that is, if God would give us any little comfort for the preſent, we would be ſatisfied rather then waite for that which is to come, though it be infinitely more; this is a great diſhonour to God, and an argument of our unfaithfulneſſe. It is an argument of little faith if thou canſt be ſatisfied, ſhould God give thee ten thouſand worlds for the preſent, if God ſhould ſay, What will you have? Would you have your enemies deſtroyed? Would you have have your peace and your trading in the world, your eaſe and quietneſſe? Is this all? This is to compound with God for twelve pence in the pound as it were. No ſaith a gracious heart, Lord thou haſt promiſed me mercy, and I expect it to the full, I will not abate the leaſt farthing of it. God loveth we ſhould ſtand with him for his promiſe unto the uttermoſt farthing. No, but I hope God will give me Heaven at laſt, yet I doubt he will leave me here in the world. This is to compound with God another way; there are ſome who perhaps will pay eighteene or fifteene ſhillings in the pound, but it is a diſhonour unto God to abate one ſhilling in the pound, therefore we muſt not onely beleeve in God for heaven, but for earth, and for ſafety and comfort and that in times of greateſt trouble. God is well pleaſed with ſuch kinde of holy impudence, as we may ſay, that is, to follow him for the uttermoſt, and to urge him upon his word againe and againe, to pay what he is ingaged for. Lect. 19.

Again, had we faith in God we would ſet upon great things though we ſee but little meanes. Many of you who have hut little ſtocks, yet if you have rich friends that have given you incouragement, and that you know wil be faithful to you, you wil trade for great things with your little ſtock, becauſe you know you have thoſe friends will ſtand by you. So though wee have but little ſtrength, if God call us wee ſhould be willing to ſet upon great things, becauſe God hath ſtock enough, and he hath ingaged himſelfe to ſtand by us.

I will betroth thee unto me in faithfulneſſe. As I will be faithfull to you, and you ſhall confide in my faithfulneſſe, ſo you ſhall be faithfull to me, that I may confide in your faithfulneſſe, as I fulfill all my promiſes and covenant with you, ſo you ſhall be faithfull to make good all your promiſes and covenant with me. Wee muſt be faithful to God ſo as God may confide in us.

Chap. 2. The Spouse of Christ is such a one as the Spirit of Christ can confide in. It is said of the vertuous woman, *Prov.*31.11. *Her husband trusteth in her.* Let him be abroad or at home, in what company soever, yet his heart trusteth in her, he can leave all his businesse, his writing, or any thing that concernes him with such a wife: Where there is want of this trusting of the heart of the husband in the wife, there is want of comfort in their lives; thus God saith of his people, *Esay* 63.8. *They are children that will not lie*; I can confide in them, I can turne them unto any businesse as I will, for they are children who will not lie.

They are faithfull to God first in the great Covenant, in the surrendring themselves to God, as they do at their first closing with Christ. In the first act of beleeving, every gracious soule enters into solemne covenant with God, and it will be faithfull in that covenant. And they will be faithfull likewise in all their under promises and vowes that they make to God, in dayes of fasting, and thankfgiving, and at other times. As Gods promises are Gods gifts unto us, so should our promises be as gifts unto God. 2 *Tim.*1.9. *According to his purpose and grace, which was given unto us in Christ Iesus before the world began*; not onely promised, but given unto us in Christ Jesus. Gods eternall purpose is called Gods gift, so our purposes and our promises ought to be as sure as gifts unto God.

So in thy conversation thou must be faithfull to Christ, not prostitute thy self unto another, but keep thy self for Christ. Indeed the spouse of Christ may be ravished by open violence, but she will not prostitute her self to any other, she keeps her self only for Christ. Thus the Saints are described, *Ephe.*1.1. *faithfull in Christ Iesus.* There is a kind of naturall faithfulnesse as I may so speak, as in that place *Isa.*8.2. *I took unto me faithfull witnesses, Calvin* saith it is meant of *Vrijah*, that base temporizing *Vrijah*, who made the Altar according to the pattern that *Ahaz* sent from Damascus, he is said to be faithfull, that is, he was a faire, honest dealing man, his word was as good as his bond; so many civill men will be faithfull of their words; But mark here in the *Ephesians* it is *faithfull in Christ Iesus*, it is not onely faithfulnesse between man and man, for many heathens were so, they would rathen die then cozen and cheate one another, but this is a higher degree

degree of faithfullneſſe; it is a *faithfullneſſe in Chriſt Ieſus*, ſo the Saints muſt be faithfull, faithfull to CHRIST JESUS, and faithfull in CHRIST JESUS. They who are thus faithfull, are fit for the ſervice of Chriſt, Chriſt hath a great deale of work to do, they are onely fit for it, *Revel.* 17. 14. *The Lamb ſhall overcome*, why? *for they that are with him, are choſen, and called, and faithfull*, not called faithfull, but called and faithfull, and therefore the Lambe ſhall overcome. It were happy that all that are in this publique ſervice in the kingdome that are with the Lambe, with Chriſt in this cauſe, were called and faithfull, the work would ſoon be at an end; It is faithfulneſſe we ſhall be hereafter rewarded for, *Well done good and faithfull ſervant*; not well done good and rich ſervant, or ſervant who had great imployment in publique works, but *well done good and faithfull ſervant*. Every one of us cannot be eminent, every one cannot be imployed in publique ſervices, but you may every one be faithfull; you that are poor ſervants you may be faithfull as well as a Magiſtrate, as well as a Miniſter; you that are poor labouring men, porters and watermen the meaneſt, you may be faithfull as well as the Nobles of a kingdom; God regardeth faithfulneſſe rather then ſervice, he hath no need of the ſervices of men, great or ſmall, it is all one unto him, but he looks upon the faithfulneſſe of their hearts. Lect. 19.

And as you muſt be faithfull unto God and his cauſe, ſo you muſt be faithfull one to another. You who are ſervants, if you be godly, be ſure you be faithfull to your Maſters, that there may be no occaſion of any ſuch ſcandall as often there is concerning thoſe who are profeſſors, ſuch a ſervant is forward, he muſt go to ſermons, and he is ſet againſt ceremonies, &c. But I never had any ſo unfaithfull, if mine eye be but off him, he is from his buſineſſe preſently. God forbid there ſhould be ſuch ſcandals given. So wives who profeſſe godlyneſſe, be you ſure you be faithfull to your husbands, and tradeſmen who profeſſe more then ordinary ſtrictnes in Religion, be you faithfull in your dealings. Hath Chriſt married himſelf unto thee in faithfulneſſe? he expects that his faithfulneſſe to thee ſhould have that reflection upon thy heart as to make thee faithfull to others. VVe muſt be faithfull one towards another.

There is one note that is to be taken from all together. As if God ſhould ſay, O Iſrael, you have dealt unrighte-

Chap.2. righteouſly with me, you have broken your covenant, you have gone a whoring from me, but I will betroth you to me in righteouſneſſe. You have done fooliſhly in departing from me, but I will betroth you unto me in judgement. You have been unkind to me, but I will betroth you unto me in loving kindneſſe. It hath not pitied your ſouls to ſee me diſhonoured, but I will betroth my ſelf in bowels of mercy to you. You have been unfaithfull to me, but I will even betroth you unto me in faithfulneſſe. The note from thence is this,

Obſer. God dealeth not with thoſe in Covenant with him as they deale with him. It is a note of admirable uſe and comfort. Mark the difference between Gods dealing with others and thoſe that are in covenant with him. Let others deale with God in a froward and perverſe way, God will deale with them ſo too. *Pſal.* 18.26. *With the froward thou wilt ſhew thy ſelf froward.* Will you be froward with God? God will ſhew himſelf forward with you. Will you be proud with God? In the thing you are proud God will be above you. Will you be ſubtill and contryving miſchiefe againſt God and his truth? God will meet with the wicked, and inſnare them in the work of their own hands. Are you reſolute in wickedneſſe? God will be as reſolute as you for your hearts, as *Ier.*44.25,26. But when God coms to deale with his Saints in covenant, though they deale frowardly with him, he will deale gently with them: though they deale proudly with him, he dealeth in a way of condeſcenſion with them; though they be unfaithful to him, yet he will be faithfull to them. Oh my brethren this point hath abundance of ſweetneſſe in it, take heed of abuſing it; Thy ſins cannot overcome Gods goodneſſe, let Gods goodneſſe overcome thy wickedneſſe.

Quia ego Dominus. ὅτι ἐγω κυριὸς. *And they ſhall know the Lord, They ſhall know that I am the Lord,* ſo the Septuagint hath it; ſo the old Latin, *thou ſhalt know becauſe I am the Lord*: But we rather reade it as it is in your bookes, *They ſhall know the Lord.*

But how coms this in, *In faithfulneſſe, and they ſhall know the Lord?*

Thus, upon theſe two reaſons.

Firſt, becauſe this ſhall be the means to keep the Church the ſpouſe of Chriſt in faithfulneſſe for ever, they ſhall know Chriſt to

to be the Lord. As if Chriſt ſhould ſay, The reaſon of all your vile departings from me all this while, what is it? you do not know me, you do not ſee into the bounty and glory, into the excellency of my worſhip, and what I am, that is the reaſon you are gone from me and have been unfaithfull to me, but when I betroth you my ſelf again, you ſhall know me, you ſhall ſee ſo much beauty and excellency in me and mine ordinances that you ſhall never depart from me. Lect. 19.

Low thoughts of God are the cauſe of ſuperſtitious vanities. Had men high and honourable thoughts of God they would never think to put him off with ſuch poor bauble-worſhip as they do. *Acts* 9.7. it is ſaid *the God of glory appeared to Abraham*, that is given as a ground why *Abraham* would forſake his Countrey his fathers houſe and his kinred, if we once knew the Lord, and that the God of glory had appeared to us, we would be ready to forſake all for him and give up our ſelves unto him in an everlaſting covenant. *Obſer.*

Secondly, *And they ſhall know me*] This is as a fruit of my betrothing my ſelf unto them, as a fruite of the Covenant. *Ier.* 31. 34. *They ſhall teach no more every man his neighbour and every man his brother, ſaying, know the Lord for they ſhall know me from the leaſt of them unto the greateſt of them, ſaith the Lord, for I will forgive their iniquitie, &c.* It is a fruite of the conjugall union betwixt Chriſt and the ſoul. As it is betwixt man & wife, when they are but onely ſuitors, well willers, they do not communicate their ſecrets one to another, but when they once come to be married together, then they open all their hearts, there is no ſecret but they will diſcloſe one to another. So ſaith God, when I am once marryed to you, I will even open my whole heart to you, *the ſecret of the Lord is with them that feare him.* Thoſe who have but naturall knowledge, underſtand ſomething of the ways of Religion, of the minde of Chriſt; As a man that is in the darke may know where he is, by feeling hee may know what length and thickneſſe many things in the houſe are of, but when the light of the day comes, then hee knows what there is in the roome after another manner then he did in the darke: this is the difference betweene knowledge of God in a naturall man, and the knowledge of one eſpouſed to Chriſt, by his naturall know- The right knowing God is a fruit of the covenant.

ledge

Chap. 2.

ledge he may underſtand the hiſtory of the Goſpell, he may have ſome generall notions of God and of Chriſt, but when the Sun of righteouſneſſe ariſeth, then he ſees the excellency and glory of God, then he ſees God ſhining in all his attributes, he ſees that in Chriſt which drawes his heart unto him in an everlaſting Covenant. As we reade *Cant.* 7.5. *Chriſt is held in the galleries*, that is, Chriſt aſſoone as he is marryed to the ſoule, takes it as it were by the hand, and walkes into the Galleries, and there openeth his heart unto her. There is many a ſweet turne that a gracious heart hath with Chriſt in his Ordinances, wherein Chriſt openeth even his whole ſoule unto it, *Iohn* 15.15. *All things*, ſaith Chriſt, *that I have heard of my Father I have made knowne unto you.* An admirable text, ſurely you cannot but know the Lord then. Here is the fruit of our union with Chriſt. Oh that our hearts were inflamed with deſire after further conjugall communion with him! according to the capacity of the ſoul, ſo Chriſt makes knowne to it what he hath heard of the Father. Certainly Chriſt hath heard great things of the Father; he is the wiſedome of the Father, he hath beene with the Father from all eternity, and the Father loves him, he will tell him all the glorious things he hath in his heart, and Chriſt will hide none of thoſe things from his Saints. This is the priviledge of a Saint; who would not bee godly, by which he ſhall come to know the minde of the Father, according to what Chriſt knowes of it?

גלית אזן

Yea and Chriſt makes God knowne to the Saints in another way then others know him. 2 *Sam.* 7.27. *Thou O Lord God of hoſts haſt revealed to thy ſervant*, ſo you reade it in your bookes, but it is in the Hebrew, *Lord thou haſt revealed this to the eare of thy ſervant.* I wonder how that word to the eare coms to be left out in your books, in which indeed the emphaſis lyes, I am ſure it is ſo in the text. When God makes known himſelf to his people he revealeth things to their *Eare*, as we to a friend who is intimate with us, we ſpeak a thing to his eare. There is many a ſecret which JESUS CHRIST ſpeaks in the ears of his Saints, which others never come to be made acquainted with, 2 *Cor.* 4.6. *God who commanded the light to ſhine out of darkneſſe, hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face of Ieſus Chriſt.* It would ask time for the

Lect. 19.

the full opening the gradations of this Scripture, here is *knowledge*, and *the knowledge of the glory of God*, and *the light of the knowledge of the glory of God*, and *ſhining*, and *ſhining into our hearts*, and *into our hearts in the face of Ieſus Chriſt*. Surely then they ſhall know the Lord, and they ſhall know him in a very ſpirituall way. The light of the Saints is a light three ſtories high; Firſt, they have the light of nature, which other men have, the light of reaſon. Secondly, they have the light of common gifts which other men have too, and that is a ſtory higher then the other; Thirdly, they have the light of a ſanctifying ſpirit, that is a third loft, and they ſhall come to a fourth ſtory, and that is the light of glory. The light that other men have is but as the light which you have in a lower room, in ware-houſes, which in ſome you know is ſo little that you are faine to uſe a candle at noone day, ſo ſome naturall men have onely the light of reaſon, which indeed is rather like your cellars that have but a little light comming in at a grate; others have ſomewhat more light, they have common gifts, which is like the light in the next ſtory, ſomewhat more clear, but the light of the Saints is higher then all theſe, they know God as their God. Great is the excellency of this knowledge, the ſoul hath bleſſed ſatisfaction in it, *let us ſee the Father and it ſufficeth us*, the fulneſſe of glory that is let out into the ſoul, the ſanctification of the heart by the preſence of the beams of the glory of God, being transformed into the ſame image, it is the very beginning of eternall life. Take onely this note about our knowledge of God by Chriſt, what a different way have we to know God by, from that which heathens had. If you reade the hiſtories of the Romans, you ſhall find the poor and mean wayes that thoſe wiſe men had to know God, as thus, they would look into the intrails of beaſts thereby to finde out the mind of their gods, they would obſerve how the beaſts came to the ſlaughter, whether willingly or not willingly, whether haled or not haled, they gueſſed ſomewhat at the mind of their Gods by that, then they would look into the colour of the bowels of the beaſts, then obſerve whether the entrals were ſound or not, then they would obſerve the fire of their ſacrifices, whether the flame aſcended right or not, thus they came to know the mind of their gods; What poor wayes are theſe? we have IESUS

The light of the Saints is three ſtories high.

Chap. 2.

CHRIST God bleſſed for ever, the eternall Son of the Father, who is come from the boſome of the Father, to make all knowne to us, the minde of God, his and our Father: We know the *truth* as it is *in Ieſus*, not onely as it is in the works of nature; ſome know much of God in the works of creation and providence, we may know much of God in thoſe great things the Lord hath of late done amongſt us; but to know the truth as it is in Jeſus, to know God in Chriſt, this is another manner of knowledge then to know God in the way of his works, here we ſee the truth really indeed when we ſee it in CHRIST JESUS. Certainly then none united unto Chriſt in a conjugall union can be an ignorant ſot, for Chriſt ingageth himſelf in his faithfulneſſe, upon this marriage of a ſoul with himſelfe, to reveale himſelf and the Father unto it, *Ioh.* 8. 54. *Of whom ye ſay he is your God*, but marke the next words, *yet ye have not knowne him.* A likely matter that he ſhould be your God and you not know him, a likely matter that Chriſt ſhould be your Saviour and you not know him, ſeeing he hath ingaged himſelf in his faithfulneſſe, that if you be marryed to him you ſhall know him and his Father.

Ephes. 4. 21.

Ver. 21. *And it ſhall come to paſſe in that day, I will heare ſaith the Lord, I will heare the heavens, &c.*

Now come in temporall promiſes, after the aſſurance of mercy in the Covenant, then come promiſes for corn, and wine, and oyle; God would teach us this leſſon by it, that all our outward things (at leaſt the ſweetnes and comfort of them) depend upon the covenant in Chriſt.

אענה

I will heare, The word is *Reſpondebo, I will anſwer*, ſo it may be rendred as well, God will ſo heare as that he will anſwer. Many times a poor man cries to the rich, and he hears him but he will not anſwer, but ſaith God, I will heare ſo as I will anſwer. This is a moſt elegant expreſſion, *I will heare the heavens, and they ſhall heare the earth, and the earth ſhall heare the corne and the wine and the oyle, and they ſhall heare Iezreel. Mira orationis ſublimitas*, a wonderfull ſublimity of ſpeech, ſaith one Expoſitor of it; *hyperbolica metophora*, a hyperbolical metaphor, ſaith another; *pulcherrima proſopopœia*, a moſt beautiful and delightful *proſopopœia*, ſaith another; theſe creatures being put as it were in the perſon of a man as if they underſtood what they did. As if the Lord ſhould

ſhould ſay thus. My people, you indeed through your ſins have been brought into great ſtraits, you have wanted corne, and wine, and oyle, you have been ſcattered in your baniſhment, but when I ſhall betroth my ſelf unto you and enter into a covenant with you, then, when you ſhall cry, oh that we might have theſe outward comforts, preſently the corne, and the wine, and the oyle, as if they heard your complaints, ſhall ſay, Oh Lord we would help *Iezreel* and ſatisfie theſe thy ſervants; the corne ſhall cry to the earth, oh earth let me come into your bowels, I will rot there that ſo I may bring forth fruit for this people, the vines and the olive ſhall deſire the earth to receive them, to give juice and nouriſhment to them, that they may refreſh theſe reconciled ones to God; the earth ſhall ſay, oh that I could entertaine the corne, and wine, and oile that I may be fruitfull in my kinde, but oh heavens I can do nothing except I have your influences and the ſhine of the ſun to warme me to make me fructifie, therefore oh heavens come in and aſſiſt me that I may fructifie for *Iezreel*; and the heavens they ſhall cry, Lord we would faine help the earth, that the earth may help the corne, and wine, and oyle, that they may ſupply *Iezreel*, but we can do nothing without thine hand, therefore do thou heare us, do thou give us leave to rayne upon the earth that it may be fruitfull. Thus the creatures are brought in crying to help *Iezreel*. Take theſe obſervations. Lect. 19.

Firſt, See our condition in this world, though reconciled to God yet while we are here we muſt be beholden to the corne, and wine, to the earth, and heavens, we know not how to do without them. *Obſ.*

Secondly, When we are reconciled to God, then the creatures will be ſerviceable to us, yea they will be greedy to do us good, they will cry for it. Let us take heed of provoking God, the creatures then will be againſt us. I have read of *Gordius* a martyr, giving this anſwer to thoſe who would have had him deny the truth, if I deny it ſaith he, the Sun, and Moon, and ſtarres will deny me light. If we ſerve God, the creatures will account it their happineſſe to ſerve us. *Obſer.*

Thirdly, God uſeth to work good for his people by ſecond cauſes. He doth not ſend theſe things immediatly from heaven. *Obſer.*

Chap. 2. but the heavens here the earth, & the earth hears the corne and the wine. We muſt look to ſecond cauſes, but take heed of reſting upon ſecond cauſes. It hath been Gods work amongſt us of late in finding out treacheries, and giving ſucceſſes to manifeſt himſelfe very ſtrangely when the means have been very poor; Nay indeed God hath made as much uſe of mens weaknes, as of their ſtrength; but let not us therefore be ſlack in the uſe of meanes, let us doe the beſt wee can, though God ſometimes work beyond means, and contrary to meanes, yet ordinarily he makes uſe of ſecond cauſes, not only to work *ad præſentiam*, as *Biel* the Schoolman and others ſay, that is, onely together with the creature; but there is ſay they no efficacie at all of them iſſuing into the effect; but the truth is, God doth make uſe of ſecond cauſes otherwiſe, ſo as there is ſome vertue and efficacie in them to work the thing that God intends.

Obſer. Fourthly, There is a concatenation of ſecond cauſes; not onely an uſe of them, but every one in their order ſupplyes the other, the heavens heare the earth, and the earth heares the corne, one after another. If we could ſee the comely order of the creatures, we ſhould ſee them all hang together in a golden chaine; as it is in the joynts of the body, one bone ſupplyeth another, one place is hollow to take in another, ſo one cauſe in nature ſupplyeth and commeth in to the other. As in our ſalvation there is a golden chaine which we have *Rom.* 8. ſo in the creatures there is a golden chaine of comely order and mutuall ſupplyance.

Obſer. Fiftly, God is at the higher end of the chaine, and nothing can be done by any link of the chaine of ſecond cauſes, but by Gods being at the uppermoſt link. *Iezreel* muſt cry to the corn, and wine, and oyle, and they muſt cry to the earth, and the earth muſt cry to the heavens, he muſt be the higheſt cauſe.

Obſer. Sixtly, It is moſt comely, and a great bleſſing, when the right order and chaine of ſecond cauſes hold; As it is in Nature, ſo in any Society, in a Common-wealth, in a City, when all keep their due ſubordination, as when the tradeſman works in his way, the Magiſtrate in his way, the Miniſter in his way, and every Officer in his place, every one keeping his order: But when it is otherwiſe, when they are out of order, it is a great miſery upon

on a City or Kingdome. As it was once among the Athenians, *Themiſtocles* ſaith of his ſon, a bold youth, This boy can doe more then any man in all Greece, Why? For ſaith he, the Athenians command the Grecians, and I command the Athenians, and my wife commands me, and my ſonne commands my wife; here was the concatenation of that government. God deliver all ſocieties from ſuch a concatenation, that the beginning of any publique work, I meane the lower link of the chaine ſhould be perhaps in a whoremaſter, and he ſhould command one, and that one another, and ſo one after another. This is a fearfull judgement whereſoever it is. Lect. 19.

7. God is the giver of all plenty, he accounts it his glory to give raine. *Ier.* 5. 24. God there wonders that men will not feare him becauſe of that, *Neither* (ſaith he) *doe they ſay in their hearts, Let us feare God that giveth raine.* As if he ſhould ſay, It is a ſtrange impudence in men, what, will not they ſay in their hearts, Let us feare God, ſeeing he gives us raine? Thus God glorieth in this great work when he heareth the heavens, and the heavens heare the earth, the heavens will be as braſſe over us, and the earth as iron, unleſſe God heare them, and ſend raine. Therefore let God be acknowledged in that raine we have had of late; the creatures wanted graſſe, and the graſſe cryed to the heavens, and the heavens cryed unto God, and God hath heard the heavens, and ſent downe raine, and ſo we ſee the earth hath been refreſhed, abundance of good hath come to us by thoſe ſhowers. Give God the glory of this. *Obſer.*

8. All plenty is given for the ſake of the Saints. How? God heares the heavens, and the heavens heare the earth, and the earth hears the corn, and the wine, and the oyle, and they heare *Iezreel.* It is for *Iezreels* ſake that the earth hears the corne, and the heavens heare the earth, and God hears the heavens. Were it not for the Saints, the earth would ſoone come to a confuſion, *They are the bleſſing of the earth, Eſay* 18. 24. *Obſer.*

9. If the creatures work ſo graciouſly for us, how ſhould we then work for God, and one for another? What, ſhall the creatures cry one to another, and heare one another for our good, and ſhall God cry to us, and we not heare God? The ſenſleſſe corn cryes to the earth, O earth help me that I may help *Iezreel* *Obſer.*

Chap. 2. *reel*, and the earth cryes to the heavens, O heavens ſend downe your influences, and the heavens ſay, We will heare, and the earth ſaith, I will heare; Shall the earth heare, and the heavens heare for our good, and ſhall not we heare when God cryes for helpe? God cries to you many times to helpe in his cauſe, and wilt not thou heare to worke for him? O vile creature, how unreaſonable are thy wayes before the Lord!

Againe, how ſhould we heare the cryes of the poore? When we are in want, the corne cryes to the earth, and the earth cryes to the heavens, and the heavens cry to God for us. When the poore, I meane Gods poore, whom Gods hand hath made poore, cry, will not you heare? Will you be more hard hearted then the earth and the heavens are? ſeeing they heare you, doe you heare the cry of your poore brethren.

Obſer. Further, If God will heare the creatures when they cry for us, how much more will he heare Jeſus Chriſt when he cryes for us? It is our happineſſe in part, that we have all the creatures cry to God for our good, but the top of our happineſſe is this, that wee have Jeſus Chriſt the Mediatour of the new covenant, making interceſſion at the right hand of God continually for us.

Obſer. Laſtly, Gods mercies goe thorough when they worke for the Saints, the corne beginneth to cry to the earth, that ſtayes not here, but the earth goes on and cryes to the heavens, the heavens go on and cry to God. Gods mercies to his Saints never leave till the thing be done.

And I will ſow her unto me in the earth.

What great mercy is this for God to grant plenty, if he deſtroy his people? Our Countrey is plentifull, but if God ſhould conſume us out of the land, what good will our plenty doe us? Therefore ſaith God, *I will ſow her unto me in the earth.* Indeed ſhe is now a poore contemptible people, and there are but few of them remaining upon the earth, but I will make them a ſeed, and a ſeed that the Lord hath bleſſed.

I will ſow her. Here the Lord alludeth to the name *Iezreel*, which ſignifies the ſeed of the Lord, ſowen of the Lord. It was uſed in the firſt Chapter in an opprobrious way, and in the latter end of that Chapter in a way of mercy. I ſpeake of it there, therefore I ſhall not need ſay much now, only this, God makes uſe of

the

the word here, to put her in mind of what ſhe deſerved; as if he ſhould ſay, though thou beeſt a *Iezreel* and deſerveſt to be ſcattered, yet I will be merciſull to thee out of free grace, I will ſow thee, there ſhall come a bleſſing upon thee, and though thou beeſt ſcattered up and downe in the earth, yet in all places thou ſhalt be as ſeed from whence my Church ſhall ſpring. Lect. 19.

Hence the notes are; Firſt, that Gods people are the ſeed of the earth: But of that before in the latter end of the firſt Chapter, onely I will adde a note of *Ribera* about it: The ſeed, ſaith he, lies under the clods, and at length fructifies; ſo ſhould the Saints be content to lie under the clods, and though they may ſeeme in regard of their afflicted condition to be dead, to be rotten, yet they ſhall be glorious and fructifie afterward. Before the time of the Churches glory, times of great calamitie and diſtreſſe come, which this rotting of the ſeed before the fructifying ſets out unto us. *Obſer.*

Secondly, every godly man ſhould ſo live, as either in life or death he ſhould be as a ſeed from whence many may ſpring; he ſhould be a meanes that many ſhould be begotten to God. It is reported of *Cicilia*, in the hiſtory of the Church, a poore Virgin, that by her gracious behaviour in her martyrdome, ſhe was the meanes of converting foure hundred to Chriſt: As in the Indies, one corne bringeth forth divers hundreds, ſo we ſhould labour to convert as many as we can, that ſome that live after may continue to beare up the name of Chriſt, and the profeſſion of his truth. Eſpecially be carefull of your children, leave them as ſeed to hold up the name of God in thy family when thou art dead and gone. *Obſer.*

And further, *I will ſow her to my ſelfe.* The Saints are ſowen unto Chriſt, they are ſeed for Chriſt, therefore all their fruit muſt be given up unto Chriſt; Chriſt muſt have all the fruit we beare: who ſhould have the fruit but he that ſoweth it? Therefore *Cant.*7.13. *All manner of pleaſant fruits, new and old which I have laid up for thee O my beloved.* Are wee able to beare any fruit? Let us lay it up all for Jeſus Chriſt, for it is he that ſoweth us unto himſelfe, we muſt not ſow to our ſelves, not to the fleſh, for then we ſhall reape corruption, but all for Chriſt. *Obſer.*

And I will ſhew mercy upon her that had not obtained mercy.

Divers

Chap. 2. Divers things about Gods shewing mercy after rejection were spoken of in the first Chapter. Onely these notes for the present.

Obser. There are none so rejected as that they can conclude that they shall never have mercy, (those that have committed the sinne against the holy Ghost excepted) though Israel had not obtained mercy, though they were cast out, yea cast out to the beasts to be devoured, yea saith God, *I will shew mercy upon her.*

Obser. Secondly, Children of wicked parents may at length obtaine mercy from God. Though Israel be cast off, yet her children shall have mercy. A comfort to us in regard of the Idolatry of our forefathers, yea a comfort in regard of the children that are to come. Our forefathers have broken the Covenant, why may not we obtaine mercy? But suppose we should be the generation of Gods wrath, and not obtaine mercy, yet wee may have hope that the posterity following shall have mercy.

Obser. Thirdly, Mercy after it is thought to be past, if then it come, Oh it is sweet mercy indeed! when she seemed to be utterly rejected, then to have mercy shewed, this is sweet.

Obser. Fourthly, Mercy is the cause of all the good the Saints have. One Scripture for it, *Psal.* 57.3. *Send from heaven*, saith *David*, *David* was in the Cave, in a poore condition, hunted for his life, persecuted by *Saul*; I see little helpe from earth, saith he, therefore O Lord send from heaven; What, shall God send Angels from heaven to deliver thee *David?* No, but marke what followeth, *God shall send forth his mercy and his truth*; as if he should say, Lord though I have no helpe in earth, though I see no Angels from heaven to helpe me, yet let me have thy mercy and truth, and that is enough. This satisfies a gracious heart, if he may have Gods mercy and his truth, that is Gods mercy revealed in a promise.

Obser. Lastly, God hath a speciall day of mercy for his people, for his Churches; *I will have mercy upon her that hath not obtained mercy.* Let us cry to God for the hastening of this day, let us open the miseries of our owne Kingdome, and of Ireland; Oh when shall this day come that thou wilt shew mercy to thy people which thou hast told us of! Oh that that day may hasten! Come Lord Jesus, come quickly.

And

And I will ſay to them which were not my people. Lect. 19.

This is that we had in the firſt Chapter onely with ſome difference, there it is, *In the place where it was ſaid yee are not my people.* And I ſhewed you when I opened that place, both out of the *Romans*, and out of *Peter*, how the Apoſtle makes uſe, both of that in the firſt Chapter, and this here in the ſecond, onely take a hint of the truths in it.

Firſt, God hath a ſpeciall intereſt in his people; they are *his* people, they are called his *peculiar people*, *Tit.* 2. 14. The word hath this emphaſis in it, God lookes upon all other things as accidents in compariſon, and his ſubſtance is his people, they are his very portion, as *Deut.* 33. 19. and *Exod.* 19. 5. they are *his peculiar treaſure above all people in the world*; and *Eſay* 19. 25. *Aſſyria the worke of my hands, and Iſrael mine inheritance.* I have made all people, but Iſrael is mine inheritance. This is the happineſſe of the Saints, therefore they are not as other people are, *Numb.* 23. 9. *This people ſhall dwell alone, and ſhall not be reckoned among the Nations*, this is a great ground of prayer, *Lord leave us not, we are thy people, called by thy name*, we have an intereſt in thee. *Obſer.* λαον περιούσιον.

Againe, this is an argument to walke ſo as God may not be diſhonoured by us, for we are his people. If thoſe in a mans family walke diſorderly, it is a diſhonour to the Maſter of the family; it is no diſhonour to him for a ſtranger, or one who hath little reference to him, to walke diſorderly; It is not ſo much diſhonour to God for the wicked to walke diſorderly, as for the Saints, in regard of their neereneſſe to God: And beſides, their light is (as I told you) three ſtories high, and if they ſin, they ſin againſt a greater light then others doe, their ſinne is greater then the ſinne of the wicked in that regard. *Obſer.*

Further, *I will ſay to them which were not my people, thou art my people*; I will owne them before all the world. *Obſer.*

It is a great mercy for God to make it knowne to the world, that his people are his people. The world will not beleeve it, they thinke they are a poore contemptible people, but there ſhall come a day that I will make it knowne that they are mine; And amongſt other things by which God will make all the world to know that his people are his, this is one, in ſet-

Chap. 2. ting up the beauty of his Ordinances amongſt them. *Ezek.* 37. 27. *My Tabernacle alſo ſhall be with them, yea I will be their God, and they ſhall be my people, and the Heathen ſhall know that I the Lord doe ſanctifie Iſrael, when my Sanctuary ſhall be in the midſt of them.* Thus they ſhall know, ſaith God, that they are my people, and that I am their God, when I have ſet my Sanctuary in the midſt of them for ever. Were it that the Ordinances of God might be ſet up in their purity amongſt us in England, were Reformation perfected, and the Saints walked humbly and peaceably as they ſhould, the whole world will be convinced, that theſe are indeed the people of the Lord, and that God is amongſt them.

And they ſhall ſay, thou art my God.

Obſer. God muſt begin with us, we cannot begin and ſay, *Lord, thou art my God,* but God muſt begin with us firſt, and ſay, *You are my people.* There are a great many who ſay, God is their God, but God never ſaid, they were his people. *John* 1.12. it is ſaid of thoſe who beleeved in Chriſt, that *God gave them* [*power*] *to bee the Sonnes of God,* the word ſignifies *authority,* that they might with authority acknowledge themſelves to be the ſons of God, and call God Father, they had the broad Seale for it. Will you call God Father? where is your ἐξουσία, your authority? If God call you children, if he ſay you are my people, you may give the Echo to Gods mercy and ſay, thou art our Father, thou art our God.

ἐξουσίαν.

Obſer. Secondly, When God ſpeakes mercy to us, we muſt anſwer according to it. Doth God ſay, you are my people? we muſt anſwer, Lord, thou art our God. This is a great fault amongſt Chriſtians, God manifeſts himſelfe to many a gracious heart in abundance of love and mercy, & they give an anſwer to God in a way of deſpairing and diſcouragement. Gods ways toward thee ſpeak thus, and ſay, thou art one of my people, but thy heart works as if God were none of thy God. Hath not God done much for thee? thou thinkeſt it is all in hypocriſie that thou doſt, whereas the truth is, it is the fruit of his love and kindneſſe to thee. He ſpeaks aloud in what he hath done for thee, that thou art one of his people, and yet thy heart thinks that he is thine enemie, that he hates thee, and will caſt thee off at laſt. The wayes of God are full of mercy

mercy to thee, and he hath ſet his ſtampe upon thee, and by his wayes of love he tels thee that thou belongeſt unto him. Oh unbeleeving ſoule, anſwer Lord thou art my God! and lay aſide theſe diſcouraging and ſinking thoughts of thine; O that thou wouldſt goe away with ſuch an anſwer in thy mouth! Doe not anſwer Gods loving kindneſſe, and his gracious dealings towards thee with diſcouragement and ſinking of heart, this is diſhonourable to him, and tedious to his Spirit. Lect. 19.

Thirdly, God workes an anſwerable diſpoſition in the hearts of his people unto him. This is thy duty, but God will worke it in time if thou belongeſt to him. As thus, doth God chuſe us to be his people? then the hearts of the Saints chuſe him to be their God; Doth God ſay, you are my people? the Saints ſay, Lord thou art our God; Doth God ſay, I will dwell with them? they anſwer, Lord thou art our habitation. Doth God ſay, I delight in them? they ſay, Lord our delight is in thee. Doth God ſay, I will reſt in them for ever? the Church ſaith, O my ſoule returne unto thy reſt. Here is a ſweet anſwer, a rebound of all Gods loving kindneſſe. Obſer.

Laſtly, the Saints muſt profeſſe God to be theirs. It is not enough to beleeve with the heart, but thou muſt confeſſe with the mouth; profeſſe it outwardly: of this before. Obſer.

Further, this is the higheſt happineſſe of the Saints, that God is their God, when they can ſay this, they have enough. If we could ſay, this houſe is mine, this ſtreet, this Lordſhip, this City, this Kingdome, this World is mine; What is all this? A Chriſtian comes at length, and ſaith, this God that made all is mine. As it is reported of the French Ambaſſadour, and the Spaniſh meeting together, ſaith the Spaniſh Ambaſſadour, my Maſter is King of Spaine; my Maſter (replied the French) is King of France; my Maſter ſaid the Spaniard again is King of Naples, and my Maſter ſaid the French is King of France; my Maſter is King of Portugal, and my Maſter is King of France: ſtill he anſwered with that, my Maſter is King of France, as being enough to anſwer all the ſeverall Kingdomes of the Spaniard. So one ſaith, I have this houſe, this land, this ſtock, this eſtate, this trade, yea but ſaith a Chriſtian, I have God, God is mine; Surely having him, thou haſt enough. And if God be thy God, he will Obſer.

Chap. 2.

be a God to thee. 1 *Chron.*17.24. *The Lord of hoſts is God of Iſrael, even a God to Iſrael.* So it muſt be with thee, if thou beeſt a Saint of God, be a Saint to God; Are we a people of God, then we muſt be a people to God. *Bleſſed are the people that are in ſuch a caſe, yea happy are the people whoſe God is the Lord.*

Thus we had opened the gracious manifeſtation of God to his Church, in part fulfilled ſpiritually, to ſpirituall Iſrael here, but more ſenſibly to be made good at the great day of *Iezreel*, that is, when the Jews ſhall be called, then the Spouſe of Chriſt in a viſible way ſhall be thus marryed unto him, and the Lord will be their God. *Ierome* ſaith upon the text, All theſe things that are here promiſed to the Church, the Jews expect it at the end of the world, after the time of Antichriſt; And I make no queſtion though in a ſpirituall ſenſe this Scripture is made good for the preſent unto the Saints, yet in a more viſible and ſenſible way, all this Scripture will be made good to the people of the Jews, and the Gentiles then joyning with them even literally, the glory of the Church ſhall be viſible and apparant. More whereof in the next Chapter.

Quæ omnia Iudei poſt Antichriſtum in fine mundi præſtolantur, Hieronym. in locum.

The

Lect. 1.

HOSEA, CHAP. 3.

The First Lecture.

CHAP. 3. VER. 1, 2, 3.

Then ſaid the Lord unto me, go yet, love a woman (beloved of her friend, yet an adultreſſe) according to the love of the Lord toward the children of Iſrael, who look to other gods and love flaggons of wine.

So I bought her to me for fifteen pieces of ſilver, and for an homer of barley, and an halfe homer of barley.

And I ſaid unto her, thou ſhalt abide for me many dayes, thou ſhalt not play the harlot, and thou ſhalt not be for another man, ſo will I alſo be for thee.

THE cloſe of the former Chapter had much mercy in it, and this Chapter containes the expreſſion of much love alſo to Iſrael, but yet withall, God tells them of that meane and low eſtate they are like to be in before that time coms, for the fulfilling of all that good that God intendes to them. God purpoſes great mercy for them, his heart is much ſet upon them, but they muſt for a long time beare their iniquity, they muſt be brought into a vile and a deſolate condition in their captivity, even untill a ſecond appearing of Chriſt. But in all this time the heart of God would be toward them, his intentions would be ſtrong for good to that people above all the people upon the face of the earth: though they might ſeeme to be utterly rejected of the Lord, and that for many yeers, yet he would look toward them as a people that he intended yet to marry unto himſelf, and in time mercy ſhould break forth glorioufly upon them, and his name ſhould be magnifyed in their returning unto him, ſo as their hearts ſhould melt toward his goodneſſe, they ſhould not abuſe it any more as formerly they had done, but they ſhould returne and *ſeeke the Lord their God and David their King, and*

Chap. 3. *feare the Lord and his goodneſſe in the latter dayes.* This is the ſcope of the Chapter.

In which you have three things.

1. Gods love continued unto an adultereſſe, Iſrael.

2. The low and meane condition of this adultereſſe for a long time.

3. The returne of God in infinite mercy toward them at the latter day, together with their returne unto him.

And the Lord ſaid unto me, go yet, love a woman (beloved of her friend, yet an adultreſſe.)

We have here a new injunction to the Prophet, and that ſomewhat harder then his former. In the firſt Chapter God commanded him to goe and *take a wife of whoredomes*, but here God commandeth him to *love an adultereſſe*, which is ſomewhat more then to take her unto himſelf. What that was of *taking a wife of whoredomes* hath been opened in the former Chapter, and may ſpare ſome labour in this. It is here a viſion as it was there; As if God ſhould ſay unto *Hoſea*, *Hoſea* it is juſt with me as it would be with thee, if thou ſhouldeſt go and have a wife an adultereſſe, notwithſtanding all the love ſhe hath found, yet ſtill an adultereſſe, & thine heart ſhould be upon her, ſo as thou couldeſt not take thy heart from her, but thou muſt needs love this adultereſſe ſtill. This people whom I have loved, for whom I have done ſo much good, yet they have gone a whoring from me, they are an adultreſſe, yet for all that my heart cannot be taken off from them, but is ſtill toward them, yet I love them.

This is through the ſtrength of the covenant that Gods love is ſo permanent. Others who are not in covenant with him, God caſts out for leſſer ſinnes, for any ſinnes; but as for his people who are in Covenant with him, no not their adulteries, their Idolatries takes not the heart of God wholly from them. Surely then, if thou canſt appeale to God, On Lord, thou that knoweſt all things, knoweſt that there is nothing of thy minde revealed to me but my heart is ready to do it, and if I faile in any thing thou knoweſt it is the greateſt burthen of my ſoul; oh that I knew more of thy minde! and that I had power to do more! ſurely God will love thee, you heare he loves his people though an adultereſſe, as before, ſo now take this leſſon, thy ſins cannot overcome

come Gods goodneſſe, let Gods goodneſſe overcome thy ſinfulneſſe. Lect. 1.

An adultereſſe beloved of her friend.

That is (as ſome carry it, *Calvin*, *Vatablus*, and many others) *beloved of her husband*, as if God ſhould ſay, had they any ſuch excuſe for their departings from me, that I have been a bitter husband unto them, that I have uſed them hardly, and rigidly, then indeed they might have ſome plea; but I have loved them dearly, I have done much for them, they were beloved of me, and I have carried my ſelfe to them in the moſt friendly way that poſſibly could be, yet they are gone a whoring from me. The wife that followes other lovers, thinks if ſhe have but this to ſay, her husband is hard to her, he cares not for her, he loves her not, it excuſes in part her adulteries; and ſo the husband, a company keeper, an adulterer, if he can ſay, what will you have me to do, I never come home but my wife is always brawling and ſhe loves other men, he thinks this is plea enough for him. But Iſrael could not have this excuſe for her ſelfe, for ſhe was an adultereſſe, yet beloved of the Lord.

If we take the words thus, the notes briefely would be theſe.

Firſt, The husband ſhould be a friend to his wife. There ſhould be nothing but friendly carriage between man and wife; Yea the love of the husband to the wife ſhould farre ſurmount the love of any friend in the world; but a friend at leaſt to comfort her, to cheriſh her in time of ſorrows, to beare the burthen of affliction with her, and ſo the wife towards the husband. *Obſer.*

Secondly, A baſe heart will be baſe againſt all bonds of love; *beloved of her friend, yet an adultereſſe*; If you ſhould ask, who is he or where is he that is ſo baſe? Lay thy hand upon thine own heart and conſider what the love of God hath been towards thee all the dayes of thy life, and how thou haſt carried thy ſelf toward him, what love thou haſt had from God that might break the heart of a devil, yet when any temptation coms to draw thee from God, thy baſe heart liſtens to it. *Obſer.*

Thirdly, It is a great aggravation of ſin to ſinne againſt much love. We ought to do our duties to thoſe that we ſtand in relation unto, though they doe not their duties to us; if a wife hath *Obſer.*

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a froward husband, a bitter, churliſh, rugged, wicked, ungodly husband, yet ſhe is bound to doe her duty to him, ſhe is bound to love him, to obey him, to be obſervant of him in what may give him all lawfull content. So if ſervants have froward, churliſh, cruell maſters or miſtreſſes, yet they are bound to be obedient to them. 1 *Pet.* 2. 18. *Be ſubject to your maſters, not onely to thoſe that are good and gentle, but to the froward.* It is no ſufficient excuſe for the wife to ſay, My husband is froward and unquiet, and therefore what ſhall I doe? Nor for the ſervant to ſay, My maſter or miſtreſſe are unreaſonable, they are cruell, what can I doe? You muſt doe your duty to them, though they doe not theirs to you. But if you have a loving husband, tender over you, then love is required much more. Love above all things ſhould draw the heart; the knowledge that it is duty may force obedience, but it is love that draws the heart moſt kindly. So if a ſervant have a godly maſter and miſtreſſe, who reſpects and tenders his good, if he ſhould ſinne againſt them, this aggravateth the ſin exceedingly. To wrong love is a very great ſinne, *Delicata res eſt amor*, love is a moſt delicate thing, and it muſt not be wronged, it is a tender, a precious thing. A man who is of an ingenuous ſpirit, had rather a great deale be wronged in his eſtate, then in his love; he cannot beare the injury that is done unto his love; when his love is abuſed, that goes to his very heart. So it goes to the heart of God for his people to ſin againſt his love; therefore it is ſaid of the Saints when they ſinne, that they grieve the Spirit of God; he never ſaith ſo of wicked men; they anger God, but the Saints grieve him, becauſe they ſinne ſo much againſt Gods love. Charge this aggravation of your ſinne upon your hearts, and be humbled; collect together all the expreſſions of Gods love to you, and let them lye glowing at your hearts, and melt them.

Love muſt not be abuſed.

But in that God bids him take an Adultereſſe *beloved of her friend*, and calls not this friend *Husband*, I think thoſe who goe another way expreſſe the mind of the holy Ghoſt in this more fully, thus: This *friend* is not meant of one who is fully married, but rather one in a way of marriage. Amongſt the Jews it was uſuall for all women to be under the protection of ſome men or other. *Eſay* 4. 1. *Seven women came and took hold of one man,*

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man, and ſaid, Let us be named by your name, we will eate our owne bread, and weare our owne clothes, onely let us be named by your name, let us be under your protection. Even whores were wont, though they had many lovers, yet to have ſome one ſpeciall man, under whoſe protection and care they would be, who was to ſee them not to have wrong, and to make proviſion for them, and ſuch a one they were wont to call their friend; And many times theſe friends would ſo provide for them, that if they would be reclaimed, forſaking all their other lovers, they would give them good hopes of marrying with them at length. *Arias Montanus* refers us to one *Propertius*, in his firſt Book and ſecond Elegie, to reade about the charge and care of ſuch a friend. The Grecians had that cuſtome likewiſe; they called him under whoſe protecton they put themſelves, ἑταῖρος, the whore was called from it, ἑταίρα. It is ſaid of *Plato* that he had a whore, one *Archenaſſa*, who was called *Plato's* ἑταίρα. Here the Lord would have the Prophet *take an Adultereſſe beloved of her friend*, that is, one that was a common Adultereſſe, and yet under the protection of ſome ſpeciall friend, ſo as if he might come in place of that friend, and gain the love and affection of this Adultereſſe to himſelfe, and in time getting her to be reclaimed, he might marry her unto himſelfe. This is *according to the love of God to his people*, that is, as if God ſhould ſay, This people is going a whoring, but I will be content to take them unto my ſelfe, I will be as their friend, and ſo love them as a friend to protect them, to have care of them, untill ſuch a time that there may be ſome experience of their being reclaimed, and then I will marry this Adultereſſe fully unto my ſelfe, for God is not now fully marryed unto the Jews, neither will that marriage be untill that glorious time of their calling comes; but yet God is as a friend to them to this day, that is, God takes this people yet under his protection, though they ſeeme to be in a rejected condition, and ſo, as he gives hope, yea makes many promiſes that upon their return unto him he will marry them unto himſelfe; yea there ſhall be a more glorious marriage between the Jews and the Lord Chriſt, then ever yet there was between him and any people upon the face of the earth. This I think to be the very ſcope and meaning of the words, *Beloved of her friend.*

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Somewhat ſutable is that we have *Deut.* 21. 12, 13. when one of the Jews took a captive woman, he might not marry her preſently to himſelfe, but if he had a love to her, ſhe was to continue a certaine time, and to be ſo and ſo purified, and then he was to to take her. The Jews are for the preſent as that captive woman, they are in bondage, yet God hath a love to them unto this day; but ſo, as they muſt abide a while untill God be marryed to them; they are beloved of God, but yet with the love of a friend.

The Seventy reade theſe words, *Beloved of her friend*, *One that loveth evill things*, upon the miſtake of the Hebrew word, רע for indeed a *friend* and *evill* are the ſame letters, onely differing in the points; ſo there might eaſily be a miſtake.

Who look to other gods.

Their eyes are upon other gods. Where the heart is, there the eye is. *Timor figit oculum*, ſo *Amor*: Feare faſtens the eyes, and ſo doth Love. The workings of the ſoule appeare as much in the eye, as in any member; the workings of love, of truſt and confidence appeare much in the eye. *They look to other gods*, that is, they have confidence in other gods. Looking up to a thing in Scripture phraſe, is to have ſome confidence in it. *Pſal.* 121. 1. *I lift up mine eyes unto the hils from whence commeth my helpe*: That is, I look for help, I have confidence and expect help. But how here *to the hils* then? What doth *Davids* help come from the hils? Some thinke this to be the place where afterward the Temple was built, and was then the place of the Sanctuary; but for that it is ſaid that uſually in Scripture is but in the ſingular number, *the hill of God*, not *the hils*; therefore I finde *Calvin*, *Mollerus*, and others, think think that *David* here ſpeaks of confidence in the creature, becauſe he preſently retracts himſelfe in the ſecond verſe, *My help is in Iehovah.* As if he ſhould ſay, I lift up mine eyes unto the creature for help, this is the frailty of my nature, and of the nature of man, to look for auxiliary Forces from Jeruſalem, (which was a hilly place) I look for Forces to come from Jeruſalem, but they doe not come, well, I will not reſt any longer upon them, *Iehovah is my help*, ſo they carry it. But now I would rather (if it may be) free the Prophet from vaine confidence in the creature,

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creature, and ſo the words being rightly underſtood, may free himif you read them thus, do I lift up mine eyes unto the hils? do I expect help from the creature? God forbid I ſhould do it, for my help is in God. Lect. 1.

Further, ſometimes the Hebrew [אל] is uſed for [על] and ſo it would be tranſlated *above the hils*, other men look to the hils, I look above the hils. But rather thus, *I lift up mine eyes to the hils*, that is, I look to God, why? becauſe the place where the Temple was to be built, it was not only upon one hill, but upon hils, and ſo this expreſſion hath reference to thoſe two hills it was built upon; the hill *Moriah* and the hill *Zion* (which were rather but two ridges of the ſame) as 2 *Chron.* 3.1. *Solomon began to build the houſe of the Lord upon mount Moriah*; and Pſal. 2.6. *I have ſet my King upon my holy hill of Zion*: I look ſaith *David* unto God, my faith hath referrence to that place that God hath choſen for himſelf; that this is the meaning will appeare if we compare this with *Pſal.* 87.1. *his foundation is in the holy hils*, not *hill*, but *hils*. The reſpect Idolaters had to their Idols, being manifeſted by lifting up their eyes to them, therfore God commanded them, that they muſt not ſo much as lift up their eyes to their Idols; And indeed we had need take heed what we do in this, ſo much as to lift up our eyes to look upon the enticements of the fleſh; many will not commit their former ſins, but they love to be looking that way. I have read of a Lady, a loving wife, who being at the Mariage of *Cyrus*, ſhe was askt how ſhe liked the Bridegrom? how, ſaith ſhe? I know not, I ſaw no body but my husband. Love and reſpect drawes the eye either to God or to the creature. According as our hearts are, ſo our eyes will be. Ezek. 23. 27.

And love flaggons of wine, The word coms from a word that ſignifies *fundavit*. The old Latin turnes it *vivacia uvarum*, the leaves, skinnes, and ſtones of the grape that remaine after preſſing, that ſinke down into the bottom of the veſſell. Noting thereby how ſapleſſe, and ſavourleſſe, and unworthy Idolatrous worſhip is in compariſon of the true worſhip of God. True worſhip of God is ſweet, and ſavoury, lovely, and excellent, but mans inſtitutions, how ſapleſſe are they! The ſpirits of ſuch men as plead for and delight in ſuperſtitious vanities, the deviſes of men, how אשישו

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ſapleſſe and unſavoury do they quickly grow! though heretofore they have had ſome quickneſſe and livelines in their wayes, yet if once they delight themſelves in the inventions of men, in Gods worſhip, their ſpirits grow very unſavoury to thoſe with whom they converſe.

But take the tranſlation as it is in your books, *flaggons of wine*, called by this name in the Hebrew, becauſe that veſſell, the flaggon is broad in the bottome; That is (as ſome carry it) thus, They are as drunkards that call for one flaggon after another. Superſtitious and idolatrous people, when they have one way of ſuperſtition, they call for another; and when they have got that, they will have another, and are ſtill greedy of more, they are never ſatisfied, as drunkards are greedy of their flaggons.

Or rather, to note the ſenſuality of the wayes of their Idolatrous worſhip, their flaggons of wine are joyned to their gods. The Seventy tranſlate the word πόματα, *Bellaria*, fine Cates and junkets, delicate things made with wine and grapes together by all the art they can deviſe for the pleaſing the appetite. From thence the note is cleare.

Obſer.

Spirituall adultery and carnall ſenſuality go together. They uſed flaggons of wine in their idolatrous ſolemnities, that made them love their Idols ſo much the rather. In the true worſhip of God there is abundance of ſweetnes to ſatisfie the hearts of the Saints, they need not have ſenſuall pleaſures to make up their delight, but in ſuperſtitious worſhip there is no ſuch ſweetneſſe to ſatisfie their ſpirits, therefore they are faine to call for flaggons of wine, and other ſenſuall things to make up a full delight to themſelves. Superſtitious and idolatrous rites bring with them pleaſure to the fleſh, hence how are they loved and followed by people? they can hardly ever be taken off from them. In their Idolatrous ſolemnities they were wont to have feaſts to pamper the fleſh. *Iudg.* 9.27. *They went out into the field, and gathered their vineyards, and trod the grapes, and were merry, and went into the houſe of their God, and did eate and drink, and curſed Abimelech.* So Amos 2.8. *They drink the wine of the condemned in the houſe of their God.* What is that? By oppreſſion and violence they would rend the eſtates of men from them, and

Idolatry and ſenſuality go together.

and when they had gotten them, then they made merry, yea they would come into the houſe of their gods, and drinke bowles of wine that they had gotten from the eſtates of ſuch men whom they had wrongfully condemned. Let idolaters have their luſts ſatisfied, and they care not what God they ſerve. 2 *Cor.* 8. 10. *If any ſee them ſit at meat in the Idols temple; at meat*, they had their fleſh ſatisfied in the Idols temple. Thus God complaines of his people here. As if he had ſaid, Let all bemoane my condition, for though I have loved Iſrael dearly, ſhe hath gone a whoring from me, and ſhe loveth flaggons of wine, becauſe ſhe hath more pleaſure to the fleſh in ſerving Idols, ſhe will ſerve them. What an abominable thing is it to forſake the bleſſed God meerly for the love of wine? How many are there in the world who forſake all that good that is in God, in Chriſt, in heaven, in eternity, meerly for flaggons of wine? Lect. 1.

Calvin hath a note from the word that carries ſomewhat more with it, *flaggons of grapes*, ſo the words are in the Hebrew, not *flaggons of wine*, & of *grapes* rather then *wine* ſaith he, becauſe there were artificiall wayes uſed by them to make their ſuperſtitious wayes to be more pleaſant to them; As when drunkards have drunk even *ad nauſeam*, that they begin to loathe what they delighted in, then they will uſe ſome artificiall way or other of mixture of grapes or ſome other thing with the wine to make it have a new taſte, that they may have ſtill delight in drinking; So (ſaith he) becauſe their old ſuperſtitions have nothing in them to ſatisfie the heart, therefore they are faine to invent new kinds of artificiall wayes to pleaſe themſelves withall, although (ſaith he) they brag of their antiquity, yet the truth is, they are faine to invent new things every day, to give a new luſtre and pomp to their worſhip, they are alwayes devising ſome new ceremony or other, or elſe it would grow loathſome to themſelves. This we have ſeene in our own experience, the wantonneſſe of mens hearts in ſuperſtitious wayes is very great, they invent new wayes to uphold their old moth-eaten vanities.

So I bought her to me for fifteene pieces of ſilver.

The Prophet obeyeth God in this other hard command. God

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many times ſendes his Prophets upon very hard buſineſſes, yet they muſt be willing to ſerve the Lord in the hardeſt worke; *and bought her to himſelfe for fifteene pieces of ſilver.*

The word that is here tranſlated *bought*, ſignifies to *dig*, it is taken (as ſome thinke) from the piercing or boring into the ſervants eare, which was to be a ſlave untill the yeare of Jubile, to note the ſlaviſh condition of this people they ſhould be in for a long time.

But ſometime the word ſignifies not onely boring, but any kinde of getting by buying or bargaining, taken from the manner of the Jews, it ſeemes to be a hard expreſſion, how diſtant doe thoſe two ſeeme to be, to dig and to buy? it ſignifies alſo to cut, ſaith *Pagnine*, (*excidit*) he hath cut aſunder, becauſe in their bargainings they were wont to cut a beaſt in ſunder, and ſo to go betweene the two pieces; or becauſe in their bargaines they joyned their right hands together, and then another came and put his hand betweene theirs, as a ſpade is put into the earth, and ſo did as it were cut them aſunder, and from thence; though the word ſeeme harſh, yet thoſe who underſtand the manner of their bargainings know the meaning of it.

Cognatum cum כרת *Pagn.*

Contrahentes dextras invicem datas ut rem ratam eſſe ſignificarent percutiendo diſcinderent, ſicut & in Fœderibus beſtiæ diſſecabatur. Pagn.

I bought her to my ſelfe. This buying was in order to marrying, that ſhe might be under his care for a while, and then come to be his wife. It was the cuſtome of men in thoſe dayes to buy their wives. *Iacob* ſerved twice ſeven yeares for *Rachel*, and ſo bought her. *David* bought his wife for a hundred foreskins of the Philiſtims; and Chriſt purchaſed his Church to himſelfe at a deare rate, even by his owne blood: But *I bought her* (ſaith he) *for fifteene pieces of ſilver.*

There is a neceſſity for the opening theſe words, not only that you may ſee the ſcope of the holy Ghoſt here, but likewiſe may the better underſtand ſome other Scriptures.

Fifteene pieces of ſilver; How much is that? It is fifteene ſhekels, for that is a rule among the Hebrews, when a piece of ſilver is named, and not the ſumme, then a ſhekell is alwayes underſtood, and when a ſhekell is ſet downe, and the mettall not expreſt, there ſilver is underſtood, not gold or any other mettall. Now the common ſhekell was according to the account of ſome of the weight of 160. graines of

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of barley, *Ioſephus* ſaith it was about foure Drachmas (and ſo I finde moſt carry it) about 18. or 20. pence of our money; though a great deale of difference there is among Interpreters about the ſumme of that ſhekell; *Ierome* upon the fourth of *Ezekiel*, makes it halfe an ounce, but there is much difference you know about ounces.

This was to ſignifie the vile and baſe condition that Iſrael had brought her ſelfe into, for thirty ſhekels of ſilver was to be given for the price of a maid-ſervant, *Exod.* 21. 32. *If an Oxe have puſhed a man-ſervant, or a woman-ſervant, he ſhall give to his Maſter thirty ſhekels.* Thirty ſhekels muſt be given for the recompence of the loſſe of the ſervant who was but a ſlave; yet the Prophet muſt buy this adultereſſe for halfe as much, fifteene ſhekels. Iſrael, all the ten Tribes, yea the whole people of the Jews are ſignified by this adultereſſe beloved of her friend: So that now the people of Iſrael, who were heretofore the dearely beloved of God: ſo ule, his onely people upon the face of the earth, the peculiar treaſure of God, his portion, his inheritance, had now by their ſinne brought themſelves into a meaner condition then any poore bond-woman in Iſrael, that they were worth but halfe as much now as a poore woman ſlave. This thirty pieces of ſilver was the goodly price Chriſt was valued at by the Jews, *Zech.* 11. 12. *Mat.* 27. 9. this ſhewed how Chriſt was humbled, that he muſt be ſold for no more then was the price of a ſlave. But the price of Iſrael is but fifteene pieces, halfe as much. Iſrael was proud in the day of her proſperity, but now ſhe hath brought her ſelfe by her ſin into a meaner condi ion then a ſlave.

The vile condition of the Iews to this day.

And for an homer of barley, and an halfe homer of barley. What that *homer of barley* was, and what the ſcope of the holy Ghoſt is in mentioning of it muſt be enquired. Firſt, an homer contained ten Ephacs. But by that (you will ſay) we know no more then we did. An Ephah then is neere upon as much as our buſhell, ſo that this homer is neere upon ten of our buſhels. *Ruth* 2. 17. it is ſaid of *Ruth*, that when ſhe gleaned in the field after the Reapers, ſhe beat out that ſhe had gleaned, and it was an *Ephah* of barley. And by that you may know the meaning of that text, *Eſay* 5. 10 *The ſeed of an homer ſhall yeild an Ephah*; why a homer was ten buſhels, how then ſhould the ſeed of neere

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Or thus ſome interpret an *homer* to be about the burthen that an Aſſe was able to beare, for חמור in the Hebrew ſignifies an *Aſſe*, and ſo the burthen of that creature was called an *homer*; but *Ezek.* 45. 11. the text telleth us plainly, that an *ephah* is the tenth part of an *homer*.

There is a great deale of difficulty to underſtand this, if we compare it with another Scripture, *Exod.* 16. 16. where the text ſaith they were *to gather of the Manna every man according to his eating, an homer for every man*, and verſe 36. *an homer is the tenth part of an Ephah*. This ſeemes quite contrary, here it is that an ephah is the tenth part of an homer, and there it is that an homer is the tenth part of an ephah. But for the ſalving of this, thoſe who are skilful in the Hebrew tongue know that theſe words are written with different letters, though in our Engliſh the pronunciation is the ſame, for that in *Exodus* is written with [ע] and the other with [ח] one thus Gnomer, the other Chomer, ſo it ſhould be read. Now this homer of Manna that God gave for every man for one day, was almoſt the tenth part of a buſhell, it was foure or five times as much as the Romans were wont to allow their men, their *Dimenſum* which they called a *Chœnix*, which was their allowance for their ſervants, was but the fourth part of this, and ſcarce that; noting thereby, that God is exceeding liberall unto his people.

But why an homer of *barley?* Becauſe it was a meane food, and in thoſe times rather the food of beaſts then of men; God promiſed to feed his people with the fineſt of the flower of wheate. Therefore *Revel.* 6. 5. *A meaſure of wheate for a penny, and three meaſures of barley for a penny*. But what doth this tend to, that there muſt be a homer of barley and an halfe homer of barley given for this adultereſſe that the Prophet was to take unto himſelfe? The ſcope of all is, to ſignifie the meane condition, that the ten Tribes, and afterward all the Jews ſhould be in, till Chriſt came to marry them to himſelfe. Firſt they ſhould be in a contemptible condition, they ſhould be valued but at halfe

halfe the price of a ſlave. Secondly, they ſhould be fed but meanly and baſely, even as ſlaves, or rather as beaſts, this homer and half of barley ſhould be for their ſuſtenance, in which they ſhould be uſed very hardly for a long time. Lect. 1.

And that you may ſee how this hath been fulfilled, (for it did not onely refer to the time of their Captivity before Chriſt, but to all the Captivity they have been in ever ſince Chriſts time to this day, and ſhall be in untill their calling) the meane condition they were in before, in the time of their firſt Captivity, you may ſee *Lament.* 4. 5. *Thoſe that were clothed in ſcarlet, embraced the dung-hill*; they either lay in filthy places that had dung in them, like beaſts, or elſe they were imployed in carrying dung up and down. And to this day, Hiſtorians tell us, that generally the Jews have a moſt ſtinking ſavour, and we know that they are the vileſt people in the eſteeme of others that are upon the face of the earth. An Hiſtorian tells us of an Emperour travelling into Egypt, there meeting with ſome Jews, he was ſo annoyed with the ſtink of them, that he cryes out, *O Marcomani, O Quadi, &c.* At length, ſaith he, I have met with worſe, with viler men then ſuch or ſuch, reckoning up divers of the baſeſt people that were upon the face of the earth. And to this day the Turks will admit of no Jew to turne to the Mahumetan Religion, unleſſe hee firſt turne Chriſtian; they have much more honourable eſteeme of the Chriſtians, they think that Jeſus Chriſt though he was not God, yet he was a great Prophet; but for the Jews, they have ſuch vile thoughts of them, that they think it a diſhonour to the Turkiſh Religion that any of them ſhould turne Turk, unleſſe he firſt turned Chriſtian. And we reade of the Romans, that when they conquered other Nations, they would permit them to call themſelves Romans, after they had conquered them, but they would never permit the Jews to call themſelves Romans, though the Jews would comply never ſo much with them and be their ſervants, (*Auguſtine* hath it upon *Pſalme* 58.) leſt there ſhould bee ſome blot ſtick to the glory of the Romans by that odious people. Thus wee ſee what ſhame hath God

O Marcomani, O Quadi, O Sarmatæ, tandem alios vobis deteriores inveni. Ammian. lib. 2.

Alios Romanos appellari permittentes, non Judæos, ne quid labis adhæreſceret nomini ab odioſo ac ſordido genere. Auguſt. in Pſal. 58. ad illud ne occidas.

Chap. 3. *Suetonius in Domitiano.* c. 12.

caſt upon that nation even unto this day, that they are counted as the very off-ſcouring of all nations. *Suetonius* tels us that in the exactions that the Romans require of people, they put upon the Jewes more then upon all people. This that we reade of in hiſtories, and that which we finde by experience of the baſe condition theſe people are in, is the fullfilling of this Scripture, that I am now opening unto you, ſhe ſhall be bought for fifteen pieces of ſilver, and fed with barly, ſhe ſhall be in a very low, baſe and meane condition untill Chriſt ſhall come and marry her unto himſelf.

Notes from hence are,

Obſer. Firſt, a people who have been high in outward glory, when they depart from God, make themſelves vile and contemptible. God caſts contempt upon wicked men, eſpecially upon wicked men who corrupt his worſhip. Do we not ſee it at this day? *Mal.* 2. 9. It is threatned that the Prieſts who departed from the law, and corrupted their ways ſhould be baſe and contemptible before the people. Hath not the Lord done thus at this day? even thoſe that not long ſince gave themſelves the title of the triumphant Clergie and the triumphant Church, and went up and down jetting as if they would out-face heaven it ſelfe; They ſcared all men with the High Commiſſion court. But what ſhame hath God caſt upon this generation? the people loath them, and we hope in time the Lord will ſweepe away the proud and haughty of them, as the refuſe of the earth. Yea our whole nation hath been a proud nation; what vaunting hath there been of what a glorious Church we had? never ſuch a one upon the earth, we ſate as a Queen amongſt the nations; we have been a haughty people, and God may juſtly caſt contempt upon us. The Jewes were ſo (the temple of the Lord, the temple of the Lord) but God hath now made them the vileſt nation upon the earth. And the truth is, God hath begun to caſt much ſhame upon this nation. The time was when the kingdom of England was a terrour to other people, of late they have been the ſcorne and contempt of other nations. *When Ephraim ſpake there was trembling; he exalted himſelf in Iſrael, but ſinning in Baal he died,* he became as a dead, poor, vile, contemptible people, *Hoſ.* 13. 1. The Lord loveth to ſtaine the pride of men. How many have you known who have

Sin puts into a vile condition.

have been proud and lofty, and the Lord hath caſt ſhame and contempt in their faces? even before thoſe whom they looked upon heretofore with contempt, have they now been made objects of contempt. Lect. 1.

Secondly, Though a people be under contempt, yet Gods heart may be towards them to do them good at the latter end. There is the love of Gods election ſtill to this people, God remembers them, and intends good unto them for all this. Who knowes what contempt God may caſt upon us? Perhaps he may let our proud adverſaries trample us under their feet, but we hope he will not, becauſe he ſees their hearts ſo proud as they are. But if he ſhould, we ſhould not deſpaire, we muſt not conclude God hath quite caſt off England, though he ſhould bring all his people under contempt, ſo as to be trampled under the foot of pride. And if there be any of you whom God hath ſo humbled as he hath made you contemptible; do you humble your ſelves before God, but do not deſpaire, the Lord may yet have a love to you, though you are now under ſhame and contempt, who knowes but that this was the only way that God had to humble your hearts? God putteth his own people under contempt, and yet it is all out of love unto them, and with an intent to do them good at laſt. *Obſer.*

Thirdly, (which is the moſt eſpeciall note hence) After many promiſes of Gods mercy and of a glorious condition, which he intendeth his people, he may yet hold a very hard hand over them a great while. God having promiſed ſo much mercy in the former chapter, Iſrael might quickly grow wanton, and ſay it is no great matter, though we be vile & wicked, yet God will marry us to himſelf, and we ſhall be a glorious people, and what need we take care? Nay ſaith God, ſtay here, though my heart be toward you, yet this generation ſhall ſuffer, and the next generation, and the next generation after that ſhall ſuffer hard things, you ſhall be brought into the moſt vile condition that ever any people was brought into, yet my promiſe ſhall be fulfilled at the laſt. Here we ſee what care God taketh that people ſhould not grow wanton with his mercy, and think, oh we are in covenant with God, and God hath pardoned our ſinnes, what need we care? take heed of growing wanton, thou maiſt ſuffer fearfull things in *Obſ.*

Thoſe to whom God intends great mercy, may for a long time be in a ſad condition.

Chap. 3. this world. Though God may ſave your ſoules, yet you may be brought into as wofull a condition in your own apprehenſions as ever any creature was upon the earth. And for England, though it is true, we have as many arguments of the love of God to us as ever any nation had, but yet who knowes what this generation may ſuffer that hath ſo ſullied it ſelf with ſuperſtitious vanities? We may be brought into wofull ſlavery, and then God may raiſe up unto himſelf another generation, upon whom he will beſtow the mercy intended.

Obſer. Fourthly, Thoſe who will take their fill of delight to the fleſh in a ſenſuall uſe of the creature, it is juſt with God they ſhould be cut ſhort, and be made to live meanly and baſely, to be made to feed with courſe fare, with barley. The Jewes had their delicates before, they fared deliciouſly, now they muſt be fed worſe then their ſervants, and eate that which was meate for beaſts. How many hath God thus dealt withall, who not long ſince had their tables furniſhed with the choyſeſt fare, with variety of diſhes, and now perhaps are glad of a barly loafe for themſelves and their children?

Obſer. Again, If God will not utterly deſtroy a people as he might, but reſerve mercy for them at laſt, though they have never ſuch a mean ſubſiſtence for the preſent, yet they have cauſe to bleſſe God. Though this here be a threatning, yet there is a promiſe in it. The people of Iſrael (if they knew all) had no cauſe to murmur at Gods dealing, but to admire at his mercy, though they had but a little barley to ſuſtaine them. And ſuppoſe God ſhould bring us in England into a low condition, ſo as we may be glad of a barly loafe (we know famine commonly followes warre) (it was wont to be a phraſe; *browne bread and the goſpel is good fare*) and God may bring that upon us in another way then ever yet we or our forefathers were acquainted with, but yet if the Lord do not caſt us off utterly from being his people, though he feed us with browne bread, though we have never ſo meane a ſubſiſtence for the preſent, we ſhall have cauſe to bleſſe his name.

Obſer. Laſtly, It is the way of God to humble thoſe he intendeth good unto, to prepare them for mercy, by cutting them ſhort of theſe outward comforts. If the Lord hath dealt ſo with any of you, you have lived full-handed, perhaps wives have brought

good

good portions to their husbands, and now they are broke, and all is lost, perhaps you had good friends in the Countrey, and many of them are plundred in their estates, and now you are faine to fare meanly, and if you have bread for your children you thinke it well; but consider this, Is not God now humbling me, and thereby preparing my heart for himselfe? Oh blessed be God for this my condition, this bread is sweeter to me then all the dishes I have had in my life. When you sit in your houses with your wives and children, and have nothing but barley bread to feed upon, have these thoughts, I hope God doth this in love and mercy, he is making this my condition the best condition I was ever in, the greatest blessing to me. Lect. 1.

Verse 3. *And I said unto her, thou shalt abide for me many dayes, thou shalt not play the harlot, and thou shalt not be for another man, so will I also be for thee.*

You shall not onely be in such a low condition as a slave, and worse then a maid servant, and be fed with barley, but you shall abide thus, and abide thus many dayes. Thus they have abode these sixteene hundred yeares since Christs time, besides their former captivity. The Lord would have a full experience of Israel that their hearts were thoroughly humbled, before he would take them to mercy againe. There was never any people dealt more falsely with God in their humiliations then they had done before. How often when they were in misery did they come with their seeming humiliation and cryed for mercy, and God shewed them mercy, and assoone as they were delivered, they fell off againe and went after their Idols, and then being in misery againe, they cryed to God and he delivered them, and then presently to their Idols againe; Well, saith God, I will not deale so with you hereafter, I will not trust you so as I have done, you have beene in misery? and I have delivered you when you have cryed to me, and then you have fallen to your sins againe, but now you shall be humbled to purpose, you shall be now many yeares in this low and meane condition, and then your hearts wil be thoroughly broken, so that when you shall returne to me againe, you shall never fall from me. God hath dealt so with many of you, you have beene in affliction, God hath delivered you, you have gone to your sins againe, you have beene in affliction againe, and he

Chap. 3. hath delivered you, & you have fel to your sins again, and thus you have dallied with the great God; God may bring a sore and long affliction upon you, that you shall be so thoroughly humbled, that you shall never goe back again to your sins as you have done. This is the meaning, *abide many dayes.* When we would scoure and purge a filthy garment thoroughly, we doe not onely wash it, but we lay it a soaking a great while, and a frosting many nights; the Jews have lyne a soaking and frosting many hundred yeares, this is the hardnesse of mans heart, afflictions will not worke presently; though many wedges be put into, and many blowes struck upon knotty wood, it stirs not: some metals are long in melting, yea though the fire be very hot.

Obser. Againe, here we see is Gods ordinary way when he promiseth mercy, to seeme to goe quite contrary to a people, to seeme as if he would quite destroy them. I will marry my selfu to them in loving kingnesse and in mercies, but yet I will let this people be above sixteene hundred yeares in this forlorne condition. And so it hath beene in all Gods administrations since the beginning of the world.

When God comes to humble sinners, they must be content to be humbled Gods owne time, they must not out of a suddaine furious humour say, Lord how long? I have beene thus long in a sad condition, I have prayed thus long. Is your sadnesse and affliction eternall? Oh no, a yeare or two perhaps; but you have deserved eternity of misery.

Thou shalt abide for me many dayes, thou shalt not play the harlot, and thou shalt not be for another man, so will I also be for thee. That is, in all this time you must have a care of your selfe that you doe not seeke after other lovers, let me have experience that you will now worship the onely true God, and I will promise you to stay for you as you doe abide for me.

For the phrase, *Thou shalt not be for another man.* The Hebrew phrase *to be to* or *for another man* is to marry, though shalt not marry another. *Ezek.* 16. 8. *I entred into a covenant with thee and thou becamest mine*, fuisti mihi, *thou wert to me*, that is, thou wert marryed to me, *Levit.* 21. 3. *A virgin which hath no husband*, quæ non fuit viro, *a virgin that was not to another man.*

Obser. A usefull note may be had from hence, That husbands must be to

to their wives, and wives muſt be to their husbands, that is, live to them; whatſoever thou haſt, any knowledge, any parts, any grace, it muſt be to thy wife, for the benefit of thy wife, and what the wife hath muſt be to the husband. Lect. 1.

Thou ſhalt abide for me many dayes; and take heed in all this time you doe not depart from me and worſhip another God: Hence we may obſerve,

In the time of the ſoreſt affliction and trouble wee muſt then take heed we forſake not God. Though I uſe you hardly for a long time, yet you may not thinke to goe and ſhift for your ſelves any other way. In time of affliction we muſt take heed of uſing ſhifting wayes, we muſt not ſeeke to helpe our ſelves by falſe comforts, though trouble continue long. Wee have an excellent place for that, *Pſal.* 44.11. *Thou haſt ſcattered us amongſt the Heathens*; and verſe 12. *Thou ſelleſt thy people for naught*; and verſe 13. *Thou makeſt us a reproach to our neighbours, and a deriſion to them that are round about us*; and ver. 17. *All this is come upon us, yet have wee not forgotten thee, neither have wee dealt falſely in thy Covenant*; and verſe 19. *Thou haſt ſore broken us in the place of dragons, and covered us with the ſhadow of death, if wee have ſtretched out our hands to a ſtrange God*; as if he ſhould ſay, God forbid ſuch a thing as this is, though wee be in the place of dragons, though wee bee under reproch, under great affliction; (you may finde in that Pſalme the moſt wofull afflicted eſtate of Gods people deſcribed, as in any part of the Booke of God,) yet wee have not lifted up our hands to another God. We muſt not ſay as King *Iehoram*, 2 *King* 6.30. *Why ſhould I waite for the Lord any longer?* He ſeemed to be humbled, and put on ſackcloth, but he would not be contented to waite for the Lord any longer, but ſhift for himſelfe. It is that which is in the ſpirits of men under affliction to thinke, why ſhould I waite for God any longer? I will now ſeeke to helpe my ſelfe in my owne way, to ſhift for my ſelfe. The Lord forbid that ſuch thoughts ſhould be in any of our hearts. *Sedebis mihi*, thou ſhalt be quiet, though thou doeſt abide in this ſad condition a long while. *Eſay* 30. 7. their *ſtrength* is to *ſit ſtill*, and verſe 17. *In reſt ſhall ye be ſaved, in quietneſſe and confidence ſhall be your ſtrength.* Alas, thou art now afflicted, where wilt thou mend Obſer.

Chap. 3. mend thy ſelfe poore ſoule? Wilt thou goe to falſe gods, to thy former ſinfull luſts? that is not the way to helpe thee, thou muſt abide untill Gods time come that he will ſhew mercy to thee. The heart of man is ſtrongly ſet upon good, and cannot be content to ſtay Gods time, but if God ſubdue thy heart ſo farre as that it is content to abide though never ſo long for God, and will not goe out to helpe it ſelfe in any unlawfull way, this is a good ſigne that there is much love in the bottome. It is a ſigne of a ſtrong affection in a woman, when there fall out things that hinder the match betweene her lover and her ſelfe, Well ſaith ſhe, though there be this and that in the way, though you object never ſo many things, yet I will have him, I will never marry as long as I live except I may have him: This argueth heate and power of affection. So here, I will marry you unto my ſelfe, ſaith God, but I will have you ſtay for me my time, many things are to be done before that day, and then after you have ſtayed I will come to you in a glorious manner. As God dealeth with the Jews, ſo often it is in his marrying himſelfe to a particular ſoule.

Thou ſhalt do it.

God doth not onely command them to do it, but it is a promiſe and a Prophefie that they ſhall doe it. But you will ſay, how have the people of the Jews abode for God? Thus, they have never to this day choſen any other God, though they have not beene convinced of the Meſſiah, yet ever ſince the captivity they have hated Idolatry, and that was the thing God ſpecially meant in this, thou ſhalt not have any more Idols, thou ſhalt chooſe no other God, no other husband, though thou haſt beene very wicked and ſinfull this way heretofore (the Jews formerly choſe all manner of gods, the gods of the Amorites, and Moabites, and of all the Heathens about them) yet now thou ſhalt chuſe no other Gods but me; thus farre this is fulfilled, to this day the Jews ſince the captivity have never choſen another God, but have acknowledged the *Iehovah* to be the onely true God, they cannot abide Images. There is a notable hiſtory for this in *Euſebius*, in the eighteenth Chapter of his Antiquities. *Caius Caligula* ſent one *Petronius* to ſet up an Image in the Temple of Jeruſalem; divers of the Jews came to *Petronius* to plead with

him

him, and ſaid, Sir, what is it that you doe? we beſeech you doe not doe it, deprive us of our lives firſt, for ſay they, it is impoſſible ſo long as our ſoules are in our bodies to abide it, wee will all die firſt; But ſaith *Petronius*, it is the command of the Emperour, and there is no contradicting it, it muſt be done. They anſwered, ſeeing you will not tranſgreſſe Cæſars command, neither will we violate the command of our God, nor are wee ſo fainthearted, or have we ſuch a vaine deſire of the continuance of our lives as to enjoy them upon ſuch termes to loſe the reward of eternall life, that is propoſed for the keeping of Gods commands. This was their ſpirit then, and to this day they will not endure Idols; one maine thing that hinders the converſion of the Jews is, they being ſcattered here and there among Papiſts, and ſeeing ſo much Idolatry among them, they are thereby ſtumbled at Chriſtian Religion, and if God would once pul downe Popery, certainly the Jews would quickly come in, God is now about that. Therefore all of us ſhould aſſiſt in what we can to take downe all monuments of Idolatry, to make the worſhip of God more pure, this will be a meanes to bring about their converſion, and in this regard they have abode for God all this while; this I conceive to be the meaning of the Text. Lect. 1.

And I alſo will abide for thee. What is the meaning of that? Firſt, in their captivity, ſaith God, though you ſhall be long in captivity, and in a low condition, be content, doe not take any other god to be marryed unto as your husband; I will be content, I will ſtay, I will have no other people upon the earth but you all the while you are in captivity.

But how doth God abide for Iſrael now? God hath choſen the Gentiles, how then doth he ſtay for them?

Yes certainly, God ſtayes for Iſrael to this day, thus. Firſt, all the Gentiles that are called, they come in to God, as being joyned to the people of the Jews; God honoured the Jews ſo far, as that all the Gentiles that do come in, are to be made the Iſrael of God.

But rather further thus, God abides for the people of the Jews to this day, in this ſenſe, God never hath taken, nor never will take to himſelfe any Nation upon the earth to bee a nationall Church, as the Jews were, and as it is probable the Jews ſhall be

Chap. 3. at their calling again, though God takes the Gentiles that are converted, and severall Congregations to be Churches, but to marry himself to a whole Nation, in that way as the Jews were, that is, if a man be borne of that Nation, it shall be sufficient to make him a member of the Church, this God did never doe since the Jews rejection, and never will doe it till the Jews be called againe; though God takes Kingdomes, and so in some figurative sense a Nation perhaps may be called a Church, but to speake properly and strictly, to be a Church so as the Jews were, there is no such nationall Church, nor never will be till the calling in of the Jews again; then God will be marryed to that Nation in a more glorious manner then ever; & God abideth to this day for that glory which he intendeth for Jesus Christ, untill they come in. And this I take to be a great reason why God for the present suffers his Churches to be persecuted so much as they are, herein God suffers himself as wel as they; the Church ever since Christs time hath beene in a low and persecuted condition, the wicked have prevailed; What is the reason? God abideth for this people of the Jews, and he is pleased himselfe to undergoe many sufferings, in the meane time doe you abide for me, I will be content to suffer much dishonour my selfe, many shall come in to Christ, but yet they shall be a poore contemptible people, the wicked of the world shall prevaile against them, shall scorne them, shall contemne them, so that I shall not appeare to the world to be their husband, untill you be called againe, I shall be as it were without a wife; but when the time shall come that you shall returne to mee, then I will manifest my selfe indeed, you shall be a most glorious Church, and then there shall be such a full marriage betweene us, that all the world shall acknowledge it, then they shall all come and say, Come, behold the bride, the Lambs wife. This is the scope of this Scripture; from whence these Observations,

Obser. First, Husbands should not require of their wives any thing but what they will answerably do for them. God doth so here, *Abide for me*, saith he, and *I will abide for you*, there shall be *par pari*, like for like. Many husbands will require hard things from their wives, but will do little themselves; and on the other side, wives expect great things from their husbands, but do little them-

themſelves. There muſt be a proportion between what the wife expects from the husband, and what ſhe doth to or for her husband, and ſo mutually. Lect. 1.

Secondly, In our ſad condition God ſuffereth as well as we. This may help us in our ſufferings we ſhould think, though we ſuffer much, God ſuffereth as much as we, why then ſhould we think much? the people of the Jewes if they had hearts might ſee it now, God ſtayes for his honour till they come in. So in all the perſecutions of the Church, doth not Chriſt ſuffer, in that the great work of reformation doth not go on? it is true, we are grieved, the Spirit of God is grieved as well as we, and ſuffereth as much as we, God doth as it were abide for us, and ſtayes for his glory. We deſire (it is true) that God would come in and manifeſt himſelf, then we ſhall be happy and rejoyce, but ſo long as God ſtays our happines, he ſtays his own glory. What abundance of glory doth God loſe in thoſe praiſes he ſhould have, if the reformation were preſently perfected? but God hath other ends, God is content to ſtay for his prayſes, let us be content to ſtay for what we deſire to have, it concernes God to haſten the work as much, yea farre more then it concernes us to deſire it, we ſuffer ſomething for want of it, but God ſuffers more. *Obſer.*

Thirdly, That people, or that ſoul, that endureth hardſhip a long time for God, and reſolveth to reſerve it ſelf for him, ſo as if it cannot have comfort in God it will have none elſewhere, may aſſure it ſelfe that God reſerveth himſelf for it. Certainly nothing ſhall take off the heart of God, but there will be a bleſſed marriage between that ſoule, that people, and him. Is there ever a poore creature here is in a ſad condition, and God ſeemeth to deale hardly with it, yet he findeth in himſelf this frame of ſpirit, well though God ſeeme to leave me, and I am thus deſolate, yet if I can have no comfort here, I wil have none elſewhere; I will be content to ſtay & wait, no creature ſhall have my heart. It is true, I am not able to guide my ſelf, but I am reſolved the devil ſhall never guide me; I am not able to do the will of God, but I will never do the wil of the devil; & if God ſhould leave me never ſo long, nay leave me eternally, I wil never have any other husband, I wil rather die a widow, I wil never let out my ſelf to any; if he do not come in & marry himſelf to me, I wil be without cõfort as long as *Obſer.*

Chap. 3. I live. Is thy heart in this frame? Peace be unto thee, certainly God intends thoughts of mercy to thy ſoul, there will certainly be a marriage between God and thy ſoul. And this frame of heart where it is, oh how will it help againſt temptation! when a poor ſoul is in diſtreſſe, and it may be God ſeemeth to go off further and further, I have prayed long and long, and yet God ſeems not to heare, afflictions, they prevaile; why do you pray any more? why do you come and heare any more? you were as good leave off at firſt, God will never come, you were as good take your pleaſure for a while, you can but periſh at the laſt: This temptation many times comes very ſorely upon poor diſtreſſed ſoules: But now when the heart can anſwer, it is true, the Lord indeed ſeemeth to be gone, and I have cauſe to feare leſt he ſhould reject me, but become of me what will, yet I will never have any other husband, never any other comfort but Gods comfort, no other peace but the peace of God, and I am reſolved that if I periſh I will periſh crying for it; If thou beeſt in this frame waiting for God, God is wayting for thee in wayes of his mercy, and at length the bowels of Gods mercy will yerne towards thee, as the bowels of *Ioſeph* yerned towards his brethren ſo that he could hold no longer. You know *Ioſeph* for a long time uſed his brethren hardly, but his brethren yet behaved themſelves humbly and ſubmiſſively toward him, and at length he could not refraine; ſo it may be God uſeth thee ſomewhat hardly for a while, yet do thou keep in an humble and ſubmiſſive frame of ſpirit unto him, do that which beſeemeth a creature to do, whatſoever God doth to thee, it is fit God ſhould exerciſe his abſolute power over me, and that I ſhould doe my duty to him, do this and be ſure thou art a ſoul that God will marry himſelf unto in the end.

Obſer. Fourthly, So farre as we are willing to be for God, God is willing to be for us. God requires that you ſhould ſeek him *with your whole heart*, *Ier.* 29.13. Marke how God anſwereth, *I will rejoyce over them to do them good, yea I will plant them in this land aſſuredly with my whole heart and with my whole ſoule*; Will you ſeek God *with your whole heart?* I will do you good ſaith God *with my whole heart*. God is as willing to do for you as you are to do for him, if all the faculties of your ſouls work toward God, all the attributes in God ſhall work for your good. If thy eſtate

Jer. 31.21.

be

be *wholly* given up for God, Gods riches ſhall be *wholly* for thee. Wouldeſt thou know how Gods heart works toward thee? do but lay thine hand upon thy own heart, according to the beatings of thine heart towards God, ſo are the workings of the heart of God toward thee; thou mayeſt determine it thus; thou canſt not go up to heaven to know it, but go into thine own heart and there thou mayeſt know. As a man may know by the working of an engine within, how the workings are abroad. That is the reaſon that the Saints, when they have had their hearts enlarged in prayer, they have come to be reſolved what God wil do for them or for his Church; as it is ſaid of *Luther*, when he was in prayer one time more then ordinarily earneſt with God, he comes down to his friends and ſaith, well it ſhall go well with Germany all my dayes, look ye to it afterward: he knew what was done in heaven, by what was done in his own heart. We may know in a great meaſure what God meaneth to do with his Churches according to the inward beatings of our own hearts. Lect. 1. We may know what is done in heaven by the beatings of our own hearts.

Further, See here the happy advantage of the Saints, beyond the men of the world, thus: *Be you for me* ſaith God, and *I will be for you*. The men of the world can ſay, I am for the world, and the world is for me, I am for my honour, and my honour is for me, I am for my whore, and my whore is for me, this is all their happines, but now a Saint can ſay, I am for God, and God is for me. *Obſer.*

Oh the goodneſſe of God toward us, that he is willing to be for us as we are for him! for him, alas what can we be for him? we are poore wormes, vile creatures in our ſelves, what can we do? he hath no need of us, we are bound to do all that we do. It is all one as if a King ſhould come to a poor beggar, and ſay thus, poore man thou haſt but little, yet do what you can for me, I will do what I can for you; this were a mighty diſproportion: Alas what can the beggar do for the King? If you will but uſe your ſtaffe or what you have for me, I will uſe my riches, and glory, and all for your good, ſaith the King to the beggar. So ſaith God to a poor creature, Be you for me, and I will be for you; ſtand for me, and I will ſtand for you; uſe any thing you have for me, and I will uſe what I have for you. Oh the bleſſed condition of the Saints! who would not be for God? do not now ſay, alas!

Chap. 3.

alas! I am a poore vile and unworthy creature, ſo were the Jews, do not ſay I have gone a whoring from God, and dealt falſely with him, the Jewes did ſo, yet ſaith God, whenſoever you will be for me, I will be for you. It is now the great queſtion amongſt us, who are you for? I will put the queſtion to you all, who are you for? Are your hearts wholly given up to God, or are you for your luſts, for the creature? certainly the creature wil deceive you ere long, you will have no good from the creature that now you are ſo much for; if you be not for God now, he will ſend you to the creature in the time of your diſtreſſe. There is a time comming that every one of us ſhall ſee the need we have that God be for us; let us be for God now, that God may be for us then, when we come to cry to him, and ſay, Oh Lord let thy mercy and goodneſſe be for us, he will ſay, who were you for? you were for your luſts, now go to your luſts, you would have none of me before, I will have none of you now. *Pro.* 1.26,27. *You would have none of my reproofe, I alſo will laugh at your calamity and mock when your feare commeth.* Mark, they would have none of Gods reproofe, he doth not ſay, they would have none of my mercy, they would have none of my grace, therefore I will laugh at their deſtruction; but they would have none of my reproofe; why? the reproofes of God are the bittereſt, the harſheſt things of all, yet becauſe they would have none of Gods reproofes he laughes at their deſtruction. What ſhall become of them then, who will have none of the riches of Gods grace offered to them in Chriſt?

The

Lect. 2.

The Second Lecture.

HOSEA 3. 4,5.

For the children of Iſrael ſhall abide many dayes without a King, and without a Prince, and without a ſacrifice, and without an image, and without an Ephod, and without Teraphim.

Afterward ſhall the children of Iſrael returne, and ſeeke the Lord their God.

HEre is much privation, ſix *withouts*, 1. *without a King*, 2. *without a Prince*, 3. *without a ſacrifice*, 4. *without an image*, 5. *without an Ephod*, 6. *without a Teraphim*, but the laſt verſe makes all up, *They ſhall returne and ſeek the Lord their God, and David their King*. Theſe *withouts* ſhew the wofull confuſed eſtate that Iſrael was to be in for many dayes, many years, both in regard of their Civil, and of their Church ſtate. The Civill State, *without a King, without a Prince*. Their Church, in the four that follow after. Though once they were the happieſt people upon the face of the earth both in regard of their Civil and Church eſtate, yet now they ſhall be moſt miſerable. This they had brought upon themſelves, they had ſet up their Idols in *Dan* and *Bethel*, *Dan* is the *place of judgement*, *Bethel the houſe of God*, ſo the words ſignifie; there was abundance of corruption both in places of judgement, and in the houſe of God, and now there coms upon them abundance of confuſion both in their Civil & in their Church ſtate. They received their order for both from God himſelfe, from heaven, and their Laws as well for Civill as for Church Government, which no other people yet ever did in the ſtate manner; but they leave Gods inſtitutions, and ſo they are brought into all confuſion.

They ſhall be without a King.

How *without a King?* When they were in captivity, yet they were under a King, the King of Babylon and the Aſſyrian, and now

Chap. 3. now they are scattered under the Government of Kings and Princes still where ever they are.

Answ. They have Kings over them, but they have none of their own Nation to be their King, and that is the judgement; Neither are they governed by their own (or rather) by Gods Laws, and for them to be in slavery under Kings, was to them as ill (yea worse) then to have no King at all.

It is a sad condition for a people to bee so without a King, to protect them, without a King to maintaine their Laws, their Priviledges and Liberties.

When men reject God from ruling over them, it is just with God to put them under the rule of Tyrants, of Oppressours, of publique enemies unto their state, of destroyers. The blessing of government is very great, if it be right, and therefore the Persians were wont after their Governour dyed to let all the people for five dayes be without any government at all, that seeing the inconvenience and mischiefe of being without it, they might the more willingly yeeld themselves under Government, and be obedient to it when they came under it.

It is a question among Polititians, whether Tyrannie or Anarchie be the better, Tyrannicall Government, or no Government at all. Though Tyrannie (except it come to a great extremity) may be better then Anarchie, yet certainly it is not better then to bring power to be regulated, though it be with some trouble, That power that at first raiseth power, that designes such persons and families to have the power, that limiteth that power, surely cannot want power to regulate that power that it should not be to its owne destruction.

But here it is not onely to be *without a King*, but *without a Prince* too. The word that is here translated *Prince*, signifieth a Ruler, Judge, or Governour, and so I finde it often used in Scripture. 1 *Chron.* 27.31. *All these were rulers of the substance, Princes*, the same word that is here used; and *Nehem.* 3.9. *The ruler of the halfe part of Ierusalem, the Prince.* So that by *Prince* here is meant Judges or any kind of Rulers, they shall be *without Prince*, without any Judges or Rulers. Though they had no Kings, yet if the government had been in the hand of eminent men, of Judges over them, their condition had not been so sad.

שר

Time

Lect. 2.

Time was (not long before) that their happineſſe did not conſiſt in being under the government of Kings, they were in a happy condition before ever theſe were over them, and the firſt time that ever they came under their government, it was upon their owne choice: and ſo as God profeſſeth they had rejected him, and God ſent them their firſt King in his wrath. Therefore their miſery certainly did not depend wholly upon being without a King. If God reſtraine not Kings, they often deſire to encroach upon the Liberties that the Laws of the Land, the light of Nature, and God himſelfe gives Subjects. *Plutarch* tells us a ſtory of *Pyrrhus*, who comming to Athens, the Athenians to ſhew their reſpect, and to give honour to King *Pyrrhus*, let him come into their Caſtle, to ſacrifice there, to *Minerva*, which was a place they were not wont to let ſtrangers into. When he came out of the Caſtle, he told them that he was much engaged to them for that great favour; in requitall of which, he told them hee would give them this good counſell; Take heed, ſaith he, that you never let King come more into this place; Intimating how eaſily they may be perſwaded to intrench upon the liberties of thoſe who come under their power.

Plutarch in the life of *Pyrrhus*

And this ſhould *abide for many dayes*. It did abide for 700. yeeres and upward before Chriſts time in regard of the ten tribes, for from the ſixt of *Hezekiah* to Chriſt it was ſo long, the ten Tribes never came under any Governour of their owne in all that time: And ſince Chriſts time neither Judah nor Iſrael have had either King or Prince of their owne. Oh what a blindneſſe is there upon this people! how dreadfull is that darkneſſe they are now in! That notwithſtanding the Propheſie was ſo cleare, that *the ſcepter ſhould not depart from Iudah untill Shiloh came*, and yet now they have been without Prince theſe 1600. yeers, and yet they will not beleeve that Shiloh is come. Thus when God giveth over to blindneſſe and hardneſſe, things that are never ſo cleare will not be beleeved.

But their confuſion in their Church ſtate is more grievous then the other, *They ſhall be without a ſacrifice, and without an image, and without an Ephod, and without a Teraphim*. Two of theſe foure, expreſſe their being deprived of Gods owne ordinances, and the other two their being deprived of their falſe worſhip.

Chap. 3. They made a mixture in worſhip, they would have their *ſacrifice* and their *Ephod*, but together with them their *image* and their *Teraphim*.

Obſer. This is mans perverſneſſe to make mixtures in Gods worſhip, they will keep ſomething of that which is Gods, but they will bring in ſomething of their owne too, and that ſpoiles all. I have read of an Emperour of Rome, that in one Temple he would have *Chriſt* and *Orpheus* worſhipped both together. And thoſe who were ſent into Samaria by the King of Babylon, of whom we reade 2 *King.* 17. 33. *They feared the Lord, and ſerved their owne gods:* but *verſ.* 34. it is ſaid, *they feared not God*, that is, though they would acknowledge the true God, yet they would mix the worſhip of Idols with the true God, and ſo God rejected all, they did not feare God at all; It is no feare of God except we feare him onely; it is no worſhip of God that is accepted, unleſſe we worſhip him onely. It is true, the heathens are content with mixture in their worſhip; you may vvorſhip one God, and have the worſhip of another God mixed with it, becauſe there is not any one of them who challengeth to himſelfe to be the univerſall good, but God being the univerſall good, he muſt be worſhipped alone without mixture.

2. Things in which we muſt take heed of mixture

There are two things wherein we muſt take heed of mingling; The one is in Divine worſhip, the other is in that great point of Juſtification. It is as much as our lives are worth to mingle in either of theſe, we muſt keep to the rule very cloſe and ſtrict in theſe two, rather then in any thing.

Theſe people had both, and God threatens they ſhould bee without both; ſeeing they would not keep themſelves fully to his inſtitutions, they ſhould have none at all, they ſhould have neither Gods inſtitutions nor their owne.

We are this day much like to Iſrael. In regard of our civill ſtate, much confuſion there is in that, though not altogether ſo much as was in theirs. And in our Church ſtate we are very like them; we have neither the right vvay of vvorſhip, nor the falſe, in regard of the government of the Church; The falſe is caſt away and profeſt againſt, yet we have not the true; Onely here is the mercy of God that we are inquiring after the true, and *ſeeking the Lord, and David our King.* The Lord give us hearts to enquire to purpoſe.

Thoſe

Lect. 2.

Thoſe who underſtand the *Septuagint*, ſhal finde that they tranſlate theſe foure here, *Sacrifice*, *Image*, *Ephod*, and *Teraphim*, by words that onely ſignifie the true worſhip, and therefore for *Image* they put συναγωγὴν an Altar, and for the *Teraphim* ἱερατείαν Prieſthood, and for the *Ephod*, δήλωσιν *manifeſtation*; a word uſed for the *Vrim* and *Thummim*. But the Hebrew is other wayes, *Sacrifice*, *Image*, *Ephod* and *Teraphim*, as in your bookes.

Some copies δήλων.

Firſt then to enquire after that which was right, the true worſhip, *Sacrifice* and *Ephod*, what that was, and then the other, *Image* and *Teraphim*.

Sacrifice. They ſhould have no ſacrifice at all, for ſince their Temple was deſtroyed they could never have any. That is the reaſon that they pray with that mighty fervency of ſpirit that God would build the Temple againe, (as I remember I formerly ſhewed you out of *Buxtorfius*,) *Ædifica, ædifica, ædifica, cito, cito, cito*, Lord build, build, build thy Temple, in our dayes, in our dayes, in our dayes, &c. Becauſe they knew they could have no ſacrifice ſo long as their Temple was downe; And this was a ſad condition they were in; this is their lamentable eſtate to this day, they have not the legall ſacrifices, nor that which was typed out by them. There were theſe three things in their ſacrifices.

1. Their tendring up of themſelves to God, the ſhewing their reſpect to him in that way he required, that was in their burnt-offering.

2. Seeking the expiation of ſinne, that was in their ſinne-offering.

3. Seeking for mercy and thankſgiving, that was in their Peace-offering.

Now to have no ſacrifice in either of theſe three kinds, that is, to have nothing to tender up to the high and bleſſed God to ſhew our reſpect to him; to have no meanes to expiate our ſins when we have offended him; to have no way to ſeeke to God for mercy when we need, nor to returne praiſe, this muſt needs be a ſad thing. This the Jews have not for the preſent, wee have Chriſt who is to us all theſe, the tendring up of him to God, is the tendring of the greateſt reſpect to God that poſſible can be, the tendring of him is the expiation for our ſinnes, it is the ſeeking of

Chap. 3. The evil condition of thoſe who are out of Chriſt.

whatſoever mercy we would have, and it is our Euchariſticall ſacrifice too for all our mercies. But thoſe who are without Chriſt, are to this day without ſacrifice, they have nothing to tender up to God. If thou wilt tender up thy eſtate, thy body, or thy liberty, or thy name, this is no ſacrifice acceptable unto God, except thou haſt Chriſt to tender up to him, and canſt tender up all in him and through him, then indeed God accepts of theſe. When thou haſt ſinned, what ſacrifice wilt thou offer to God to expiate thy ſin? all thy prayers, thy teares are nothing, except they come with this ſacrifice, Jeſus Chriſt; in him indeed a contrite heart is a ſacrifice very acceptable to God. But ſo long as thou art without Chriſt, the judgement of the Jews is upon thee, thou art without a ſacrifice.

And without an Ephod.]

By this he meaneth, firſt, that they ſhould bee without the Prieſthood. They ſhould not have any Church Officers. And ſecondly, they ſhould have no meanes to know the minde of God. That is the ſcope, which appeares thus.

Firſt, that by the *Ephod* is meant the Prieſts, is cleare by that expreſſion, 1 *Sam.*22.18. where it is ſaid that *Doeg ſlew foureſcore and five perſons that did weare a linnen Ephod*, that is, foureſcore and five Prieſts.

Secondly, without the means of knowing Gods minde, for the *Vrim* and the *Thummim*, was upon the pectorall, upon the breaſtplate that was faſtened upon the Ephod; So that when they were without the Ephod, they muſt needs bee without their breaſtplate, for the breaſtplate was annexed to the Ephod, and could not be uſed for the knowing of the minde of God but onely by applying it to the Ephod, 1 *Sam.*30.7. *David ſaid to the Prieſt, Bring me hither the Ephod, and David enquired at the Lord, ſaying, ſhall I purſue after this troope?* It was by the preſence of the Ephod, that he did enquire what the minde of God was what he ſhould doe in this buſineſſe that he was now about, whether he ſhould follow the troope, yea or no. And the text is very obſervable in the ſixt verſe, you may ſee at what time it was that *David* was ſo carefull to make uſe of the Ephod, to know the minde of God what he ſhould doe, hee was in an exceeding diſtreſſed condition, for *Ziglag* his owne City that he

he had the charge of was burnt, and the men of the City were all in a fretting mood, and talked of ſtoning him, becauſe the Amalekites had come in his abſence and taken away their goods, their wives and children, and burnt the towne. This is the condition of men in publique places, if any thing fall out unſucceſſefully, the people are ready in a rage to fall upon them; this makes men in publique places to be in a hard condition, very dangerous and troubleſome. We had need pray much for them, we are ready to envy thoſe that are above us, and imployed in publique ſervices, but conſidering what danger they are in, and how every thing that falleth out amiſſe, otherwiſe than we deſire, the blame is preſently laid upon them, their condition is not ſo happy as we imagine. This was *Davids* condition, nay the text ſaith that being in this condition, he and the men that were with him wept, ſo as they had no more power to weepe, their hearts were ſo broken, yet in this ſad and grievous condition he incourageth himſelfe in the Lord his God, and he calleth for the Ephod to enquire, and know the minde of God what he ſhould doe in it. You ſhall obſerve that this is the firſt time we reade that *David* in his Warres and Battels called for the Ephod, when he went to Achiſh, then he did not enquire, when he invaded the Geſhurites, and Amalekites before, he did not enquire, but now when he was brought into ſtraits, when his heart was broken, when he was in a weeping condition, now he calleth for the Ephod: When God brings men into ſtraits and humbles them, then they will enquire of God to purpoſe. We are now about to enquire of God, to know his minde, but we are not humbled enough, our ſtraits have not broken our hearts, and perhaps we ſhall not ſo readily know Gods minde, God may yet humble us more, and then when we come to enquire Gods minde, it may be to further purpoſe.

Lect. 2.

God is ſought in ſtraits.

But to open this garment a little. The word *Ephod*, is that Hebrew word, which ſignifies to cloſe in, and to compaſſe about, to gird about, becauſe of the fitting of the garment to the Prieſts, and the girding of it about them. There were divers ſorts of theſe Ephods, one peculiar to the high Prieſt, that you have *Exod* 28.6. Others that the ordinary Prieſts had, that you have in the former places I named about the fourſcore and five Prieſts ſlain by *Doeg*;

אפד *Accinxit.*

Chap. 3. VVhat the Ephod was.

A third was common for the ordinary Levites, thus *Samuel*, 1 *Sam.* 2. 18. *miniſtred before the Lord girded with a linnen Ephod.* And there was a fourth that other people did weare in their holy actions, eſpecially Kings, *David danced before the Lord, being girded with a linnen Ephod.* 2 *Sam.* 6. 14. And to this day the Jews have a kinde of linnen garment, but not of the faſhion of our Ephod, but ſome little kinde of reſemblance to it, they weare it upon their heads, and ſo downeward. When *Alexander* came to Jeruſalem, *Iaddus* the high Prieſt came with all his Prieſtly garments to meet hi n, which cauſed him to fall downe, proſtrating himſelfe before him, out of reverence to him; *Ioſephus* tels us in that ſtory, that the people likewiſe came with white garments, garments that had ſome kinde of reſemblance to this Ephod: *Ioſephus* ſaith that this Ephod was a garment but of a cubite long, onely covering the ſhoulders and the breaſt, open above and on either ſide, and girt about the breaſts; others make it a long robe reaching downe to the very feete. But there was a robe beſide the Ephod, the Ephod was over another robe: ſo Chriſt appeared unto *Iohn*, *Revel.* 1. 13. *Cloathed with a garment downe to the foot, and girt about the paps with a golden girdle*, like the Prieſts, for ſo they were wont to be arrayed; And *Rev.* 15. 6. the Miniſters of the Churches called by the name of *Angels*, are deſcribed, *cloathed in white linnen, having their breaſts girded with golden girdles*; not girt about their loynes, but about their breaſts, neere their hearts. That which makes Miniſters of the Goſpell ready prepared for their worke, is the girdle of truth, and this muſt be about their hearts, if their owne plottings and ſelfe-ends ſhall girt them, that is, put them on to a readineſſe to doe what may ſerve for thoſe ends; this girdle is not the golden girdle, but like that *rotten girdle* of *Ieremiahs*, chap. 13. 7. that was profitable for nothing.

This garment of the Ephod was a holy garment then, and others muſt take heed of medling with ſuch garments, or of ſeeking to imitate to make the like garments. We reade of *Gideon*, *Iudges* 8. when God had hiven him a great victory over the Midianites, he would imitate this Ephod, of the ſpoyle he had gotten of the Midianites, he made a rich and a glorious *Ephod*, but the text obſerveth that thing proved to be *the deſtruction of Gideons houſe*, for

for *the people went a whoring after it:* he made it with a good intention, to teſtifie his thankfulneſſe to God for his victory, not thinking that ever it ſhould be worſhipped. It is a dangerous thing for governours to thinke to imitate Gods ordinances in garments or the like, and to preſerve them amongſt people, though it be with never ſo good an intention, their good intention will not excuſe them; *Gideons* preſumption in making an Ephod, in imitation of the Ephod appointed by God proved to be the deſtruction of his houſe; yet this was *Gideon* who a little before had deſtroyed the altar of *Baal*, though he was ſo much againſt Idolatry before, yet now he doth that which furthereth Idolatry; ſo may Governours if they take not heed, they may pull downe one kinde of falſe worſhip and ſet up another. Lect. 2.

The Jewes have many myſteries about this garment, It would weary you to heare them. I ſhall onely obſerve that which is moſt uſefull for you, we muſt not reade the books of the old Teſtament, as if they concerned us not. Firſt upon the ſhoulders of the Ephod there were ſet rankes of precious ſtones, upon them were ingraven the names of the twelve Tribes according to their generations; And in the middle of the Ephod upon the breſtplate which was to be four ſquare, there were four rowes of precious ſtones, upon thoſe likewiſe were ingraven all the names of the tribes of Iſrael; and he bore them upon his heart. There is much to be obſerved in this,

VVhat to be obſerved from the pretious ſtones upon the Ephod.

Firſt, Let the Tribes be what they will be in themſelves though never ſo meane, yet upon the Ephod they were precious ſtones. The Prieſt wearing the Ephod was a type of Chriſt; let thoſe who are godly, be never ſo mean in themſelves, yet in Chriſt God lookes upon them as precious ſtones. *Obſer.*

Secondly, theſe precious ſtones, that were upon the ſhoulders of the Ephod, are called *a memoriall*, *Exod.* 28. 12. that was to ſignifie Chriſt bearing the names of all the Saints before his Father for a memoriall, thoſe 12 tribes repreſenting all the Churches that ſhould be unto the end of the world. When God remembers his Church, it is thorough Chriſt; God never remembers his Church, but it is by Chriſt carrying it before him, that is the comfort of the Saints; therefore he can never remember them to revenge himſelf upon them, for he never thinketh of them but only *Obſer.*

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ly as Chriſt preſenteth them unto him.

And further, a memoriall (ſay the Jews) not onely becauſe the Prieſts were to beare the names of the twelve tribes ingraven in thoſe ſtones for a memoriall before the Lord, but to ſignifie that the Prieſts themſelves were to remember to pray for the tribes.

And thirdly, a memoriall, to ſignifie that both the Prieſts and all the people were to remember their godly Anceſtors and Predeceſſors, and to follow their vertues, and not to be any diſhonour unto them.

But the firſt is the chiefe, theſe pretious ſtones with the names of the tribes were firſt upon the ſhoulder, & then upon the heart: upon the ſhoulder, this notes that Chriſt carryes his Church upon his ſhoulder, he beares the burthen of his Church, all their weight, all their afflictions upon his ſhoulder, the ſhoulder of Chriſt ſtandeth under the Churches, certainly therefore they ſhall never ſinke.

But may they not be ſo burthenſome to Chriſt as that he may ſhake off his burthen? No, therefore he hath them upon his breaſt-plate too as well as upon his ſhoulder, there was upon the breaſt-plate in the middeſt of the Ephod the names of the twelve tribes, Chriſt carryes the memoriall of his Churches at his heart as well as upon his ſhoulders, and that makes Chriſt put his ſhoulders to the good of the Churches becauſe they are ſo neare his heart. An infinite comfort it is in the ſpirituall meaning of this Ephod that belongs to all the godly, Chriſt night and day hath thee upon his ſhoulder, and upon his heart as a precious ſtone before God the Father. This one thing further is obſerveable about it, you ſhall finde if you reade that place in Exodus, that the names of the twelve tribes were to be ingraven upon theſe ſtones in order according unto their birth, now in *Revel.* 21. the twelve Apoſtles who in regard of their Doctrine are made the twelve precious ſtones of the foundation of the new Jeruſalem, you ſhall reade that they are all the very ſame precious ſtones by name excepting four, and theſe foure I finde that Interpreters think to be the ſame that the other were, onely with different names, for precious ſtones either in regard of the places where they are found, or in regard of their quality or colour carry divers names, ſo that it

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is very probable that thoſe precious ſtones in the *Revel.* were the ſame with theſe in *Exodus*, but there we do not finde that they are ſet according unto any dignity of one Apoſtle before another, as they were in the ſetting of the names of the Tribes, for the firſt precious ſtone that was to be ſet of the foundation of the new Jeruſalem, of the glorious Church that ſhould be, it is the ſtone of *Benjamin* who was the youngeſt; And if there might be any myſterie in it, we may think it ſignifies thus much, at leaſt we may make uſe of it by way of alluſion, that the Lord will make uſe of the younger ones of this generation, who ſhall make way for the new Jeruſalem before any of the other tribes; God will cull out them to be the firſt ſtone of the foundation of that glorious Church. In that we finde there was not ſuch order ſet of the Apoſtles as was of the Tribes, we are taught that Chriſt would not have us look upon the Apoſtles as one above another; therefore you ſhall finde the Apoſtles are never named in one and the ſame order; in one Evangeliſt they are ſet downe in one order, and in another, in another, as *Mat.* 10. *Marke* 3. *Luc.* 9. ſo *Act.* 1. In all theſe they are named in a different order, noting therby that there is no ſuperiority nor inferiority in the Miniſters of the Goſpell.

Upon the *Ephod* there was likewiſe the *Vrim* and *Thummim*. It is very hard to tell you what this *Vrim* and *Thummim* was, it coſts a great deale of time to finde out what men thinke it was, and if I ſhould tell you the variety of the gueſſes of men about this, it would be tireſome unto you and me. *Auſtin* in his 117 queſtion upon *Exod. Invenire quid ſint difficile*, what this *Vrim* and *Thummim* was, it is hard to finde, and *Cajetan* ſaith none yet ever explayned what it was, and they tell us that even the Rabbins themſelves ſay, the Jews were very ignorant of this. But moſt probable one of theſe two, eſpecially the latter. Somethink that they were ſome ſtones ſet in the breſtplate, which by their brightneſſe or darkenes did give an anſwer to what they demanded of God, that is thus, when the high Prieſt went to demand of God what was to be done in any great and publique affaires, he preſented this braeſt-plate with theſe ſtones before the Lord, and if God would give an affirmative anſwer, the ſtones gave a more then ordinary brightneſſe and luſtre, but if he would

Fatentur Rabbini ſummam eſſe apud Hebræos harum rerum ignorantiam.

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give a negative answer, then the stones were darker then they were before; but we are not certaine of this, we may rather conclude upon the other, viz. that the *Vrim* and *Thummim*, (though we know not what matter they were made of, no more then we know what *Manna* was made of,) it was somewhat that God gave *Moses* to put into the breast-plate, which by him was appointed as an ordinance, which was to be presented before the Lord by the Priest when they would know the minde of God, & when this was presented before the Lord, God did then usually give an answer to the Priest, either by an audible voice or by secret inspiration; yet not alwayes tying himself to give it thus, for we find in Scripture, sometimes God did not give an answer when he was sought by *Vrim & Thummim*, as when *Saul* enquired of God by *Vrim and Thummim*, there was no answer from God; And it is like *Iosiah* would not have sent onely to *Huldah* the propheteſſe if he might have had an swer by *Vrim and Thummim*; but when God pleased he would give an answer this way.

The word *Vrim* and *Thummim* signifies *light* and *perfection*, some would make it to signifie the *knowledge* and *integrity* of life that is to be in Ministers; but I rather think the meaning is, that they were bright precious stones which were of a great perfection and fit to do that which God did appoint them for. The Septuagint calls this λόγιον, the Oracle. Hence 1 *Pet.* 4. 11. *Let him speak* ὡς λόγια, *as the Oracles of God.*

VVe must know Gods minde by Christ.

Now this must be upon the breast-plate of the Priest, which the Priest making use of, thereby the people came to know the mind of God. This was to signifie that we must looke for the mind of God by Christ. It is Christ who is come from the Father to reveale his counsels to us; if we look to have the mind of God any other way but through him, we are mistaken. And further, this *Vrim and Tummim*, this breast-plate of judgement, was to be upon the heart of the high Priest, and that when he went in before the Lord, as *Exod.* 28. 30. There are two notable morall observations to be observed from thence.

Obser.

First, the answer that any Minister of God in the name of Christ should give his people, should be such an answer as should lie at his very heart, he must speak nothing but his very heart unto them; when he would answer any case of conscience, or make

make known any thing of the mind of God, his anſwer muſt lie at his heart. Lect. 2.

Secondly, it muſt be as in the preſence of the Lord, it muſt be as before God, he muſt conſider in whoſe place he ſtandeth to anſwer as from God from the great Prophet of the Church. *Obſer.*

It is a great judgement threatned to be without Urim and Thummim, ſeeing it was of ſo great uſe unto them. And this ſhould be for *many dayes*. *Ioſephus* ſaith, that they were without this two hundred yeeres before he wrote his Antiquities, that was an hundred and five yeeres before Chriſt; but it appeares that they had no *Vrim and Thummim* long before that time, for at their returne from Captivity, *Ezra* 2. 63. *the Tirſhatha*, that is, the Ruler, ſaid unto them, that *they ſhould not eate of the moſt holy things till there ſtood up a Prieſt with Vrim and Thummim*, therefore they had not then a Prieſt with Urim and Thummim, they expected to have one, but whether ever they had one after it is not known. This was the reaſon of that complaint of *Aſaph*, *Pſal.* 74. 9. *We ſee not our ſignes, there is no more any Prophet, neither is there any among us that knoweth how long*; that is a grievous complaint. Now it is like that Pſalme was made about the very time of their returne from Captivity, for *Ezra* 2. 41. *Aſaph* is named among thoſe that came to Jeruſalem from the Captivity, *The ſingers the children of Aſaph, an hundred twenty and eight*. But let it be then or after, by this Pſalme we may finde that it was a very lamentable complaint to be without *Vrim and Thummim*.

The reſult of all is, that it is a grievous thing to the Saints, that in the time of their ſtraits they doe not know Gods mind. At any time when God brings his people into ſtraits, yet if they can know the mind of their God, they are refreſhed and encouraged; but when they ſhall ſeek to know Gods mind, and the Lord refuſeth to diſcover it to them, this is a ſad condition indeed. *Obſer.*

I find one note more of *Ieroms* about their being without an Ephod. We may obſerve, ſaith he, the hardneſſe of the hearts of the Jews, that they ſhould be ſo many hundred yeers without ſacrifice and without Ephod, without the true worſhip of God among them, and wayes to know Gods minde, and yet they are

Chap. 3. not guilty of any greater ſin then the ſin of Idolatry, except it be of the killing of JESUS CHRIST, that they ſhould not reaſon thus, What ſin is it that thus provokes God againſt us more then ever he was provoked? Surely there is ſome greater ſin then ever yet we have committed; but ſaith he, they can never find any other offence, beſide the killing of Chriſt, to be a greater offence then Idolatry, and yet they have a greater judgement upon them then ever they had, though they are not guilty of that ſinne as they were formerly; ſurely were they not extremely hardned, they would be convinced that all this is becauſe of our rejecting and crucifying Chriſt the Son of God.

Quæ ſit cauſa tam grandis offenſæ ut tanto tempore relicti ſunt? maxime cum idola non colant præter interfectionem ſalvatoris, aliam non valent invenire. Hieron. in loc.

As they had the Ordinances of God, ſo they had wayes of falſe worſhip of their owne, *Images* and *Teraphim*. I muſt ſhew you what thoſe were, and then how it is a threatning that they ſhould be without thoſe.

Image, that ſeemeth to refer to the two calves they had ſet up in *Dan* and *Bethel*, which they ſo much gloryed and rejoyced in, they ſhould be taken away.

VVhat the *Teraphim* was.

Teraphim, that likewiſe ſhould be taken away. Now if you aske what this *Teraphim* was? in the generall, *Taraph* is a divining image; as the *Ephod* was Gods ordinance to know the mind of God by, ſo the *Teraphim* was a way of the devill, an idolatrous way to know things that were to come. It was an Image made after this faſhion, ſo I finde thoſe that write of it tell us, The *Teraphim* was the image of the head of a man wrung off his body, ſalted and beſpiced with precious ſpices, and then upon this head there was a plate of gold with the name of that ſpirit that they would divine by, (or, as ſome) the name of the uncleane ſpirit was to be put under the tongue of this head, and this being ſet up upon a wall, there were burning candles and incenſe offered to it, and that under the

Quemadmodum per Ephod Deo conſecratum quid agendum eſſet conſulentibus ſignificabatur, ita per Teraphim Idolorum prædictiones declarabantur. Procop. in Sam. 15. 23.

Mactabant hominem, cujus caput torquendo præſcindebant, quod poſtea ſale & aromatibus condiebant, ſcribebantque ſuper lamiam auream nomen ſpiritus immundi, qua ſuppoſita capiti ejus, ponebant illud in pariete incendentibus coram eo candelas, & adorantes coram eo, ſupponebant nomen ſpiritus immundi ſub lingua ipſius, & ille alloquebatur eos, Sic R. Eliez.

the conſtellation of ſome ſtar, and ſo enquiring to know ſomething that was to come, by it the devill was uſed to anſwer, and to tell them of ſuch things as were to come; it was an oracle of the devill that told them what ſucceſſe they ſhould have in this or the other buſineſſe; ſometimes it hit right. See the ſuperſtition of the Jews; they deſired much to know the mind of God, now becauſe they were afraid they ſhould not know all by the *Ephod*, which was the ordinance of God, they would joyne with the *Ephod*, the *Teraphim*. Lect. 2.

From hence there is this profitable note,

It is a very great and fearfull evill for men in ſearching to know any thing of Gods mind, not to keep themſelves to Gods wayes of knowledge, to Gods owne ordinances. It concerneth us much now at this day. We are about enquiring the mind of God, that wee may know it about matters concerning the Common-wealth, but more eſpecially about Religion. I ſuppoſe there is none of us but will acknowledge that way that God hath appointed for the revealing of his will is the Scripture; that vve muſt look into the Scripture, and ſeek to know Gods mind there; that is good, but let us not joyne *Teraphim* with it; then doe vve joyn *Teraphim*, vvhen vve reſt not upon Scripture alone, but ſearch after rules of mans deviſing, and vvhat vvill ſtand vvith our owne carnall ends. The Lord may juſtly meet vvith us in vvrath, if vve preſume to joyn our *Teraphim* vvith his *Ephod*. Pray that at this day vvhere there is ſo much ſearching after Gods mind, that thoſe vvho are employed in it, may keep themſelves to the *Ephod*, to the Scriptures, to that vvhich is Gods ordinance for the revealing his mind, that they may not joyne the *Teraphim*, their own fancies and inventions of men vvith the Scriptures; ſo long as vve keep to that rule, vve may hope to do well enough; but if the *Teraphim* be joyned vvith the *Ephod*, if any thing be joyned vvith the Scriptures, though it may ſeeme to be never ſo rationall, vvee have cauſe to feare God vvill leave us. *Obſer.*

We finde this vvord *Teraphim* uſed ſometime in Scripture for the image of any man: as 1 *Sam.* 19. 13. vvhen *Michol* took an image, and laid it in the bed inſtead of *David*, the vvord in the Hebrew is *Teraphim*: ſo vvhen *Rachel* ſtole away her fathers

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images, the vvord is, ſhe ſtole away her fathers *Teraphim*, and ſome thinke they vvere her fathers Divining images, and that ſhe did rather ſteale thoſe then any others, becauſe ſhe would not have her father divine vvhich vvay they vvere gone. *Zachar.* 10.2. it is ſaid *the Idols have ſpoken vanity*; the vvord is the *Teraphim*. By which we may ſee they vvere vvont to aske of their Idols about their ſucceſſes. And ſometime vve finde in Scripture that Idolatry is called by this name, as 1 *Sam.*15.23. *ſtubborneſſe is as Idolatry*, the vvord is, is as *Teraphim*.

How the taking away the Image and the Teraphim is a threatning.

But here comes in the queſtion, God threatneth to take away the *Sacrifice* and the *Ephod*, thaat plainly is a threatning, but how is this a part of the threatning to take away the *Image* and the *Teraphim*?

You may underſtand it as a threatning by this ſimilitude; It is as if God would threaten to bring Iſrael into ſuch a deſolate condition as a ſtrumpet is brought into, not onely when all her friends leave her which were her kindred, her true friends, but when all her lovers leave her too, even thoſe who were filthy with her, thoſe who pretended the moſt love to her, in whom ſhe took abundance of comfort, and from whom ſhe expected protection; yet now ſhe is brought into ſuch a condition, as ſhe ſitteth deſolate, forlorne and helpeleſſe: So ſhall ye be, ſaith God, your *Sacrifice* and your *Ephod*, yea and *Teraphim* ſhall leave you.

Or rather thus, howſoever it is a mercy for God to take away falſe worſhip from a people, *Images* and *Teraphim*, yet in this regard it commes in a way of threatning, becauſe it would croſſe and vexe them to be deprived of theſe Images and Teraphim, it would be a judgement in their apprehenſion: As for inſtance, what a deale of ſtirre have we with people, when they conceive that any falſe worſhip ſhall be taken away from them, they thinke they are undone in it; when the inventions of men in Gods worſhip are but queſtioned, what adoe is there! men thinke their gods are taken away; as *Iudges* 18. when the children of *Dan* came to the houſe of *Micah*, and tooke away his *Ephod* and his *Teraphim*, he cryed out after them, *Ye have taken away the gods that I have made, and what have I more?* What worſe thing could you have done more? I had rather you ſhould have taken away all I had, and yet you ſay unto me, *What ayleth thee?*

thee? Is it not ſo at this day? What is it that now breedeth ſuch diſturbance in England at this time, but that people thinke their *Teraphim* ſhall be taken from them? whereas they have heretofore worſhipped God in a falſe way, after the inventions of men, and now God is pleaſed to diſcover light, and there is enquiring after a government of the Church in the right way, and the true manner of worſhipping God, they are even mad upon this, and would rather loſe their lives and their eſtates, then their *Teraphim* ſhould be taken away; let that be taken away, and how ſhall they be able to pray? what, will you take away their Religion? This is the language of men in many ignorant places in this Kingdome, yea, the very language of many even amongſt us here, they are verily perſwaded that the Parliament are intended to take away all Religion in the Kingdome, and ſuch principles the adverſaries goe about to infuſe into men, that the Parliament are a company of Browniſts, meerely becauſe they goe about to enquire after the true way of worſhipping God, and would have the Land purged of all ſuperſtitious vanities; Thus people crie out for their *Teraphim*; *Great is Diana of the Epheſians*. You may reade the like in the hiſtory of the life of King *Edward* the ſixth, when he had but baniſhed the Maſſe, there was an Armie roſe in Devonſhire, and they ſent ſeverall Articles unto the King about their grievances, as cauſes of their riſing; Firſt, they ſaid that their children were denied to be baptiſed, as now they cry out that none but a company of Anabaptiſts doe all this; the Popiſh Prieſts did then infuſe into the people that were in thoſe remote Countries, that they were to have no more children baptized, thinking this would exaſperate the people then againſt King and Parliament: And then they complained that their Service was taken from them, (meaning the Maſſe) King *Edward* was faine to write to them, to tell them that they were exceedingly abuſed, that they ſhould ſtill enjoy what was according to the word of God, that their children ſhould be baptized; and for the Maſſe, ſaith he, the Common Prayer Book is that Maſſe the ſame that it was before, onely whereas it was in Latin before, now it is turned into Engliſh; and ſo he quieted and ſatisfied the people of that Countrey. Thus it comes to be a threatning, that God wil take away their *Image* & *Teraphim*, becauſe the hearts of peo-

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How violently mens hearts are ſet upon ſuperſtitious wayes.

Chap. 3. people are so vexed when their superstitious ways are taken away.

Now upon this confusion, when they are without *King*, *Prince*, *Sacrifice*, *Ephod*, *Image* and *Teraphim*, when all is come to this confusion, then comes the time that *they shall returne and seeke the Lord their God, and David their King.*

Obser. When Gods time is come to raise the most glorious Church that ever was in the world, a little before that, there is like to be the greatest confusion that ever was in the world. *Lactantius* (I have made use of before in speaking of the first Chapter, *great shall be the day of Iezreel*) tels us, that just before the glorious Church (he speakes of it at large, in *lib. 7. cap.* 15. 24. and 28.) all right shall be confounded, Lawes shall perish, men shall possesse all things by force, good men shall be scorned and contemned; and though these times, saith he, wherein we live be naught, so that one would thinke that wickednesse were growne up to the height, yet in comparison of those evill dayes that shall be a little before this glorious time, these dayes may be called the golden Age. God will bring all into a Chaos first, as he did in the first Creation, and then bring a glorious building out of that Chaos. We know the raising of that glorious Church that is so much prophesied of, is called a creation, *a creating a new heaven and a new earth*; and it is probable enough, that as the heavens and the earth were first made out of a Chaos, so those new heavens and new earth that God is about to make will be raised out of a Chaos, out of that which seemeth to us to be but confusion. What doe people cry out of at this day but of confusion? all things they say are brought into confusion: It is true, confusion is an evill thing, and we are to grieve for it, and to seeke to prevent it, yet let us not be too much troubled, for you see when the greatest confusion comes upon the people of the Jews, then follows the greatest mercy, then *they shall returne and seeke the Lord their God*; never returne before that time. Indeed till men be taken off from all, they will not returne to God, if they have any thing to goe unto, they will never returne to God. When *Saul* had but a Witch to goe to, he would rather goe to her then seeke the face of God in a way of repentance. Let not this be our way because God seemes to leave us for the present, and letteth us be in a confusion, and we know not what to doe, let not

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our hearts fret and vex, let us not go to unlawfull means; For marke, it was juſt a little before *Saul* was to be deſtroyed that he was growen to that height of evil. There was a time that *Saul* did enquire after Gods minde, and God refuſed to anſwer him, but yet he would not take ſuch an unlawfull courſe then, but he ſearched to ſee what ſinne was amongſt the people that cauſed God to refuſe to give him an anſwer, ſo you have it in the caſe of *Ionathan*, 1 *Sam.* 14.33. when he took the honey, *he enquired of God, and God anſwered not, and Saul ſaid, draw neere and ſee wherein this ſinne hath been this day.* But afterward he grew to a greater height of evill, when he was in a ſtrait, and God anſwered him not, preſently he goeth to the witch: but it was when he was neare deſtruction. Lect. 2.

The note from thence is, Wicked men neere deſtruction (as *Saul* was) finding things in a confuſion, and God not ſhewing them what is to be done, preſently are in a rage againſt God, then they fret, and ſeeke after unlawfull means to help them. The Lord forbid that this ſhould be our condition. Let not us ſay, things are now in ſuch a confuſion that we know not how to finde out the minde of God, we conſult with Miniſters and they know not what to ſay, they have caſt out ſuch a governement, and they know not what to bring in, and therefore it were better we were as before. If this ſhould be our reaſoning, it is a ſigne we are like *Saul* nigh to deſtruction. Let us be content to wayte, they ſhall be *many dayes without a King, &c.* and *then they ſhall returne*; this ſhall be the fruite of being without King, and Prince, and Ephod, and Sacrifice, not vexing and raging, but returning to God and repenting. If things be worſe, and we be brought into greater ſtraits then ever we thought of, let us not murmur, but let us repent. Every one is complaining, but who is repenting? if there were as much repenting as there is murmuring, then we ſhould ſoon know the minde of God. *Obſer.*

Then they ſhall return.

Here is the uſe of ſanctified affliction, it is to cauſe returning to God. *Ierome* expreſſes the life of an impenitent ſinner by a line ſtretched out, he goes ſaith he from the center in a right line, and ſo goes *in infinitum* from it, but a penitent ſinner is like a line bent, *Obſer.*

Chap. 3. bent, and turning back to the center, though by ſinne he goes from it, yet by repentance he turnes to it again, they are gone from me a great way ſaith God, but I will give them a turne, they ſhall bend back again and returne to me.

They ſhall returne.

Obſer. Repentance is ſet out by this word, to note the folly of ſinne. In ſinne thou goeſt out of the way, and the truth is though you think you chooſe a good way for your ſelf, yet you muſt either come back again or periſh. It is juſt like a man travelling in a rode, and he ſees a dirty lane before him, which he is told is the way, he muſt go there, but on the other ſide of the hedge he ſeeth a green and pleaſant way, and he gets over into that way, and ſo perhaps rides on a mile or two, at length he is compaſt about with ditches and rivers, ſo that he muſt either returne back or elſe lie there and ſtarve, he returnes back with ſhame, and if any one that before told him of the other way ſee him, he tels him now of his folly, I told you that the other was the way, and that if you went over the hedge you muſt come backe again: So it is with ſinners, there are wayes of God that go directly to heaven, but becauſe thoſe wayes are rugged, and they meet with trouble and perſecution in them, and they ſee by-wayes that leade to hell that are more plaine and ſmooth, they get over, they will tranſgreſſe, (for that is the word for ſinne) they are got over, now they are merry and friske up and down for a while in this fine way; but friend you muſt come back again, and if ever you mean to be ſaved, you muſt go in the way that you have refuſed.

Obſer. Further, *They ſhall returne and ſeeke the Lord their God.*

Here is an incouragement for old ſinners. The Jews have been above 1600 yeers in this wofull condition, forſaking God, but in their latter dayes they ſhall returne and ſeeke the Lord, and God ſhall be mercifull to them. Haſt thou been forty, fifty, ſixty yeers going from God? there is hope for thy ſoul, oh returne, returne you old ſinners.

Obſer. But further, they ſhall returne to *Iehovah*, and ſeek him. *Ier.* 4. 1. *If thou wilt returne O Iſrael, ſaith the Lord, returne unto me.* They ſhall not returne from one falſe way of worſhip to another, but from the falſe way to the true, they ſhall returne to God. It is that we had now need to look unto. We muſt not think it enough

nough to caſt one falſe way of governement out of the Church, and turne to another, though not ſo ill yet not Gods, if out of any politique pretence we reject the way of God it will prove a ſore evil unto us, it is one thing not to be able to bring in the way of Chriſt, and another to reject it. Lect. 2.

They ſhall ſeeke Iehovah, not their Idols, but God himſelfe. The word ſignifies *conatu ac ſtudio quærere*, to ſeek with endeavouring, with ſtudy rather then meerly to ask and enquire, they ſhall be ſtudious in asking after God. *They ſhall ſeek the Lord*, that is,

Firſt, They ſhall ſeek his face and favour for the pardon of all their evil wayes, they ſhall come and acknowledge their falſe wayes and their doings which have not been good, and ſeek mercy for pardon.

Secondly, *they ſhall ſeeke the Lord*, that is, they ſhall ſeek the true worſhip of the Lord. *Calvin* in a Sermon upon that place *Seek ye my face*, interprets it to be ſeeking the ordinances of God, the true worſhip of God, ſo *Pſal.* 105 4. *Seeke the Lord and his ſtrength*, what is meant by *the ſtrength of God* there? It is the Arke, for that Pſalme was made at the bringing in of the Arke into the place that *David* had prepared, as you may ſee by comparing that *Pſal.* with the 1 *Chron.* 16. the Arke of God is called *the ſtrength of God*, *Pſal.* 78.61. *He gave his ſtrength into captivity*. Surely if the true worſhip of God be the ſtrength of God, it is our ſtrength too, a people are then ſtrong when they entertaine the Arke of God, the true worſhip of God, and then indeed we ſeek God aright when we ſeek to know the way of his worſhip.

Laſtly, *They ſhall ſeek the Lord*, that is, they ſhall ſeek to know his will in all their wayes, and to do it.

It is not enough for them to be content to do juſt that which ſhall be put upon them, but they ſhall ſeek to know what his minde and his worſhip is. Some yeeld thus farre to God, if any come to them and convince them that this is to be done, then they will do it, they dare not then but yeeld to it; but when the heart is in a true repenting frame, it is then in a ſeeking frame, it is laborious and induſtrious to know the mind of God. Whereas the heart of a ſinner heretofore lay dead and dull, *Obſer.*

Chap. 3. never ſtirred after God, now it is in a ſtirring, in an enquiring, in a ſeeking way, this is a ſigne of much good: though thou haſt not what thou ſeekeſt for, yet be comforted in this that thou art in a ſeeking way, *Their hearts ſhall rejoyce that ſeeke the Lord.* If thou beeſt ſeeking God in his wayes, though thou complaineſt, I have beene ſeeking a long time, but I know not the minde of God, I cannot apprehend the love of God, the pardon of my ſins, yea, but the hearts of thoſe ſhall rejoyce that ſeeke the Lord, if thou beeſt in a ſeeking way thou art in a ſaving way, there is cauſe thou ſhouldeſt rejoyce in this, that God hath brought thee into ſuch a way.

They ſhall ſeeke the Lord, and that not faintly but to purpoſe, anxiouſly. *Ier.* 50. 4, 5. *They* (the children of Iſrael, and the children of Judah, when they ſhall be both together) *ſhall goe weeping, and ſeeke the Lord their God; and they ſhall aske the way to Sion with their faces thitherward.* Many of you come to aske queſtions, but your hearts are not right, your faces and the ſtrength of your ſpirits are not ſet to yeeld to the will of God when it is revealed to you. And marke how it appeares that their faces are thitherward, *Come* (ſay they) *let us joyne our ſelves to the Lord in a perpetuall Covenant that ſhall not be forgotten.* This is to ſeeke God, it is not meerely to goe to a Miniſter and aske him a queſtion, but it is to goe with our faces, with the ſtrength of our ſpirits ſet to know the minde of God above any thing in the world, and ſo to reſolve to obey what ſhall be revealed to be Gods minde, as to be willing to enter into a perpetuall Covenant, to binde our ſelves to yeeld to whatſoever God ſhall reveale. When you come to a Sermon, you muſt not come to get a little notionall knowledge, but come with your faces towards Chriſt and his truth, before you come you ſhould get alone (if you be a true ſeeker) and enter into Covenant with God, that whatſoever God revealeth to be his minde you will yeeld to it and obey it, though you have heretofore gone againſt many truths revealed to be the minde of God, but Lord no more now, here I am ready and willing to enter into an everlaſting covenant to be under the command of every truth. Here is the right ſeeking of God.

They ſhall ſeeke the Lord their God; [Their God] This hath

hath two references, either to what is paſt, or to what is to come. To what is paſt, *their God*, that is, the God who was once the God of the Jews, the God of their forefathers, the God of *Abraham*, of *Iſaac* and of *Iacob*. And ſecondly, *their God*, that is, that God that is yet ready and willing to be reconciled to them, notwithſtanding all their ſinnes. Thus they ſhall ſeeke the Lord *their God*. Theſe two references afford two excellent Obſervations. Lect. 2.

Firſt, this prevailes much with the heart of an Apoſtate, when he can but thinke what God was once unto him before he did apoſtatize, and what hee was unto his godly parents and predeceſſors. There was a time that I enjoyed God ſweetly, when I went to prayer I had bleſſed communion with him, it is otherwiſe with me now, I have apoſtatized. Let this conſideration catch hold upon thy heart and turne it this day; Oh turne, turn thou apoſtate ſoule, God who was once thy God in a gracious manner is that God that thou haſt vilely forſaken, yea thy fathers God alſo. Thou hadſt a godly father, a godly grandfather, remember what a bleſſed God he was unto them, and return. *Obſer.*

Secondly, *their God*, that God that yet they may have hope to enjoy, notwithſtanding all their departings from him. Hence the note is this, The apprehenſion of a poſſibility to obtaine mercy from the Lord, is a ſtrong means to draw the heart to returne to him; vvhen they looke upon God as a God in covenant vvith them yet, and there is nothing to the contrary but hee may be their God. Let this be an argument to catch hold upon the ſpirits of all ſinners vvho are departed from God, thou haſt departed from God in a foule and vile manner, but men and Angels know nothing to the contrary but that he may be thy God for all this. Let mee ſpeoke to the vileſt ſinner that is in this place before the Lord this day, thou haſt indeed moſt deſperately and vvickedly ſinned againſt God, the Jews have done ſo; Haſt thou crucified Chriſt? they have done ſo; haſt thou denied the truth and followed falſe waies? they have done ſo; Notwithſtanding all thy wicked and evil wayes, ſeeing thou art yet alive, I do this day yet once more pronounce to thee in the name of the great God, that *Obſer.*

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there is nothing to the contrary that either Angels or men can possibly know, but that God may be thy God, and that this day God may enter into covenant with thee; and thou with him, this night he may come in and sup with thee, and thou with him, there may be a blessed reconciliation between God and thee, returne, return thou sinfull soul.

The Third Lecture.

HOSEA 3. 5.

— *And David their King, and shall feare the Lord and his goodnesse in the latter dayes.*

Judæos in Christum nostrum credituros celeberrimum est in sermonibus cordibusq; fidelium. August.

THat the Jews shall returne and beleeve in Christ, is most ordinary and famous both in the words and hearts of those that are faithfull, sayes *Augustine*.

In this their *returne and seeking God*, they shall *seeke David their King*.

For the opening this, there are these five things to be enquired into.

1. Who this *David* was.
2. Why *David* is rather named then any other.
3. Why he is mentioned in this place.
4. Why joyned with *seeking of Iehovah*.
5. Why this Epithet is added to *David* here, *David their King*.

1. *Nihil est ista prophetia manifestius quam David Regis nomine significatus intelligitur Christus*, Aug. de civit. lib. 18. c. 28.

For the first, By *David* clearly is meant JESUS CHRIST. Nothing is more manifest then that Christ is meant by the name of *David*, sayes *Augustine*. The Scripture is cleare in this, it is usuall in the Gospel to call Christ by the name of *David*. Compare *Esay* 55. 3. with *Act.* 13. 34. *Esay* 55. *I will give you the sure mercies of David*; what are those? *Act.* 13. that place in *Isaiah* is quoted, and there the word is *Sancta Davidis, the holy things of David*; the holy Ghost there going

going according to the Tranſlation of the *Septuagint*, as it is uſuall in the New Teſtament. And that *Pſal.* 16 9,10. where *David* ſeemes to ſpeak in his owne perſon, *Thou wilt not leave my ſoule in grave, nor ſuffer thy holy One to ſee corruption*: this is interpreted of *Chriſt*, *Act.* 13. 36, 37. And *Act.* 15. 16. In the Aſſembly the Church of Jeruſalem, together with meſſengers of the Church of Antioch, *Iames* makes a ſpeech to the Aſſembly, and tells them of a prophecy that God would *raiſe the tabernacle of David*, that is, convert the Gentiles to the profeſſion of Chriſt. But you will ſay how is this quoted right, for that was *Iames* his intention in the Aſſembly (and it concerns thoſe who are of ſuch a grave Aſſembly as that was, to ſpeak what they ſpeak to purpoſe) But how doth *Iames* here ſpeake to the purpoſe? for the point he was to ſpeake to, was that the Gentiles were to be called, and he proveth it by that Scripture where it is ſaid that God would *raiſe the Tabernacle of David*, how doth that prove that God would call the Gentiles? You may ſee if you look into the prophecy whence this was quoted, that this text was right to the purpoſe; the prophecy is *Amos* 9. 11. 12. there it goeth thus, after he had ſaid that he would *raiſe the tabernacle of David*, it followeth, *that they may poſſeſſe the remnant of Edom, and of all the heathen which are called by my Name*: So that the tabernacle of *David* indeed is the Tabernacle of Chriſt, and it ſhall be raiſed to this end that he may poſſeſſe the remnant of *Edom*, and all the Gentiles that were to be called by the name of God. *David* is *Chriſt* becauſe he was his type, and *Chriſt* was the ſeed of *David*. Lect. 3.

The ſecond Queſtion, but why is *David* named rather then any other, rather then *Abraham*, *Iſaac*, or *Iacob*? others were types of Chriſt as well as he and Chriſt was, their ſeed as well as *Davids*. 2.

The reaſon is, becauſe *David* typified *Chriſt* eſpecially in his Kingly power over his own people, *David* was the firſt godly King that ever was over Gods own people; *Melchiſedech* was a King, King of Salem, but over the people of God *David* was the firſt type of Chriſt. *Anſ.*

Thirdly, Why doth the holy Ghoſt adde this to *ſeeking the Lord*, that they ſhall *ſeeke David*? Why was it not as full 3.

of

Chap. 3. if the holy Ghoſt had ſaid, When Iſrael, theſe ten Tribes (for he ſpeakes of them eſpecially) when they ſhall returne they ſhall *ſeeke the Lord*, and the Meſſiah, but that they ſhall *ſeek the Lord and David?* The reaſon is, the expreſſion is brought to this end, to put theſe Tribes in mind of that great ſinne of theirs, in their defection from the houſe of *David*, there vvas an intimation in this expreſſion of that defection they had made from *David*, vvhen they ſhall repent this vvill lie neere their hearts, they will mourne for this their ſinne, when they chooſe Chriſt to be their King, they ſhall do it under the name of *David*; As if they ſhould ſay, we indeed have caſt off the houſe of *David* ſinfully, but we now come and chooſe the Son of *David* to be our King. Thereby putting us in minde of this note of inſtruction.

Obſer. True penitents in mourning for their ſinne and returning to God, will goe to the roote of their ſinne as much as they can, to their firſt defection and mourne for that, and labour what lies in them to reforme in that very thing wherein the root and beginning of their ſin lay.

4. The fourth is, why *ſeeking the Meſſiah* (under what name ſoever (is here joyned to *ſeeking the Lord*, the very marrow of all the Goſpel is in theſe words, *they ſhall ſeeke Iehovah, and David their King*. It is added for this end, to ſhew us, that none can ſeeke God rightly but through Chriſt, they muſt ſeeke God in Chriſt; *This is eternall life to know thee and thy Son*, to know God alone is not eternall life, but to know God and his Son; ſo to ſeeke God alone is not eternall life, nor will it ever bring to eternall life, except there be a ſeeking of God in Chriſt, ſeeking Jehovah and *David*, putting them together. Grace from God the Father, and from Jeſus Chriſt, thoſe muſt goe together, no grace from God the Father, but from him thorough Chriſt; ſo no ſeeking of God the Father, Jehovah, but it muſt be with ſeeking of *David* likewiſe: it is not onely dangerous, but it is a horrible thing to thinke of God without Chriſt; the very thought of God not through Chriſt is a moſt dreadfull thing to the heart of any who knowes God. Indeed there are a company who have bold preſumptuous hearts, who will goe into Gods preſence though reeking in the very guilt of their ſinne lately committed, and ſeeke to

Non ſolum periculoſum, ſed horribile eſt de Deo extra Chriſtum cogitare. Luth.

to God for mercy, and never thinke of Chriſt the Mediator; they underſtand not the neceſſity of ſeeking God in Chriſt, becauſe indeed they know not with what a God it is they have to deale; but that ſoule that knows what God is, dares not thinke of God, much leſſe come into his preſence and ſeeke him but onely through Chriſt. It was wont to be the way (as *Plutarch* in the life of *Themiſtocles* reports) of ſome of the Heathens, the Moloſſians, when they would ſeeke the favour of the Prince, they tooke up the Kings ſonne in their armes, and ſo went and kneeled before his Altar in his Chappell; ſo *Themiſtocles* did when he ſought the favour of King *Admetus*. It ſhould be the way of Chriſtians in ſeeking the face of God the great King, to take up his Sonne in the armes of faith. A notable ſpeech *Luther* hath upon *Pſal.* 130. Often and willingly, ſaith he, doe I inculcate this, that you ſhould ſhut your eyes and your eares, and ſay you know no God out of Chriſt, none but he that was in the lap of *Mary*, and ſucked her breaſts; he meanes none out of him. We muſt not, we ſhould not dare to looke upon God but through Chriſt, and ſeeke him together with *David*.

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Ego ſæpe & libenter hoc inculco ut extra Chriſtum oculos & aures claudatis, & dicatis nullum vos ſcire Deum niſi qui fuit in gremio Mariæ & ſuxit ubera ejus. Luther.

This is the Evangelicall way of ſeeking God; when we have ſinned, if there bee any way of help, it muſt be by ſeeking this mercifull God; thus farre nature goes, and moſt people goe no further, yea moſt Chriſtians, though they have the name of Chriſt in their mouths, yet the worke of their hearts is no further then naturall principles carry them on. But the ſeeking God in Chriſt, is the true ſupernaturall way, the Evangelicall way, that is the myſtery of godlineſſe, to tender up a Mediator to God every time we come into his preſence. I feare that many of our prayers are loſt for want of this. There is much faſting and prayer thorough Gods mercy amongſt us, and I would to God there were no abating that way; but though wee thinke, will God leave his people when there is ſuch a ſpirit of prayer? If it be not a ſeeking God in his Son, know it is our owne ſpirits rather then the Spirit of God. We may be earneſt in prayer and cry mightily to God, yet if we take not up his Sonne in the armes of faith, and tender him to the Father, thouſands of prayers and faſting dayes may be all loſt for want

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of this. The truth is, we muſt not depend ſo much upon our prayers, though we are to rejoyce and to bleſſe God that there is ſo much prayer; but Gods wayes towards us ſeeme as if he would take us off from meanes, and make us looke up to free grace, not take us off from the practiſe of any, but from relying upon any, onely to rely upon free grace in Chriſt. As this is the ſupernaturall ſeeking God, ſo it is the moſt powerfull way of ſeeking him. It is not enough to ſeeke God by vertue of a promiſe, except we ſeeke him by vertue of Chriſt, who is the foundation of all the promiſes. We ſeeke him becauſe he is mercifull, that is one way; yea, wee ſeeke him becauſe he hath promiſed mercy, this is a higher degree; but we muſt goe higher yet, we muſt looke to his Sonne, in whom all the promiſes are Yea and Amen; otherwiſe, though we ſeek him never ſo earneſtly, though we challenge his promiſes, and cry to him to remember his promiſes, yet if we doe not act our faith upon his Son, we may miſſe in all.

And herein we ſanctifie that great Name of God in that which is the great worke of his, his maſter-piece as we may ſay, or the great deſigne he hath to honour himſelfe in the world here, and everlaſtingly hereafter. Certainly, though God hath made the creature for his owne glory, and expects we ſhould honour him in beholding him in the creature, yet the great deſigne God hath to honour himſelfe in and by, is in that glory of his that is manifeſted in his Son, to have the children of men behold this his glory, and reflect it upon his owne face; except you give God his glory in this, he cares not much for whatſoever glory you can give him otherwiſe.

You muſt not therefore expect when you ſeeke God, that you muſt have good things from him meerly becauſe he is mercifull, you muſt not think that the mercy of God ſerveth to eike out our righteouſneſſe. Perhaps ſome will ſay, it is true, we are poore ſinfull creatures, and what can we expect from God being ſinfull? but we hope that the mercy of God will pardon our ſin, and ſo will accept of the poore ſervices that we performe; This is the way that moſt goe, they doe as it were imploy Gods mercy in ſuch a worke that God never intended it for, that is, they would make the mercy of God to eike out their owne righteouſneſſe,

neſſe, and ſo both put together they thinke they will ſerve to be a meanes of atonement: No, you miſtake Gods mercy; the work of Gods mercy is not this, but it is to ſhew us our unrighteouſneſſe, our miſery, our uncleanneſſe, to ſhew us Jeſus Chriſt, to draw our hearts to him, to emptie us of our ſelves, that wee may wholly relie upon that righteouſneſſe that is by faith in him, and tender up that unto the Father for ſanctification and atonement; that is the worke of Gods mercy, when it hath this worke, then it hath the true genuine worke indeed. Lect. 3.

The fifth is, why here added *King*. True, we muſt *ſeek the Lord and Chriſt*, but why Chriſt the *King*? The reaſon is, becauſe Chriſt in the latter dayes ſhall be fully honoured in his Kingly power: they ſhall looke upon him not onely as Prophet and Prieſt, but as King. Hitherto Chriſt hath beene much honoured in his Propheticall and Prieſtly office, but not ſo much in his Kingly; but in the latter dayes when God ſhall call home his people, (the Jews) then Chriſt ſhall be fully honoured in his Kingly office. The Tabernacle of Chriſt was raiſed in the Primitive times, according to that ſpeech of S. *Iames* we had before, *Acts* 15.16. *God ſhall raiſe the tabernacle of David*, he puts it as fulfilled then; but there is a time when God ſhall not onely raiſe the tabernacle of *David*, but the throne of *David*; Chriſt the King ſhall appeare in glory. *Ezek.* 37.24,25. *And David my ſervant ſhall be King over them*, it was ſpoken upon the union that there ſhould be betweene Judah and Iſrael, then *David my ſervant ſhall be King over them*. *David* was dead a great while before, there is a time that *David* muſt againe be King, that is, Chriſt, upon the union of all the Tribes together; And againe, *David ſhall be Prince for ever*, when they are brought againe into their own land, *David ſhall be Prince over them for ever*, ſaith the text: ſurely this propheſie is yet to be fulfilled. And *Luke* 1.32. *The Lord ſhall give him the throne of his father David, and he ſhall reigne over the houſe of Iacob for ever, and of his Kingdome there ſhall be no end.* I know we uſually thinke that this is meant only of his ſpiritual reigne, but there is a miſtake in it, certainly there is to be a fulfilling of this propheſie in a reigne that ſhall outwardly appeare before the children of men, which will appeare 5.

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more in comparing this with other Scriptures. *Revel.* 11.15. *The kingdoms of this world are become the Kingdoms of the Lord and of his Chriſt, and ſo he ſhall reigne for ever and ever.* Way in a ſpirituall ſenſe the Kingdoms of this world are alwayes the Kingdoms of the Lord and of Chriſt, but there is ſpoken of ſome famous notable time when the Kingdoms of this world ſhal appeare to be the Lords and his Chriſts, and then he ſhall reigne for ever and ever, after another manner then now he doth. *Revel.* 3. 21. *To him that overcommeth will I give to ſit with me in my throne, as I alſo overcame and am ſet downe with my Father in his throne.* Mark this Text, as one of the moſt notable of any wee have. That Kingly rule that Chriſt hath for the preſent, is upon his Fathers Throne; he is not yet upon his own in compariſon of what he ſhall be, the Kingdome that Chriſt hath now is the joynt reigne of him with the Father, but there is a time for Chriſt to have a Throne himſelfe.

Now that throne of Chriſt it may be you will think it is in heaven at the day of judgement; but we finde 1 *Cor.* 15.24. that at that day he coms to reſigne the kingdom, the words do not ſeeme to import as if he came to take it, but that then he doth *give up the kingdome unto God the Father*, therefore there is a time for Chriſt himſelfe to have a throne, with whom the Saints ſhall raigne. *Matth.* 21.9. *The children cryed out Hoſanna the ſon of David*, becauſe they looked upon the ſonne of *David* as one who was to raigne.

In theſe latter dayes CHRIST ſhall breake the Kings of the earth who ſtand againſt him, as indeed many, yea moſt of the Kings of the earth have ever ſtood out to hinder this kingdom of his. There will be a mighty ſhaking of the kingdoms of the earth when this ſhall be, *Heb.* 12. 26. *Whoſe voyce then ſhooke the earth, but now he hath promiſed, ſaying, yet once more I ſhake not the earth onely but alſo the heaven*; quoted out of *Hag.* 2 6.7. God in giving the law ſhooke the earth, but he will ſhake the earth and the heavens, which ſome interpreters expound thus, not only the meaner power of people, but the power of Kings and Emperours the higheſt powers in the world, whatſoever is lofty in the world ſhall be ſhaken when Chriſt coms to take the kingdome to himſelf, the Father will ſet him King upon his holy hill,

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Though the Kings of the earth ſet themſelves, and the Rulers take counſell together againſt the Lord and againſt his Anointed, ſaying, Let us breake their bonds aſunder, and caſt away their cords from us; he that ſitteth in the heavens ſhall laugh, the Lord ſhall have them in deriſion, then ſhall he ſpeake to them in his wrath, and vex them in his ſore diſpleaſure, Yet have I ſet my King upon my holy hill of Sion, yet have I done it, though the Kings of the earth and great ones of the world fret, and vex, and rage, and gather power together, though they blaſpheme and ſay he ſhall not reigne, the Lord ſitteth in heaven and laugheth at them, let them do what they can, and gather what ſtrength they can, and oppoſe to the uttermoſt they can, *yet will I ſet my King upon my holy hill.*

This is acceptable news, it is the joyfull voyce of the Goſpell to tell you of Chriſts comming to reigne in the world, *Eſay.* 52.7. *How beautifull upon the mountains are the feet of him that bringeth good tidings?* what are thoſe *good tidings?* this tidings, *that ſaith unto Zion, Thy God reigneth.* This indeed is the triumph of the Church, *Iſa.* 33.22. *The Lord is our judge, the Lord is our law-giver, the Lord is our King*, for then ſhall the Churches be delivered from the oppreſſion of all Tyrants in the world.

David and Chriſt paralleld in their excerciſe of Kingly power.

And this kingdome of Chriſts ſhall indeed bee like *Davids* kingdome, Chriſt ſhall be *David* the King. I might ſhew you the parallels in many things, but I will onely parallel the kingdome of *Chriſt* and of *David* in theſe two particulars.

Firſt, *David* of all the Princes that ever were was one of the moſt gentle, he was exceeding loving and ſweet unto his ſubjects; that you ſhall finde 1 *Chron.* 28. 2. *Then David the King ſtood up upon his feet, and ſaid, heare me my brethren, and my people.* Marke how a King ſpeaks ſpeaking to his people, *he ſtood upon his feet, and ſaid, heare me my brethren, and my people.* Thus the kingdome of *Chriſt* is ſet out to us, *Pſal.* 45.4. *In thy Majeſty ride proſperouſly becauſe of truth and meekneſſe* Chriſt ſhall be a moſt meeke King, he ſhall not be a bloody King to his people, he ſhall not be a King ruling with violence and harſhneſſe, ſo as not to care for the love of his people, his finger ſhall not be heavyer then the loynes of others, but he ſhall rule his people with all gentleneſſe. Therefore the government of Chriſt is ſet out

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by a *shepheard gently leading those that are with young*; and in this, *David* and CHRIST are parallel. *Psal.* 78. 70, 71. *He chose David his servant, and tooke him from the sheepfolds, from following the ewes great with young, he brought him to feed Iacob his people, and Israel his inheritance.* So the Kingdome of Christ, *Esay* 40. having spoken *ver.* 9. of the glad tidings of the Kingdome, it followeth, *He shall feed his flocke like a shepherd, he shall gather the lambs with his arme, and carry them in his bosome, and shall gently lead those that are with young.* When Christ shall raigne, he shall have great respect to the good and comfort of his people over whom he raigneth, he shall not raigne over them without regard to their liberties, and what may be for the comfort of their lives, the good of his people, and his own glory shall be put both in one.

Secondly, *David their King*, in regard of faithfulnesse. *David* was exceeding faithfull to his people, and therefore the mercies of God in Christ are called *the sure mercies of David*, because *David was found faithfull before the Lord. Psal.* 45. 4. is the Prophesie of Christs Kingdome, the Text saith, *In thy majesty ride prosperously, because of truth, and meeknesse, and righteousnesse*; there shall be righteousnesse in the Kingdome of Christ. This is a blessed thing when wee may confide and fully venture our estates, our liberties and our lives upon the promises of those who are above us. Wee know how many there are about great personages to take them off from those things that they have promised, though never so seriously, and with never such solemne protestations to performe them. I will give you a story or two remarkable for this, to shew what danger people have been in when they have confided upon the promises of Princes, when there have been those about them that endeavoured to take off their hearts from performing what they had engaged themselves to. You shall find in the life of *Edward* the sixth this story: The King sends his Letters to London in the behalfe of the Duke of Somerset the then Protector; there were divers of the Lords rose up against him, thinking he did oppresse the people, and they sent the same time their Letters to London for their aid and assistance; hereupon there was

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a Common Councell called in the City, and amongſt them there was one that the ſtory ſaith was a wiſe and an honeſt man, one *George Stadlowe*, and he ſpeakes thus to the Councell, I remember, ſaith he, a ſtory written in *Fabians* Chronicle, of the warres between *Henry* the third and his Barons, at which time the Barons demanded aide of the City of London, as our Lords doe now, and that in a rightfull cauſe, for the good of the Common-wealth, for the execution of divers good lawes againſt the King, who would not ſuffer thoſe lawes to be put in execution, and the City did ayde them, and it came unto an open battell, and the Lords prevayled againſt the King, and took the King and his ſonne priſoners, and upon certain conditions the Lords reſtord the King and his ſon again to their liberties, amongſt other conditions this was one, that the King ſhould not onely grant his pardon to the Lords, but alſo to the Citizens of London, which was granted, and the conditions of their accommodation of peace were ratified by act of Parliament; but ſaith the ſtory, what followed of it? was it forgotten? no ſurely, nor forgiven neither, during the Kings life, the liberties of the City were taken away, ſtrangers were appointed to be our head and governours, the Citizens, their bodies and goods were given away, and ſo from one perſecution to another they were moſt miſerably afflicted. Again, in the hiſtory of Queen *Maries* time we finde, that Queen *Mary*, becauſe there was ſome diſpute about her comming to the Crowne, at that time ſhe went down into Suffolke, to the place where the Duke that then roſe up for another was moſt hated, and ſhe being at Framingham Caſtle the Suffolke men came to her, and promiſed their aide, upon condition that ſhe would not attempt the alteration of Religion, which her brother King *Edward* before had eſtabliſhed; ſhe promiſed them there ſhould be no innovation of Religion, no God forbid, yea ſhe ſo promiſed that the ſtory ſaith, no man would or could miſdoubt of the performance: But afterward when ſhe came to get the power in her hand, the Suffolke men came to make ſupplication to her, that ſhe would be pleaſed to performe the promiſe ſhe made them, ſhe anſwered them thus, Foraſmuch as you being but members deſire to rule your head, you ſhall one day well perceive that members muſt obey their head, and not look to beare rule Lect. 3.

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rule over the ſame; And not onely ſo, but to cauſe the more terrour, a Gentleman one Maſter *Dobs* that lived about Winſor, who did but in an humble requeſt advertiſe her of her promiſe made to the Suffolke men, he was three times ſet on the Pillory, and others for the ſame cauſe were ſent to priſon. We may ſee what hold hath been heretofore in the promiſes of thoſe who had power to breake them, you know what temptations they have to withdraw their hearts from what they have ingaged themſelves unto. But when this our Prince comes, *David* our King, we ſhall finde the ſure mercies of *David*, we ſhall finde nothing but faithfullneſſe in all his dealings.

And they ſhall feare the Lord and his goodneſſe in the latter dayes.

Obſer.

The feare of God is ſtrong in a repenting heart.

They ſhall feare the Lord, The words are, *they ſhall feare to the Lord, pavebunt ad dominum.* The feare of God is much upon the heart of a ſinner in his returne to God. Such a ſinner hath high and honourable thoughts of God, *They ſhall returne and feare the Lord.* The ſlightneſſe, the vanity of his ſpirit, the boldneſſe of his heart, it is taken off, and the feare of God ruleth in it. The Majeſty, the power, the authority of the great God is ſtrong upon him, when he coms to worſhip him, the fear of God makes him to worſhip God as a God, and in all his converſation he walkes in the feare of God, even all the day long, you may ſee written upon his life the feare of the great God. And this not a ſervile ſlaviſh fear, but a holy, reverentiall, filiall feare. *Iſaac* had ſuch a feare of God that God hath his denomination from *Iſaacs* feare, He is called *the feare of Iſaac*. This is a moſt precious feare, others feare poverty, feare impriſonment, feare diſgrace, feare men, but ſaith a true repenting heart, I feare the Lord; this *feare* is the well-ſpring of life to him, it is the very treaſure of his ſoul, *Iſa.* 33. 6.

I ſhall ſpeake of the feare of God here onely as it concernes this place, the intent of bringing it in here, that is to ſhew that in the time when this glorious Church ſhall be, when God ſhall call home his own people the Jews, and bring in the fulneſſe of the Gentiles, then ſhall the feare of God mightily prevayle upon the hearts of people more then ever, and the greater Gods goodneſſe ſhall be, the more ſhall the feare of God be upon their

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their hearts, this we ſhall finde almoſt in all the propheſies of the glorious condition of the Church (which is very remarkeable) there is ever ſpeaking of the feare of God that ſhould be upon the hearts of people. One would rather thinke there ſhould be ſpeaking of the joy that they ſhould have, that there ſhould be nothing but mirth and triumph in thoſe times; but the Scripture ſpeakes exceeding much of feare that ſhall be then, and more then, then at any other time. Thus *Revel.* 11. 18. a moſt famous propheſie of Chriſts comming, and taking the kingdomes of the earth, and bringing his reward with him, *he ſhall come and give a reward to thoſe that feare him.* And Revel. 14. 7. *I ſaw an Angel flee in the middeſt of heaven, having the everlaſting Goſpel to preach unto them that dwell on the earth, ſaying with a loud voice, feare God and give glory to him.* Marke, an Angel when he coms to preach *the everlaſting Goſpel*, how doth he preach it? what, now caſt away feare and rejoyce in this everlaſting Goſpel? No, preaching this everlaſting Goſpel, ſaith with a loud voyce, *feare God and give glory to him.* So *Revel.* 15. 3. 4. there is the ſong of the Saints when they are deliverd from the power of Antichriſt, what is it, be jocund and joviall? No, *Great and marvellous are thy workes, Lord God Almighty, juſt and true are thy wayes thou King of Saints, who ſhall not feare thee, O Lord, and glorifie thy name? for thou onely art holy, for all Nations ſhall come and worſhip before thee, for thy judgements are made manifeſt.* And again Revel. 19. 5. *And a voice came out of the Throne, ſaying, Praiſe our God all ye his ſervants, and ye that feare him, both ſmall and great.*

The feare of God will be moſt ſtrong when the Church ſhall be moſt glorious.

But *feare the Lord* now in theſe times, why ſo?

Upon theſe four grounds,

Foure grounds of the feare of God in the times of the Churches deliverance.

Firſt, Feare the Lord now, becauſe of the glory of Chriſt their King. they ſhall behold their King in that glory that ſhall cauſe feare. *Revel.* 19. 12. Chriſt is deſcribed with his *eyes as flames of fire, and on his head many crownes, clothed with a veſture dipt in blood, a two edged ſword out of his mouth, and on his veſture and on his thigh written, King of Kings, and Lord of Lords.* Thus they ſhall behold Chriſt, and therefore they ſhall feare. 1.

Secondly, in thoſe times the feare of God will much prevaile in the hearts of people, becauſe of the great workes of God that 2.

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3. Thirdly, much of the feare of God then, becauſe of the holineſſe of the worſhip of God and of his Ordinances, the purity of them ſhall cauſe feare: Did we ſee the Ordinances in the true and native purity and holineſſe of them, it would ſtrike much feare in us. Some have but ſeene the execution of that one Ordinance of Excommunication in a ſolemne gracious way, and it hath daunted their hearts, it hath ſtruck feare in a moſt proud, profane, ſtubborn, wicked heart, the beholding then of all the Ordinances, and all duties of worſhip in their true native purity, holineſſe and glory, cannot but cauſe much feare, *Pſal.* 68. 35. *O God thou art terrible out of thy holy places*; God will be terrible out of his holy places and out of all his holy Odinances.

4. Fourthly, much feare there will be at that day, becauſe of the holineſſe of the Saints, there ſhall be ſo much holineſſe that ſhall appeare bright in the very faces and converſations of the Saints that ſhall ſtrike great feare. *Holy and reverent is thy name*; you know it is ſaid of God, and ſo it ſhall be ſaid of the Saints in that day, their graces ſhall be much raiſed, they ſhall ſparkle with abundance of the graces of Gods Spirit in them; their wiſedome and holineſſe ſhall make their faces ſhine, holy and reverent ſhall be their names. *Pſal.* 89. 7. *God is greatly to be feared in the aſſembly of his Saints*, thoſe Saints of his vvho vvalke cloſe vvith him, have a daunting power in their appearance. I appeale to guilty conſciences, to apoſtates, to profeſſors vvho have ſecret haunts of wickedneſſe, ſometime vvhen you come but into the preſence of one vvho is a truly gracious godly man or vvoman, whom your conſcience tels you vvalks cloſe vvith God, doth

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not even the very ſight of ſuch a one terrifie you? the very luſtre of that holineſſe you ſee in ſuch an one ſtrikes upon your conſcience, then you thinke ſuch an one vvalkes cloſe vvith God indeed, but I have baſely forſaken the Lord, and have had ſuch a haunt of vvickedneſſe, I have brought dreadfull guilt upon my ſoule ſince I ſaw him laſt. Eccleſiaſticall ſtories tell us of *Baſil*, vvhen the officers came to apprehend him, he being then exerciſed in holy duties, that there vvas ſuch a majeſty and luſtre came from his countenance, that the officers fell downe backward (as they did who came to apprehend Chriſt) they vvere not able to lay hold of him. Surely vvhen the Saints ſhall bee raiſed in their holineſſe, vvhen every one of them ſhall have their hearts filled vvith holineſſe, it vvill cauſe abundance of feare even in all the hearts of thoſe that converſe vvith them. Lect. 3.

But vvicked ones ſhall feare too as vvell as the Saints. *Luke* 21.26. *Mens hearts ſhall faile them for feare*, it ſhall be true in theſe dayes as it vvas in the deſtruction of Jeruſalem.

The Saints ſhall *feare the Lord and his goodneſſe*; the words in the originall are *they ſhall feare ,ad Dominum*, to the Lord, and *ad bonum*, to his good. It is all one in effect, that good that God ſhall manifeſt ſhall cauſe this feare to be in their hearts. טובו אל

You will ſay, what *goodneſſe?* what ſhall that goodneſſe of God be that ſhall move the hearts of this people with ſo much feare?

I will tell you briefly, I need not ſpend much time in it, for I have ſpent a whole Sermon about it when I ſpake of the laſt words of the firſt Chapter of this propheſie, *great ſhall be the day of Iezreel*; I ſhall now adde to what I had then. This ſhall be the goodneſſe of God in that day that they ſhall feare.

Firſt, The goodneſſe of God that ever he ſhould regard ſuch a wretched people as we are, and pardon all our ſinnes! What Iſrael, the ten Tribes, who had moſt wretchedly forſaken God, who had crucified Jeſus Chriſt, crucified *David* their King, yet that blood they have ſhed is applyed to them for the pardon of their ſin; Oh the goodneſſe of God! they ſhall feare this goodneſſe in being merciſull to ſuch a hard-hearted, ſuch a ſtubborne, ſuch a ſtiffe-necked people as they have beene, this goodneſſe of God will breake their hearts. 1 VVhat is that goodneſſe they ſhal feare.

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God will take away the reproach of his Saints.

Secondly, then God ſhall make the difference betweene him that feareth God, and him that feareth him not. Then ſhall God take away all the reproach of his Saints. What bitter reproach hath there beene upon the Saints ſince the beginning of the world, eſpecially ſince the times of the Goſpell! Reproach, firſt becauſe they are meane people, of the lower ſort. 2 Reproach, becauſe they ſuffer ſo much, and God lets his adverſaries prevaile over them. 3 Reproach, becauſe they waite upon God, and God ſeemes not to come, the adverſaries ſay, where is your God? No marvaile you pray and faſt, what is become of all? Here will be the goodneſſe of God at that day to wipe off all this reproach. They ſhall have ſo much mercy, ſo much honour from God, that it ſhall appeare before all the world that it was good to waite upon him, ſo much as ſhall countervaile abundantly all their ſufferings, they ſhall bleſſe God that ever it was put into their hearts to ſuffer for him, to waite upon him. And becauſe God foreſeeth this, what goodneſſe he hath laid up for his people, that they ſhall enjoy ere long, (and wee know a thouſand yeares with him are as one day) that is the reaſon why he ſuffereth his people to be ſo under for the preſent, he knows he hath that goodneſſe for them hereafter, yea in this world, that all the world ſhall ſay that God hath dealt well with them, that he was not a hard Maſter to them to make them waite ſo long, and to let them ſuffer ſo much as they doe. I will give you for this one excellent Scripture, perhaps you have not conſidered of the emphaſis of the argument that is in it. It is *Heb.* 11.16. *They deſired a better Countrey, that is, an heavenly; wherefore God is not aſhamed to be called their God, for he hath prepared for them a City.* The poore perſecuted Saints wandered up and downe, they were content to leave their owne Countrey, their eſtates here, and ſought another Countrey, an heavenly, but they had it not, their enemies prevailed over them, as if God had forſaken them; but *God is not aſhamed to be called their God*, what is the argument? *for he hath prepared for them a City*; marke the force of the argument, *for he hath prepared for them a City*: This City is this text I am now ſpeaking of; ſometime it is deſcribed as a *Tabernacle, The Tabernacle of God ſhal come downe from Heaven*; ſometime a *City*, ſometime a *Countrey*, ſometime a *Kingdome*,

dome, ſometime an *Inheritance*: Here *God hath prepared for them a City*; that is, there is a glorious time for Gods people, when they ſhal have the new Jeruſalem come downe from heaven unto them. Now then, ſaith God, though my people be in a ſuffering condition, I am not aſhamed to be called their God, I am not aſhamed to owne this people, for I have glory enough for them, as if God would be aſhamed that he ſhould ever profeſſe ſuch an intereſt in this people, and this people profeſſe ſuch an intereſt in him, if there were nothing to come for them, if there were not a time to recompence all their ſuffering. As if a Maſter ſhould owne a ſervant, or a Prince a ſubject, if this ſervant or ſubject ſuffer extreamly, and hath no helpe, but ſtill when he expects helpe, there comes none, and when he thinketh, ſurely now it will come, ſtill it fayls him; yet if you know that at ſuch a day you ſhall recompence all this, you ſhall advance him and bring him to ſuch honour that he will bleſſe God that ever hee was in your ſervice; you will not be aſhamed to owne this ſervant: But if this ſervant ſhall ſuffer in your cauſe, and you have no time, nor no ability to recompence him, but be muſt ſuffer and ſuffer for ever, it would be a ſhame to you to owne him. So God is pleaſed to ſpeake here, becauſe I have prepared for them ſuch a City, though they be in preſent perſecution, I am not aſhamed to owne them for my people, and I doe not account it any diſhonour to me, for there is a time comming that will anſwer all objections whatſoever. This is the goodneſſe of God. Lect. 3.

They *ſhall feare this goodneſſe*. Feare it, how?

In theſe ſeverall regards.

How the goodneſſe of God is to be feared.

Firſt, they ſhall admire at his goodneſſe, and in their admirations even ſtand amazed at it, the feare of amazement. 2 *Theſ.* 1. 10. *When Chriſt ſhall come*, he ſhall come *to be admired of his Saints*; *Luke* 5. 26. the text ſaith they were *all amazed, and glorified God, and were filled with feare, ſaying, We have ſeen ſtrange things to day*. When this goodneſſe of God ſhall come, all the Saints ſhall ſtand admiring it with amazement, and ſay one unto another, we did heretofore heare of prophecies and promiſes, and we thought when they were opened to us, our hearts did burne within us, oh they were bleſſed things! but now here is goodneſſe we never thought of, this is higher and

Chap.3. more glorious then ever we imagined. Thus *they shall feare the Lord and his goodnesse.* You have such a place, *Ier.*33.9. *It shall be to me a name of joy, a praise, and an honour before all the Nations of the earth,* and *When people shall heare of all the good that I do unto them, they shall feare and tremble for all the goodnesse, and for all the prosperity that I procure unto it.*

2. Secondly, feare this goodnesse; they shall upon this fall downe and worship this God with feare: Oh how shall their hearts adore this God, because of this his goodnesse! As we read of *Moses, Exod.*34.8. God had told him that he *would make all his goodnesse passe before him*; now when God came and passed by before him, and proclaimed his goodnesse, *The Lord, the Lord God; mercifull and gracious, long-suffering, and abundant in goodnesse and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sinne*; The Text saith, *When Moses heard this, he made haste, and bowed his head and worshipped before the Lord.* There is nothing will cause a gracious heart to make more haste to worship God then the beholding the glory and lustre of Gods grace and goodnesse; then the heart will not stand dallying and trifling any longer, but will make haste to worship before the Lord. Many times God shews his greatnesse unto you, and that convinceth your consciences a little, and you think you must leave your sinfull wayes, then temptation prevailes over you again; but when God comes and makes known his goodnesse, then the heart stands out against the Lord no more, but it gives up it selfe to the Lord in an everlasting covenant.

3. Thirdly, they shall feare his goodnesse, they shall feare to offend this goodnesse of God. It shall be a mighty engagement upon their hearts to walk close with God because of this goodnesse. This is a sweet disposition indeed. Then it is a sweet disposition when the heart hath been likewise humbled before God and his justice, and now fears God and his goodnesse.

Mark a note in this by the way: Whereas many will say, Oh the goodnesse of God will break our hearts, if Ministers did preach onely his goodnesse; but when they preach the Law, when we heare of terrour, that hardneth our hearts. Take heed of this, there is more evill in this then you are aware. A heart that is truly gracious

cious will fall downe before the Lord any way, and it is not a good ſigne to be wrought upon onely by the goodneſſe of God, it may come through much ſtubbornneſſe of heart for one to be of ſuch a diſpoſition, to be onely wrought upon by kindneſſe. Did you never know a ſtout ſervant or a ſtout child, that ſo long as you are diſpleaſed with him, he would ſtand out againſt you ſtil, but perhaps if you would yeeld to him a little, he would yeeld to you? Is this a good diſpoſition? is not this ſtoutneſſe and pride in a child, or in a ſervant, or in a neighbour, that will never yeeld to you till you yeeld to him? This is juſt for all the world the diſpoſition of many people, ſo long as they heare of Gods greatneſſe, and terrours of the Law, and Gods juſtice, they are hardned; what is that? that is, they ſtand it out ſtoutly againſt God, notwithſtanding his wrath is revealed from heaven: But ſay they, when Gods goodneſſe is preached, then they yeeld, that is as much as to ſay except God will yeeld to them they will not yeeld to God. But when I can yeeld both wayes, feare his goodneſſe and his juſtice, then it is a ſigne of a gracious diſpoſition indeed. Lect. 3.

They ſhall feare his goodneſſe, ſo as they ſhall be no longer wanton upon the goodneſſe of God, they ſhall not ſlight Gods goodneſſe, they ſhall not doe evill becauſe God is good, but they ſhall feare his goodneſſe. Wee have a generation of men who doe extreamly abuſe the goodneſſe of God at this day, even Gods goodneſſe in the Goſpell, in thoſe bleſſed things revealed to us in JESUS CHRIST. As thus, We finde this revealed in the Goſpel, that it is God that muſt *work the will and the deed*, the Covenant of grace is ſuch, as that God doth not onely requre but work all for us; how is this goodneſſe mi-ſinterpreted and abuſed! Therefore ſay they, what need we do any thing? Why do Miniſters urge people to dutyes? Your principle is good, the truth is good, that it is God that works all in the Covenant of grace, but this deduction is very abſurd and vile, and an abuſe of Gods goodneſſe, that therefore you muſt not work together with the Lord as rationall creatures. Again, the Goſpell reveales to us *the righteouſneſſe of God in Chriſt*, that we muſt not ſtand before God in our own righteouſneſſe, but it muſt be in the righteouſneſſe of Chriſt; this principle is good; oh but what abuſe of this goodneſſe is there! falſe deductions, and abſurd conſequences

Wantons who abuſe Gods goodnes.

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The goodneſſe of God in the Goſpel is ſo rich that the truth is becauſe the hearts of men are ſo vile, and ſo ready to abuſe it, we are almoſt afraid to preach it. Oh is this the fruit of the preaching of the Goſpell? Never was the Goſpell ſo cleare as in England, and in no Age ſo as in this Age, and is this the fruit of all, that men ſhould draw ſuch abſurd conſequences from this goodneſſe of God, that men ſhould goe away harder from that which is the ſoftning word? When we come to preach the Goſpell, the goodneſſe of it, we come I ſay with feare; with what fear? trembling leſt it ſhould coſt the damnation of ſome ſoule. The preaching the goodneſſe of God in the Goſpel doth certainly cauſe, *ex accidente*, the damnation of many a ſoule. Therefore in the meane time you who are Gods Saints, know how dearly God tendereth you, God will have the goodneſſe of the Goſpell preached to you though it coſt the damnation of many a ſoule; you had need prize it

it therefore, and make a good uſe of it. Let this meditation cauſe you to improve to the uttermoſt what you heare of all the goodneſſe of the Lord. That which I heare is coſtly to ſome, it coſts the periſhing of many a ſoul that I may have it, though God ſees that many ſoules will be hardned by it, well ſaith God, let them be hardned, theſe my ſervants ſhall not want it, though they periſh for ever. When a man hath a thing in his houſe, and he hears that it coſt deare, even the lives of many men, he hath other thoughts of it then before. *David* had a reverent reſpect to the water of the well of *Bethlem*, becauſe it coſt the hazard of the mens lives, learn then to feare God and his goodneſſe. Lect. 3.

Fourthly, Fearing God and his goodneſſe is this, in all rejoycing in, and prayſing God for his goodneſſe, there ſhall be a mixture of feare. They ſhall be well skilled in this myſtery of Godlineſſe when they enjoy ſo much of Gods goodnes, and are called upon to ſing and rejoyce, they ſhall ſing with a mixture of feare. Their hearts ſhall be very ſerious and ſpirituall in all their joy. It is very hard for us to rejoyce in Gods goodnes, and not to have our hearts grow ſlight and vain, it is a hard thing to keep a day of thankſgiving with a ſerious ſpirit, joy commonly cauſeth vanity in the hearts of men. But now the goodneſſe of God ſhall be ſo ſtrong in their hearts, that though they ſhall ſeek Gods goodneſſe & rejoyce abundantly in it, yet with a mixture of abundance of feare, their hearts ſhall be kept very ſerious, holy, and ſpirituall in the ſervice of God. I will give you a text or two for this. *Exod.* 15. 11. when *Moſes* was bleſſing God for that goodnes in delivering the people out of Egypt (which was a typicall ſong as appeareth in the Revelation, that bondage typifying Antichriſtian bondage) marke the expreſſion, *who is like unto thee O Lord among the gods, who is like unto thee, glorious in holyneſſe, fearefull in prayſes?* God is to be prayſed, but ſo prayſed as his name muſt be fearfull in prayſes. Conſider this in all your joyfull celebrating the memoraill of Gods goodneſſe, you muſt ſo rejoyce and bleſſe God, as you muſt hold forth this before all you converſe with, that the name of God is fearfull in theſe prayſes you tender to him: this a ſlight heart cannot do. So *Pſal.* 52. 6. *The righteous alſo ſhall ſee, and feare, and ſhall laugh at him.* Marke what a mixture here is, the righteous ſhall *ſee, and feare,* 4.

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and laugh, he ſhall rejoyce, but with trembling. *Pſal.* 2. 11.

God much delights to have the glory of his goodneſſe thus. We have much goodneſſe of God at this day, and God calleth us to feare him and his goodneſſe; if we give him not his glory in this, God may ſoon call us to feare him and his greatneſſe; to feare him and his juſtice, to feare him and his wrath. This is the argument now, *there is forgiveneſſe with thee, that thou mayeſt be feared.* But how ſoon may God juſtly turne this argument, there is wrath with thee, vengeance with thee, there is ſword, fire, blood, ſtorme, an horrible tempeſt with thee, therefore thou ſhalt be feared? Our conſciences are ready to miſgive us when we have any evil tidings, for we have much guilt upon our ſpirits, we have had much goodnes indeed from God, (who ever thought to have lived to ſee that goodneſſe you have ſeen?) but becauſe you have not feared God and his goodneſſe, here is the reaſon of thoſe miſgiving thoughts, when you heare of any ill newes, oh now God is comming againſt us with his wrath that he may be feared.

Differences between legal feare and evangelicall.

Something might be ſaid to open a little the difference between fearing God and his goodneſſe, and fearing God and his wrath and juſtice in a legall way. Onely thus in a word.

1.

The fearing God and his goodnes is ſuch a feare as inlargeth the heart. Other feare contracts the heart. We have an excellent text for this *Iſa.* 60. 1. compared with *ver.* 5. *Ariſe, ſhine, for thy light is come, the glory of the Lord is riſen upon thee,* and ſo he goeth on deſcribing Gods goodneſſe, that referreth to theſe times that we are ſpeaking of; then (*verſe* 5.) *Thou ſhalt ſee and flowe together, and thy heart ſhall feare upon that and be inlarged.* When the heart ſo feareth as it is inlarged unto God, this is the fearing God and his goodnes aright.

2.

Again, It is ſuch a feare as yet the heart clings to God for ever; It drives not from God, but it makes the heart cleave cloſer to him, that is the phraſe in the text in the Hebrew, *they ſhall feare to God and to his goodneſſe, I will put my feare in their hearts that they ſhall not depart from me.* This keepes the heart to God.

3.

Fur-

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Further, This fearing God and his goodneſſe workes the heart to a high degree of ſanctification. 2 *Cor.* 7. 1. *Seeing we have ſuch precious promiſes, let us perfect holynes in the feare of God*; And Heb. 12. 28. *Wherefore we receiving a Kingdome that cannot be moved, let us have grace whereby we may ſerve God acceptably with reverence and godly feare.*

Laſtly, It is a feare that is joyned with love, whereas the other feare makes the heart to have hard thoughts of God; take heed for ever of that feare of God that makes you to have hard thoughts of him. In times of danger many begin to feare, then preſently they wiſh they had never ingaged themſelves ſo much in theſe wayes that have ſuch ill ſucceſſe, they now cry out of others, you would needs do thus, you ſee what is become of it. But feare of God and his goodneſſe is joyned with bleſſing God that ever you knew his wayes and were ingaged in them.

This ſhall be in the latter dayes.

God is content to ſtay for his glory untill the latter dayes, that which is indeed his cheife glory; for though in theſe former dayes God hath had glory, yet he hath had but very little, God is content to ſtay for that which is his cheifeſt glory untill the latter dayes. Let this be an argument for our patience, though we have ſufferings now let us wayte as God wayteth.

But *the latter dayes*, when are theſe? The times of the Goſpell are generally called *the latter dayes*; but this though it referreth indeed to the whole time of the Goſpell, yet eſpecially unto the latter times of thoſe latter dayes. If you would know what theſe *latter dayes* are, though I will not take upon me to give you the day, or weeke, or moneth, or yeer, yet I will ſhew you that it is like theſe *latter dayes* are at hand.

For giving light unto this, that is a good helpe to us that wee have in *Daniel* concerning the foure Kingdomes, there we have a propheticall Chronologie from the Captivity of the Jews unto the time when the counſell of God ſhall be fulfilled. You have there a deſcription of foure ſeverall Monarchies, the *Babylonian*,

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lonian, Assyrian, Grecian, and *Roman*; Now in the last of these *Daniel* saith *chap.* 2. 44. *the God of heaven shall set up a Kingdome which shall never be destroyed, but it shall breake in pieces and consume all the other Kingdomes, and it shall stand for ever.* In this latter (namely the *Roman*) hath the Kingdome of Christ begun to appeare already, but God telleth *Daniel, chap.* 12.13. *Thou shalt stand in thy lot at the end of the dayes.* Now observe, the chiefe Prophesies wee have about the time of these latter dayes when they shall be is set out in that expression of *time and times and halfe a time,* 1260. dayes, or 42. months, all comes to the same three yeares and a halfe, reckoning every day in those yeares for a yeare, compare these prophesies, *Dan.*7.25. *And they shall be given into his hand, untill a time and times and dividing of time.* Revel.11.2. *The holy City shall they tread under foot forty and two months:* verse.3. *The witnesses shall prophesie* 1260. *dayes*; Now 1260. dayes are the dayes of three yeares and a halfe, so the dayes of 42. months. Then the woman in the wildernesse, *Revel.*12.6. *she shall be fed there* 1260. *dayes,* still the same number; the *witnesses* shall *prophesie* 1260. *dayes*; the *holy City* that shall be *trodden under foote* 42. *months*; and the *woman in the wildernesse* shall be there 1260. *dayes.* And againe, *Dan.* 12.11. *From the time of the abomination that maketh desolate there shall be* 1290. *dayes,* there are a few dayes more, not many, but about this time you see the Scripture prophesieth of some great thing to be done, at the end of this time are these *latter dayes.*

But all the difficulty is to know the beginning when *the three yeares and a halfe,* or 42. *months,* or 1260. *dayes* begun, then we may know when these *latter dayes* shall be. *Brightman* makes the beginning of the 1290. dayes from *Iulians* time, when hee would have set up the abomination, that is, set up the Jewish worship againe, by reedifying the Temple, that is, sayes he, *the abomination of desolation,* reckoning 1290. dayes, for 1290. yeares, his time by computation will come out about the yeare 1650. The other we have in the *Revelation* (and that in *Daniel* likewise refers to the same) notes the time that the Churches shall be under the persecution of Antichrist, for a thousand two-hundred and sixty yeares, so long the Beast shall prevaile, and the wit-

witneſſes ſhall ſo long propheſie in ſackcloth, and the *woman* ſhall be in the wilderneſſe for ſo long a time. Lect. 3.

But when did Antichriſt begin to reigne?

For that take this rule, It muſt be at that time when the Roman Emperour was broken, and when the Dragon giveth up his power to the Beaſt; when the power of the Dragon that perſecuted the Chriſtians under the Roman Empire is given to Antichriſt, ſo that now they come to be perſecuted under him; here is the beginning of the 1260. dayes.

That the Romane Empire muſt be given up firſt, appeareth 2 *Theſ.* 2. 7. *For the myſterie of iniquity doth already worke, onely he who now letteth, will let, untill he be taken out of the way*; that is, as generally Expoſitors carry it, the power of the Romane Empire, when that is taken out of the way, then ſhall that wicked one be revealed; there were many Antichriſts before, but then that wicked one that ſhall *exalt himſelfe above all that is called God*, ſhall have power to perſecute the Church. Hence it is obſervable, that the cuſtome of the Church was to pray for the continuing of the Romane Empire upon this ground, becauſe they knew when that was broken Antichriſt would come. Now the breaking of the Roman Empire was at the raiſing up of thoſe ten ſeverall ſorts of governments called in the Revelations *ten Kings*, and the raiſing up of thoſe Kings was 400. yeares and ſomething more after Chriſt, as Chronologers tell us, betweene the 400. and 500. yeares. It is hard to reckon to a yeare, there is ſo much difference in Chronologers computations; after that time there muſt be 1260. dayes, that is 1260. yeares. Make this computation and compare all theſe Scripture one with another, it cannot be long, [illegible] century that is now currant, theſe *latter dayes* are here meant, when the [illegible] and the Jews ſhall *returne to Iehovah*, *and David their King*, *and feare the Lord and his goodneſſe*. The nearer the time comes the more will theſe things be cleared, *Dan.* 12. 9. *Goe thy way Daniel for the words are cloſed up and ſealed till the time of the end*, none of the wicked ſhall underſtand, but the wiſe ſhall underſtand.

Take but one note and we have done, why the Scripture ſets this out rather by ſo many *dayes*, then by ſo many *yeares*? The rea-

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reason is, because God would have his people think that time untill his goodnesse should be revealed but a short time, if he had said they should be 1260. yeares under Antichrists persecution, this sounds harder; No, saith he, it shall be but so many dayes, (though flesh and blood may thinke this time long) yet looke upon it as dayes, it is but a short time to me, it will be but a short time to you, within 1260. dayes you shall be delivered from his tyrannie, and then you shall have this voyce from heaven, *The Kingdomes of the earth are become the Kingdomes of the Lord and of his Christ, and he shall reigne for ever*, and then shall ye together with the Jews *seeke the Lord and David your King, and feare the Lord and his goodnesse.*

Now thorough Gods goodnesse we have gone thorough these three Chapters. *Tertullian* hath this expression of the fulnesse of the Scriptures; *Adoro plenitudinem Scripturarum*, I adore the fulnesse of the Scriptures; By searching thus into the Scriptures, we may come to see rich treasures in them, and so adore the fulnesse of them; how doe we reade over texts, as if there were nothing in them? but certainly God hath revealed much more of his minde in Scripture then we are aware of, let us all be in love with the study of the Scriptures.

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An Exposition of the Prophecie of Hosea

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